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THE SIKH RELIGION

ITS GURUS, SACRED WRITINGS AND AUTHORS

VOLS. I & II

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MAX ARTHUR MACAULIFFE

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THE SIKH RELIGION

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THE AUTHOR AND SOME OF HIS SIKH ASSISTANTS

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THE SIKH RELIGION

ITS GURUS, SACRED WRITINGS AND AUTHORS

BY

MAX ARTHUR MACAULIFFE

ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ, ਮਨਹਿ ਭਇਓ ਪਰਗਾਸ;
ਕਾਟੀ ਬੇੜੀ ਪਗਹ ਤੇ, ਗੁਰ ਕੀਨੀ ਬੰਦ ਖਲਾਸ.

The egg of superstition hath burst; the mind is illumined:
The Guru hath cut the fetters off the feet and freed the captive.

GURU ARJAN

IN SIX VOLUMES

VOL. I

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PREFACE

I BRING from the East what is practically an unknown religion. The Sikhs are distinguished throughout the world as a great military people, but there is little known even to professional scholars regarding their religion. I have often been asked by educated persons in countries which I have visited, and even in India itself, what the Sikh religion was, and whether the Sikhs were Hindus, idolaters or Muhammadans. This ignorance is the result of the difficulty of the Indian dialects in which their sacred writings are contained.

Judaism has its Old Testament ; Islam its Quran ; Hinduism its Veds, Purans, and Shastars ; Budhism its Tripitaka ; the Parsi religion its Zendavesta ; and Confucianism its Analects, its Spring and Autumn, its Ancient Poems and its Book of Changes. The languages in which the holy writings of these religions are enshrined, though all difficult, are for the most part homogeneous, and after preliminary study with tutors can generally be mastered by the aid of grammars and dictionaries ; but not so the mediaeval Indian dialects in which the sacred writings of the Sikh Gurus and Saints were composed. Hymns are found in Persian, mediaeval Prakrit, Hindi, Marathi, old Panjabi, Multani, and several local dialects. In several hymns the Sanskrit and Arabic vocabularies are freely drawn upon.

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There were no dictionaries of the Granth Sahib,[1] or sacred book of the Sikhs, when the author commenced his labours. Some have been since published, but each lexicographer has adopted a system of his own which makes it difficult to find the word required, and even when found the interpretation is not always satisfactory. For these reasons it is necessary for the translator of the Sikh sacred writings to reside for long years in India, and work with the assistance of the few gyanis, or professional interpreters of the Sikh canonical writings, who now survive. It would probably be an exaggeration to say that there are ten such men in the world. Of these few or none is capable of giving an English interpretation. They generally construe in tedious paraphrases in their own local dialects. But more than this, there is hardly any one Sikh who is capable of making a correct translation of his sacred writings. A man who is a good Sanskrit scholar will not know Persian and Arabic, and he who knows Persian and Arabic will not know words of Sanskrit derivation. A man who knows Hindi will not know Marathi; a man who knows Marathi will not know Panjabi and Multani, and so on. Moreover, there are words in the Sikh sacred writings which are peculiar to them, and cannot be traced to any known language. As to these one must accept the traditional interpretations. The Granth Sahib thus becomes probably the most difficult work, sacred or profane,

[1] Sāhib is an Arabic word meaning lord or master. It is applied by Indians to Europeans and natives of position, but it is particularly used by the Sikhs to denote a thing revered or holy, as 'Darbār Sāhib', the holy Sikh Darbār or temple at Amritsar, the Granth Sāhib, the sacred book of the Sikhs, &c.

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that exists, and hence the general ignorance of its contents.

A portion of the Granth Sahib was translated some years since by a German missionary at the expense and under the auspices of the India Office, but his work was highly inaccurate and unidiomatic, and furthermore gave mortal offence to the Sikhs by the *odium theologicum* introduced into it. Whenever he saw an opportunity of defaming the Gurus, the sacred book, and the religion of the Sikhs, he eagerly availed himself of it.

One of the main objects of the present work is to endeavour to make some reparation to the Sikhs for the insults which he offered to their Gurus and their religion. There are, however, many other advantages which I am hoping for, and which will probably be understood by the reader.

All persons of discrimination acquainted with the Sikhs set a high value on them, but it appears that a knowledge throughout the world of the excellence of their religion would enhance even the present regard with which they are entertained, and that thus my work would be at least of political advantage to them. In the second place, there is now a large number of Sikhs who understand the English language, but who have no time for the study of the compositions of the Gurus, and I thought it would be useful to them, if only from a linguistic point of view, to read a translation in the very simple English in which I have endeavoured to write it. In the third place, the old gyanis or professional interpreters of the Granth Sahib are dying out, and probably in another generation or two their sacred books will, owing to their enormous

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difficulty, be practically unintelligible even to otherwise educated Sikhs. In the fourth place, the vernacular itself is rapidly altering and diverging more and more from the general language of the Granth Sahib. Words which men still in the prime of life were accustomed to use in their boyhood have now become obsolete, and new vocables have taken their place. It appears, therefore, that it would on every account be well to fix the translation of the many exceedingly difficult passages scattered broadcast through the Sikh sacred writings. In the fifth place there are local legends now rife which we have been able to gather, but which would otherwise pass into oblivion in a comparatively short period of time.

Time was when it was not allowed to print the sacred book of the Sikhs. As ancient prejudice gave way, it was printed in parts which it was forbidden to unite in one volume lest it, as the embodiment, not only of the wisdom of the Gurus, but of the Gurus themselves, might be treated with disrespect. This prejudice has also vanished, and now the book is openly exposed for sale. There was also a prejudice on the part of Sikhs of the old school against translating the sacred volume, but those who held it forgot the injunction of Guru Arjan to translate it into Indian and foreign languages so that it might spread over the whole world as oil spreads over water.

ਸੰਸਕ੍ਰਿਤ ਅਰ ਤੁਰਕਨ ਭਾਸ਼ਾ
ਇਸ ਮੈਂ ਲਿਖ ਲੇਹਹਿਂ ਬੁਧਿਗਾਸਾ;
ਸਭ ਊਪਰ ਪਸਰੈ ਇਹ ਪਾਣੀ
ਜਿਮ ਜਲ ਪਰ ਸੁ ਚਿਕਨਤਾ ਪਾਣੀ [1]

[1] *Sūraj Parkāsh*, Rās III.

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There can be no doubt that, were the Gurus and Bhagats now alive, they would be pleased to see their compositions translated into a language like the English spoken by many peoples throughout the continents and islands which extend far and wide over the earth.

Until the year 1893 I was engaged in judicial duties in India. In that year representative Sikh societies, knowing that I appreciated their literature, requested me to resign my appointment and undertake a translation of their sacred works. I acceded to their requests. My first intention was to make only a translation. This occupied my time for several years. It was prepared on what, I believe, is entirely a novel plan. Most translators, when they have completed their renderings, proceed to publish without subjecting their work to native criticism. On this account there are few, if any, translations of Oriental works made in Europe, even by the most eminent scholars, which are accepted by the learned natives of the East. I resolved that mine should be an exception, and accordingly submitted every line of my work to the most searching criticism of learned Sikhs. This was done either by rough printed proofs or typed copies. I also published invitations in Sikh newspapers to all whom it might concern to visit me, inspect, and if necessary correct my translation. This entailed a voluminous correspondence which occupied a great amount of time, and inconveniently protracted my residence in India.

On the conclusion of the examination of my translation, Bhai Sardul Singh, the Gyani [1] of the

[1] The word gyāni in Panjābi means a professional interpreter of the Granth Sāhib.

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Golden Temple, the late Bhai Sant Singh, a very learned Sikh of Kapurthala, and Bhai Prem Singh of Amritsar favoured me with the following :—

We, through the agency of learned Sikhs acquainted with English, have carefully perused the translation of the hymns of the Granth Sahib by Mr. Macauliffe. The perusal cost us a month and a half of continuous labour. Wherever any of us found what seemed to be an error, we all met, discussed the passages, and either corrected it or allowed Mr. Macauliffe's translation to stand. Wherefore we now state that Mr. Macauliffe's translation has been fully revised by us, and is thoroughly correct. The greatest care has been taken in making the translation conformable to the religious tenets of the Sikhs. The translation is quite literal, and done according to all grammatical and rhetorical rules.

We now request the Rajas, Maharajas, Sardars, and the learned and accomplished of the Sikh faith to specially read or listen to this translation, if only for once. They will thus become acquainted with Mr. Macauliffe's labours, and reap the advantage of the true instruction of their Gurus. They should also render all necessary aid to the translator, because he has resigned a high post under Government and spent untold wealth on this undertaking.

I have received piles of somewhat similar documents from learned and intelligent Sikhs, and seen numerous critical articles in Sikh, English, and foreign newspapers, which give expression to the strong desire felt for the production of a work such as that now offered. Among them I may be allowed to give the following from *The Khalsa*, a Sikh publication :—

There can be no denying the fact that the publication of Mr. Macauliffe's work will be the introduction of a new era in our history. Our Scriptures, though written in our

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own language, have been so much neglected by our people, that it will be no exaggeration if we say that ninety per cent. of our co-religionists do not understand them. The Community receiving English education are without any idea of the sublime truths contained in the Granth Sahib. From infancy upwards their minds are moulded in such a way, that it becomes almost impossible for them to talk and write in any other language than English; and we shall not be exaggerating if we say that a great many of them find it difficult even to think in their own mother tongue. This being the case, an English translation of our Scriptures will at once appeal to the ever increasing community of educated men who will be the leaders of thought from the very nature of things. Already prepared by western culture to think and act independently, they will be constitutionally fitted to understand the catholicity of Sikh principles, and will feel a pleasure in spreading Sikh ideas far and wide. Apart from this, a great deal of the misunderstanding that now obtains about the work of our Gurus and Martyrs will be removed, and the thinking public will see with their own eyes the drift of Sikh teachings. The trade of traitors among us who to please our wealthier and more influential neighbours, compromise our beliefs by ascribing to our great men thoughts that they never conceived and deeds that they never did, will languish, the promiscuousness in Sikh ideas will vanish, and Tat (pure) Khalsa will begin to start on a new career.

Not less important will be the result of Sikh teachings on the minds of religious Europe and America. Already the Khalsa has achieved a world-wide renown in the matter of bravery. In the matter of religion, too, the name of the Khalsa will shine resplendently when the glorious deeds of our illustrious ancestors in the moral and religious world are made known far and wide. The translations of Hindu Scriptures by Professors Max Müller, Wilson, Monier Williams, and a host of other eminent writers on Oriental religions have drawn the attention of the whole civilized world to the Hindus and their literature. These transla-

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tions have secured for the Hindus the sympathy of hundreds of savants and inquirers after religious truth. What will not the translations of our Scriptures achieve ? Unlike the Scriptures of other creeds, they do not contain love stories or accounts of wars waged for selfish considerations. They contain sublimest truths, the study of which cannot but elevate the reader spiritually, morally, and socially. There is not the least tinge of sectarianism in them. They teach the highest and purest principles that serve to bind man to man and inspire the believer with an ambition to serve his fellow men, to sacrifice all and die for their sake.

The late Sir Baba Khem Singh, K.C.I.E., Member of the Legislative Council, who held a most prominent position among the Sikhs, wrote to me :—

It is fortunate for the Sikh nation to have such a kind of friend as you, whose ideas are naturally inclined to their benefit, and they should ever bear you thankfulness and gratitude. I am glad to express my appreciation of your work, and the labour and trouble you have taken upon yourself to accomplish such a voluminous task.

The late Baba Sumer Singh, the Mahant or Sikh Bishop of Patna, where Guru Gobind Singh was born, wrote to me as follows :—

I fully appreciate your attempt to keep especial eye on the sense rather than on word-for-word rendering, and wherever the sense has been in danger of being absorbed in the language, suitable foot-notes have been interspersed throughout.

The late Bhai Hazara Singh Gyani, who has published a Dictionary of the Granth Sahib, wrote to me as follows, after seeing specimens of this work :—

I have read through the English translation of Japji prepared by Mr. Macauliffe. The translator seems to have

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taken great care in keeping the rendering in accordance with the *Sampardai arths* (traditional interpretations). I wish the undertaking a thorough success, and nothing will give me more pleasure than to see the work brought out of press.

The following is a translation of an address presented to me by the Singh Sabha of Amritsar :—

We are informed by very trustworthy gyanis, that you have been studying our sacred books for over twenty years, and that, resigning a good appointment, you have now laboured continually for some years at making an accurate translation of them ; that you have revised it seven times ; and have now made it as complete as can be done by human effort ; and in doing this you have not only spent your valuable time, but also a very large amount of money. Dr. Trumpp's translation is not only generally incorrect, but injurious to our religion ; and there was a great want felt for an accurate version when Akal Purukh (the Immortal God) induced you to undertake it and fulfil our desires. It would have been well, had we executed the translation ourselves ; but Akal Purukh granted you the credit of the performance. As the holy Guru Teg Bahadur foretold that men would come from beyond the seas to assist the Sikhs, so you have been rendering us mental and bodily assistance ; and we now earnestly recommend the members of our faith, who can afford it, to render you all possible aid in publishing your work, and we trust our wishes will be fulfilled. We desire, now that you have become thoroughly acquainted with our customs, our sacred books, and the tenets of our religion, that you fulfil the promise made in your Circular letter to the Sikhs, in which you stated that you would write nothing prejudicial to their religion. In the lives of the Gurus which you are going to write, we desire you to consult the Gur Bilas, the Suraj Parkash, and such other works as have been compiled from ancient writings not corrupted by the Handalis, the followers of Kabir, and the poets who infused foreign

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elements into our religion. The Khalsa and the whole Sikh race will be thankful to you for attending to this request. In conclusion we pray Akal Purukh to protect you in every way on your ocean journey, and fulfil your wishes and desires; and that you may be ever a well-wisher and supporter of our sect and our faith. We earnestly hope that your translation of our sacred books will soon be in the library of every true Sikh.[1]

Notwithstanding these tributes to the accuracy of my work, to its utility and to my desire to do justice to the sacred writings of the Sikhs, some may possibly be found among them who will differ from the versions I have given. I have met so-called gyanis who could perform *tours de force* with their sacred work, and give different interpretations of almost every line of it. My Sikh readers may rest assured that in this work all rational interpretations have been considered, and only those selected which seemed most suitable to the context and most in harmony with Sikh doctrines. When second and third interpretations seemed possible, they have been appended in the notes.

When my translation was thus completed and approved of by the most learned Sikh priests and scholars, I found that an account of the Sikh Gurus, saints, and authors was absolutely necessary, and indeed of equal, if not greater importance than even a correct interpretation of their writings. The late illustrious scholar, Professor Max Müller, who had Indian literature so greatly at heart, expressed in his latest work, *Auld Lang Syne*, his

[1] I did not intend, at first, to publish these extracts, and I regret having to do so now, but some Sikh friends have put pressure on me to adopt this course.

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regret that the world knew so little of the Sikh reformers. He wrote :—

It is a pity that we possess so little information about the original Sikh reformers. Their sacred book the Granth Sahib exists, nay it has even been translated into English by the late Dr. Trumpp. But it turns out now that Dr. Trumpp was by no means a trustworthy translator. The language of the Granth is generally called old Panjabi ; and it was supposed that a scholar who knew modern Panjabi, might easily learn to understand the language as it was four hundred years ago. But this is not the case. The language of the Granth Sahib is full of local dialectic varieties and forgotten idioms, so much so that it has been said to be without any grammar at all. Mr. Macauliffe, who has spent many years among the Sikhs, and has with the help of their priests paid much attention to their Granth Sahib, has given us some most interesting and beautiful specimens of their poetry which form part of their sacred book.

On perusing the current lives and accounts of the Gurus I found them overladen with puerile, heterodox, or repulsive details ; and it required further years of study and consultation with learned Sikhs to complete biographies of the founders of their religion, which were not inconsistent with their sacred writings. The orthodox Sikhs who have read the lives of their Gurus in the voluminous Hindi work entitled *Suraj Parkash*, and in the current Panjabi works called *Janamsakhis*, will understand, and, perhaps, be grateful to me for the manner in which I have presented their religion according to the desires and teachings of their Gurus.

To prevent misconception it ought, perhaps, to be here stated that this work is intended to be an exact presentation of the teaching of the Sikh

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Gurus and orthodox writers as contained in their sacred books, and is by no means put forth as a portrayal of the debased superstitions and heterodox social customs of Sikhs who have been led astray from their faith by external influences.

It must also be stated that the intention of the author has been, in fulfilment of his promise to the Sikhs, to write this work from an orthodox Sikh point of view, without any criticism or expression of opinion of his own. Accordingly, miracles which are accepted by many Sikhs will be found reverently described in this work.

A very important question has arisen among the Sikhs as to how my translation of their sacred writings should be presented. The Granth Sahib, as already stated, is to them the embodiment of their Gurus, who are regarded as only one person, the light of the first Guru's soul having been transmitted to each of his successors in turn.

Οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω.

The line of the Gurus closed with the tenth, Guru Gobind Singh. He ordered that the Granth should be to his Sikhs as the living Gurus. Accordingly the Granth Sahib is kept in silken coverlets, and when it is removed from place to place is taken on a small couch by Sikhs of good repute. Many of my old orthodox Sikh friends feared that if my translation were printed in the order of the original, it would not receive the same respect and attention in foreign countries as in India, and they accordingly desired that it should be published in some other form. This desire of the most holy and respected Sikhs is a great relief to me, for it

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makes it competent to intersperse many of the sacred hymns in the lives of the Gurus, and thus present my work as much as possible in narrative form, which it is hoped will be more acceptable not only to European, but even to Sikh readers themselves.

Competent Sikhs have also advised me that when the Guru's instruction on various occasions is on the same subject and of the same tenor, it needs be given only once. For instance, in the Granth Sahib there are four hymns beginning with the words, 'In the first watch of night, my merchant friend.' Two of these hymns are by Guru Nanak, the third by Guru Ram Das, and the fourth by Guru Arjan. The hymns begin in the same manner, are of the same purport, and are only very slightly varied in diction, so the publication of the whole four appears unnecessary.

It is intelligible that repetitions should be found in the sacred books of several religions, for the teachings of their prophets were orally addressed to crowds who clustered round them, and repetitions served to impress on the listeners the instruction accorded; but in a printed work, which the reader may peruse and reperuse at pleasure, repetition does not appear so necessary. Moreover, this work is intended for the European as well as for the Sikh student. It is apprehended that repetition would prove tedious, and deter several even conscientious readers from its perusal.

I find, however, that it is impossible for me to meet the wishes of all parties. Europeans will probably think my work too long, and Sikhs may possibly think it too short. As to the latter objec-

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tion, I may state that I have followed the advice of the most learned Sikh scholars. They have decided that there is no omission of anything necessary to faith or morals, but that the whole substance of the Sikh sacred writings is here presented, and that if any Sikh shapes his conduct accordingly, he will be in no danger of failing to secure absorption in the Creator or a dwelling in the Creator's heaven.

A few of the advantages of the Sikh religion to the State may be here enumerated. One day, as Guru Teg Bahadur was in the top story of his prison, the Emperor Aurangzeb thought he saw him looking towards the south in the direction of the Imperial zenana. He was sent for the next day; and charged with this grave breach of Oriental etiquette and propriety. The Guru replied, 'Emperor Aurangzeb, I was on the top story of my prison, but I was not looking at thy private apartments or at thy queens. I was looking in the direction of the Europeans who are coming from beyond the seas to tear down thy pardas and destroy thine empire.' Sikh writers state that these words became the battle-cry of the Sikhs in the assault on the mutineers in Dihli (Delhi) in 1857, under General John Nicholson, and that thus the prophecy of the ninth Guru was gloriously fulfilled.

When it was represented to Guru Gobind Singh that a Muhammadan army would eventually come to overpower his Sikhs, he replied, 'What God willeth shall take place. When the army of the Muhammadans cometh, my Sikhs shall strike steel on steel. The Khalsa shall then awake, and know the play of battle. Amid the clash of arms the Khalsa

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shall be partners in present and future bliss tranquillity, meditation, and divine knowledge. Then shall the English come, and, joined by the Khalsa, rule as well in the East as in the West. The holy Baba Nanak will bestow all wealth on them. The English shall possess great power and by force of arms take possession of many principalities. The combined armies of the English and the Sikhs shall be very powerful, as long as they rule with united councils. The empire of the British shall vastly increase, and they shall in every way obtain prosperity. Wherever they take their armies they shall conquer and bestow thrones on their vassals. Then in every house shall be wealth, in every house religion, in every house learning, and in every house happiness.'

It is such prophecies as these, combined with the monotheism, the absence of superstition and restraint in the matter of food, which have made the Sikhs among the bravest, the most loyal and devoted subjects of the British Crown. As to their bravery and loyalty, the following, written by one of them, is by no means an exaggeration: 'As for the bravery and warlike spirit of the Sikhs, no Cossack, no Turk, no Russian, can measure swords with them. There is one trait very peculiar in them such as must make the enemies of the British fear them. The true blood of loyalty and devotion to their master surges in their veins. A true Sikh will let his body be cut to pieces when fighting for his master. The Sikh considers dying in battle a means of salvation. No superiority of the enemies in number, no shot, no shell, can make his heart quail, since his Amrit (baptism) binds him to

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fight single-handed against millions. Some people may say that a soldier sells his head for the small wage paid him every month. But the Sikh does not do so: he devotes his head, body, and everything dear to him to preserving the influence of him whom he once makes his master. A Sikh who shows the least sign of reluctance to go, or goes with an expectation of remuneration, when called upon by his benefactor the King-Emperor to fight His Majesty's enemies, no matter how strong they may be, will be condemned by the Gurus.'

If there is one superstition more strongly reprobated than another in the Sikh sacred writings, it is pilgrimages to the places deemed sacred by the Hindus. Some of the Sikh States, in ignorance of the teachings of the Gurus, have maintained temples and spiritual arenas at Hardwar and Rikhikesh for the reception of pilgrims. At Hardwar there are held great religious fairs every twelve years at the time when the sun enters the lunar mansion of Aquarius (Kumbh). It is calculated that at least one hundred thousand Sikhs were present at the last great fair at Hardwar. All these pilgrims bathe in the Ganges; while bathing many recklessly yield to the necessities of nature; others drink their excreta with the Ganges water as sacred nourishment and die of cholera either at the fair or on their homeward journey. The corpses of Sikhs, as well as Hindus, were pulled out of railway carriages after the last twelfth-year fair and poisoned the country. The pest then extended east and west in all directions. Kabul, of course, on the western boundary of India, was soon affected, and the further progress of the disease towards Europe was thus

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described by the Paris correspondent of the *Morning Post*:—

'Professor Chantemesse, Director-General of the Public Health Department, made a somewhat disquieting statement at to-day's meeting of the Academy of Medicine. He pointed out that the cholera epidemic, which originated in India and spread east and west, had established itself last autumn in four European centres, namely Transcaspia, Transcaucasia, Anatolia, and the banks of the Volga between Astrakhan, Saratoff, and Samara. As the winter cold had merely checked the disease, instead of stamping it out, there was every reason to fear it would continue its progress westward, by way of the Baltic ports, the Black Sea, the Danube, or Constantinople.' According to another account, 'seven thousand deaths from cholera occurred in the Punjab since the second week of April. The disease was originally disseminated by the returning pilgrims from Hardwar.'

Of course there were also many Hindu pilgrims at the Hardwar fair, but let any one consider what a gain it would be to the world if the one hundred thousand Sikhs[1] who attended it possessed such a very elementary knowledge of their religion as to know that their action was reprobated by all their holy Gurus.

It is known to every Sikh that tobacco is forbidden by his religion, but it is not generally known that wine is equally forbidden. After I had quoted the Sikh tenets on this subject in public lectures at Simla, it was taken up by the enlightened Singh Sabha of Patiala; and a resolution in favour of total abstinence was signed by several of the best educated and most influential Sardars of the State.

[1] At my request the Panjāb Government ascertained from the Government of the United Provinces the approximate population of the Sikh pilgrims.

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The freedom of women and their emancipation from the tyranny of the parda may be inferred from the manner in which Bhai Budha received Mata[1] Ganga the wife of Guru Arjan, from Guru Amar Das's refusal to receive a rani who had visited him when she was closely veiled, and from Kabir's address to his daughter-in-law.

The high moral and enlightened teachings of the Gurus, their prohibition of the heinous crime of infanticide, and other injunctions for the public advantage will be found or understood from the composition of the Gurus and the Bhagats which we give in these volumes.

The Hindu practice of the concremation of widows was forbidden by the Gurus; though this was not generally known at the time of Lord William Bentinck, who had sufficient courage to issue an ordinance against it.

The Gurus most powerfully and successfully attacked the caste system and the Hindu belief in impurity and defilement in many necessary and harmless acts of domestic life.

It is admitted that a knowledge of the religions of the people of India is a desideratum for the British Officials who administer its affairs and indirectly for the people who are governed by them so that mutual sympathy may be produced. It seems, at any rate, politic to place before the Sikh soldiery their Guru's prophecies in favour of the English and the texts of their sacred writings which foster their loyalty.

An advantage of a literary or historical nature is

[1] The Sikhs give the title Māta or mother to the wives of the Gurus, in the same way as they give the title Bāba or father to Guru Nānak.

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also anticipated from this work. It is hoped that it will throw some light on the state of society in the Middle Ages and that it will also be useful for the student of comparative theology. Professor Geheimer Hofrath Merx, of the Heidelberg University, a very distinguished German savant, has recently written to me : 'The publication of your work is certainly very desirable. You save in this way materials for the history of religions which, without your help, would probably disappear.'

To sum up some of the moral and political merits of the Sikh religion : It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks of the Hindus; and it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country.

A movement to declare the Sikhs Hindus, in direct opposition to the teaching of the Gurus, is widespread and of long duration. I have only quite recently met in Lahore young men claiming to be descendants of the Gurus, who told me that they were Hindus, and that they could not read the characters in which the sacred books of the Sikhs were written. Whether the object of their tutors and advisers was or was not to make them disloyal, such youths are ignorant of the Sikh religion, and of its prophecies in favour of the English, and contract exclusive social customs and prejudices to the extent of calling us Malechhas, or persons of impure

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desires, and inspiring disgust for the customs and habits of Christians.

And here let me remark that the recognition of Panjabi as an official or optional official language in the Panjab, instead of the alien Urdu, would be a most powerful means of preserving the Sikh religion. Panjabi is the mother tongue of all natives of the Panjab, be they Sikhs, Hindus, or Muhammadans. If it were recognized as an official or optional official language, Sikhs would not have to resort to books written in foreign languages for religious instruction and consolation, and the exalted ethical instruction of the Granth Sahib would be open to all classes of His Majesty's subjects in the Panjab.

After the English occupation of the Panjab the officers sent to administer it were transferred from what were then known as the North-Western Provinces. They took with them Urdu, or what was much the same—a bastard Persian with Urdu inflections—the only Asiatic language they knew, and they found it more convenient to continue to use it than to learn a foreign language which had at the time no status and no literature. The vernacular writers and the officers who brought them were equally ignorant of Panjabi, and so Urdu became the official language of that province. That the officials did not understand the natives, nor the natives the officials, made no difference. The court officials gradually picked up a smattering of Panjabi, and were able to interpret for the Europeans. This state of things was allowed to continue. If the Panjabis remonstrated against neglect of their language their remonstrances were unheeded. Now the Panjab has become more enlightened, the remonstrances

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have grown louder, and it remains to be seen whether any Lieutenant-Governor will take the trouble or have the courage to make Panjabi an alternative language for the Panjab, and thus confer a lasting favour not only on the Sikhs, but on all the natives of the Land of the Five Rivers, whose medium of communication it is from their birth. At any rate, there appears nothing to hinder the native states of the Panjab from making Panjabi their official language.

In our time one of the principal agencies for the preservation of the Sikh religion has been the practice of military officers commanding Sikh regiments to send Sikh recruits to receive baptism according to the rites prescribed by Guru Gobind Singh, and endeavour to preserve them in their subsequent career from the contagion of idolatry. The military thus ignoring or despising the restraints imposed by the civil policy of what is called 'religious neutrality', have practically become the main hierophants and guardians of the Sikh religion.

I have been at great pains and expense to obtain details of the lives of the Bhagats, or Indian saints, who preceded the Gurus, and whose writings are incorporated in the Granth Sahib, but I have not been completely successful. I shall be very grateful to any one who can add to my information regarding them.

The hymns of the Bhagats will in some cases be found different from those preserved in the Hindi and Marathi collections of the saints' compositions in other parts of India. They were taken down by Guru Arjan from the lips of wandering minstrels or followers of the saints.

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Parallel ideas and expressions to those of the Gurus and the Bhagats may be found in ancient and modern literature, sacred and profane, and could be largely quoted. Only a few such comparisons, which occurred to the author at the time of writing, have been given in the notes to this work. They are intended to show the catholicity of the Gurus' teachings, and they may also occasionally relieve the tedium of perusal.

The writers of the Janamsakhis had no maps to guide them, and accordingly in some cases assigned to the Gurus, notably Guru Nanak, impossible itineraries. Accordingly efforts have been made in this work to revise the Gurus' travels and render them consistent with scientific Indian geography. Should learned Sikhs, after full consideration at a general council, prepare maps of the Gurus' travels, they will be inserted in any future edition of this work. So also should learned Sikhs consider their own accounts of the Gurus, their own order of the Gurus' hymns, or their own versions of words or phrases in the Gurus' compositions superior to the gyanis' and mine, we shall be pleased to receive their suggestions.

H.H. Sir Hira Singh, Malvendar Bahadur, the Raja of Nabha, has at considerable expense caused the thirty-one Indian rāgs, or musical measures, to which the hymns of the Gurus were composed, to be written out in European musical notation by a professional musician whom he employed for the purpose. The rāgs were merging into oblivion, and have been collected with much difficulty by Mahant Gaja Singh, the greatest minstrel of the Sikhs. They will be found at the end of the

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fifth volume of this work. Though they may sound bizarre to European ears, they will be appreciated by the Sikhs and by many European lovers of art who regret the loss of the music to which the Odes of Pindar and Sappho and the choral exercises of the Greek tragedians were sung.

There are also added pictures of the Gurus as far as ascertainable, of famous Sikh temples, and of some scenes memorable in Sikh history. These pictures have been prepared by Bhai Lal Singh under the auspices of the Honourable Tikka Ripudaman Singh, the young heir to the Nabha gadi.

The expense attendant on the production of this work, which has been the labour of many years, and has been completed with the assistance for long periods of a large staff of Sikh scholars and of English and vernacular copyists, has been very considerable, and I am indebted to His Highness the Raja of Nabha, His Highness Sir Rajindar Singh, the late much lamented Maharaja of Patiala, His Highness Raja Ranbir Singh, Raja of Jind, the Tikka Sahib of Nabha, and the late Sardar Ranjit Singh of Chichrauli for defraying a portion of it. His Highness the Gaekwar of Baroda has promised his patronage after the publication of the work.

Several persons have recommended this work to the patronage of the Indian Government and the Secretary of State for India. The distinguished scholar, Count Angelo de Gubernatis, president of the Roman Congress of Orientalists, thus addressed the Secretary of State for India in a letter dated October 19, 1899 :—

Dans l'intérêt de la science, je prends la liberté de vous signaler fort particulierement à votre attention la pro-

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position de M. Macauliffe, accueillée avec tant d'intérêt et si chaleureusement recommandée par l'Assemblée Générale du XIIme Congrès des Orientalistes, dans sa séance du 8 octobre, pour édition et illustration critique des textes de la religion des Sikhs. Tout ce que l'India Office décidera en faveur de cette noble entreprise ne pourra être que très méritoire. Et à ce titre, j'ose vivement recommander à la protection de l'India Office les intéressantes recherches de M. Macauliffe sur les textes canoniques des Sikhs du Panjab.

Count de Gubernatis's letter covered the following proceedings of the Roman Congress :—

A propos de la conférence de M. Macauliffe, M. le Prof. L. von Schroeder, Professeur de Sanskrit à l'Université de Vienne, estime qu'il serait très désirable de posséder une traduction des livres sacrés des Sikhs, telle que M. Macauliffe en a conçu le plan et préparé l'exécution, traduction dans laquelle se trouverait incorporée et utilisée la tradition orale des Sikhs eux-mêmes qui menace de disparaître rapidement. Il recommande instamment l'entreprise de M. Macauliffe à l'appui matériel tant du Gouvernement de l'Inde que des chefs Sikhs. Cet appui a été autrefois généreusement accordé à la tentative méritoire mais insuffisante de Dr. Trumpp ; il peut seul assurer le succès d'une œuvre aussi considérable et aussi coûteuse.

M. Émile Sénart, Membre de l'Institut de France, et Vice-Président de la Société Asiatique à Paris, à son tour, demande à appuyer la proposition faite par M. von Schroeder, et prie la réunion de recommander instamment à l'appui, soit du Gouvernement de l'Inde, soit des chefs Sikhs, l'entreprise de M. Macauliffe. Il insiste sur l'intérêt spécial que présente dans l'histoire religieuse de l'Inde le développement de la religion des Sikhs, la seule qui y ait pris l'allure militante et guerrière que ne semblaient pas faire prévoir ses débuts. Le plus essentiel de la traduction projetée sera dans cette circonstance, qu'elle préservera d'une perte menaçante la tradition orale et l'interprétation orthodoxe. Nulle part la tradition n'a plus d'importance

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que dans une doctrine comme celle-ci, qui est voilée d'un syncrétisme compliqué, et dont l'originalité spéculative n'a pu se dégager que peu à peu.

Lord Reay, the President of the Royal Asiatic Society, a nobleman who is never wanting to any benevolent or philanthropic enterprise, strongly recommended my work to the favourable consideration of the Lieutenant-Governor of the Panjab.

Mr. L. W. Dane (now Sir Louis W. Dane, Lieutenant-Governor of the Panjab) has always adopted a sympathetic attitude towards my labours, and, as far as in him lay, assisted in bringing them to a successful conclusion.

And Lord Kitchener of Khartoum, after presiding at my public lecture on 'How the Sikhs became a Militant People', thus expressed himself:—

> It must be a matter of great satisfaction to Mr. Macauliffe that the Amritsar Singh Sabha have accepted his translations as being thoroughly accurate. We may say with confidence that in putting the study of the Sikh sacred writings within our reach Mr. Macauliffe has earned the approbation of all who know the great value of the Sikh soldier; the cordial recognition of the rulers of the country, and the gratitude of the chiefs, sardars, and people of the Sikh community—a feeling of gratitude which I feel sure will be much increased when Mr. Macauliffe has translated the sacred writings into the ordinary Panjabi of the day, a labour which, I understand, he is about to commence, and which I hope will result in their general dissemination through every Sikh household in the country.

For literary assistance I must acknowledge my indebtedness to Sardar Kahn Singh of Nabha, one of the greatest scholars and most distinguished authors among the Sikhs, who by order of the Raja

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of Nabha accompanied me to Europe to assist in the publication of this work and in reading the proofs thereof; to Diwan Lila Ram Watan Mal, a subordinate judge in Sind; to the late Bhai Shankar Dayal of Faizabad; to Bhai Hazara Singh and Bhai Sardul Singh of Amritsar, to the late Bhai Dit Singh of Lahore, to the late Bhai Bhagwan Singh of Patiala, and to many other Sikh scholars for the intelligent assistance they have rendered me.

In my translation from the Sikh sacred writings I freely use the subjunctive mood which is fast disappearing from the English language. The solemn form of the third person singular of the present tense I have employed for obvious reasons. My Sikh readers may easily learn that this form is not now used in conversation or ordinary prose. I have avoided the arbitrary nomenclature invented by European scholars, such as Brahmanism, a word which is not used in India; self for soul or conscience, &c.

The Sikh Gurus were simple men who generally chose colloquial language for the expression of their ideas, and avoided learned words and metaphysical subtleties. Hence in my translation I have endeavoured to use such simple language as I believe was intended by them and the reformers who preceded them. My aim has been to interpret the sacred books of the Sikhs, subject to what I deem a necessary solemnity of form, in the current language of the day, and without any effort to produce new or startling expressions. In my efforts to use simple language, however, I cannot claim complete success. The ideas of the Gurus and particularly their epithets of the Creator cannot always be translated without

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unwieldy periphrasis into any Anglo-Saxon words in ordinary use. Somewhat analogous words and expressions may often be found, but they do not convey precisely the meanings intended by the Sikh sacred writers.

Archaisms, though deemed necessary by poets, and though they often contribute to ornateness of style, I have done my utmost to avoid. In this way I hope my book will be more useful to the Sikhs, and assist them in forming an acquaintance with the English tongue.

Indian proper names I have spelled as they are written and pronounced in India at the present time, and not as they were written and pronounced in the Sanskrit age. In this I am but following the practice of all modern languages. Nobody would now call London Londinium, or Marseilles Massilia, or Naples Neapolis. Nor can I adopt the spelling of Oriental words which has been adopted in this country ostensibly for the use of continental scholars, which causes sh to be printed *ś*, *ç*, or *ş*; j, *g*; ch, *k*, &c. Such spelling is repulsive to many persons, and it can hardly be necessary for the Oriental scholars of any country. The different *n*'s, *t*'s, *r*'s, and *s*'s of Indian languages I have found it hopeless to represent, nor would it be useful for my work, for they are often confounded in Sikh literature. The spelling of English words is that accepted by the Clarendon Press.

In the languages and dialects with which we have been dealing there is no short *e* corresponding to the *e* in *bed* and no short *o* corresponding to the *o* in *not*. Whenever, therefore, the vowels *e* and *o* are found in Indian names in this work, they

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are always long. *E* is always pronounced as it is in *eh* or as the French *é*. *O* is always pronounced as in *note*. The vowel *i* may be long or short. It is always long at the end of an Indian word, and is then pronounced like the English double *e* (ee). When it is long in the body of Indian words found in the notes it is marked with a makron, thus *ī*. The vowel *a* may also be either short or long. When long in Indian words in the notes, it is crowned with a makron, thus *ā*. The final *a* in Indian words may be generally considered short, like the *a* in *sofa*. In the text, in order not to distract the reader's attention, diacritical marks are rarely employed.

This being essentially a work on the Sikh religion we have commenced with Guru Nanak; but if the reader desires to follow the historical development of the Sikh reformation, he had better begin with the sixth volume. This was probably the intention of Guru Arjan himself, for otherwise he could not have included in his compilation hymns quite opposed to the principles and tenets of his predecessors.

The author feels that his work suffers from a special disadvantage, because the scholars of Europe and America are hardly in a position to criticize on its merits the translation of hymns composed in dialects which can only be learned in India from the lips of the few exponents of the Sikh faith who now survive. Nor have European and American scholars had an opportunity of perusing the Indian works which form the basis of our lives of the Gurus and of the saints who preceded them. The difficulty and extent of the author's labours cannot therefore be understood.

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It is believed that a work of this nature cannot be accomplished again. In any age it could not be done out of India for want of expert assistance. In India, even under the most favourable conditions, and when a student had acquired a knowledge of some Indian languages and dialects, the translation of the sacred books of the Sikhs, and the compilation of the lives of their Gurus and holy men, would be the work of years. No one while in the service of the Indian Government could find leisure to accomplish it; and few Europeans after their retirement from Indian service would care to spend long years and lonely lives in India wrestling with mediaeval Indian dialects and submitting to the caprices of gyanis; but even should such martyrs to the cause of science be found, they would not be able to obtain the requisite assistance, because the principal interpreters of the sacred books of the Sikhs will have passed away with this generation, and, owing to want of patronage, there will be none to supply their place. This fact, too, would soon render a Sikh, even if thoroughly acquainted with the English tongue, and possessed of sufficient resource and industry, incapable of producing an authoritative and exhaustive work in our language on his religion.

The preacher of old said that 'of making many books there is no end'. For the last century their publication has increased in geometrical ratio, and prodigious must be the number which find their way into the streets and shops which sell *quicquid chartis amicitur ineptis*. The author fondly hopes that this work, which contains an account of the last great religion of the world

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which remains to be exploited, may escape the general fate. At the same time a glance at the shelves of any large library must convince a writer of the vanity of most literary labour, if haply the love of fame is dearer to him than the love of his subject. The blurred and hoary volumes, elaborately illuminated and bound, which no one now ever peruses, were often produced at the expense of years of toil—nay, of health and even life itself—and now remain sad monuments of the transitoriness of fame and the frequent futility of human effort. But there is even a worse fate than this, namely, the obloquy so often meted out to authors instead of the legitimate recompense of lives of strenuous toil devoted to literary or scientific investigation. Even under favourable circumstances the author of an elaborate work of this description, the production of which has occupied several years of his life, cannot always hope even for temporary reward in the approbation of those dear to him, those whom he would wish to please; for either their measure of years has grown full, or separation and varied interests have dulled the feelings of mutual pleasure which would result from his success.

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INTRODUCTION

CHAPTER I

THE fifteenth century of the Christian era was a period of singular mental and political activity. Both in Europe and India men shook off the torpor of ages, and their minds awoke to the consciousness of intellectual responsibility. For this result, it is true, important preparations had been made in the fourteenth century, when the Christian reformers, Walter Lollard and John Huss, preached and suffered death for their opinions;[1] when the poetical literature of England assumed a tangible form from the genius of Chaucer and Gower; when the Musalmans in Europe penetrated into Thrace and Hungary; and when, after the overthrow and expulsion of Budhism from India by the astute and powerful Brahmans, there flourished the great exponents of Indian monotheism, the saint Kabir, and the enlightened Ramanand.

But it was reserved for the fifteenth century to bear the full fruits of the mental awakening of the fourteenth. In England the ancient language of Greece began to be studied; a further impulse was given to the reformation of the Christian religion; and villenage disappeared as a political institution. In France the Government was consolidated by the union of the great fiefs to the crown; and the daring monarch Charles VII made his successful expedition against the picturesque capital of Southern Italy. In Germany occurred the birth of Luther, and the revival and development of the invaluable art of printing in movable types.[2] In Italy there was a marvellous resuscitation of the fine arts, and

[1] Lollard and Huss were burned for heresy. Wickliffe would have suffered the same fate, had not a paralytic attack anticipated the executioner.

[2] Block printing was known in China before the Christian era.

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then were born the renowned navigators Columbus and Amerigo Vespucci, the great masters Michael Angelo, Raphael, and Leonardo da Vinci, and the illustrious patron of letters Lorenzo di Medici.

In Spain Ferdinand and Isabella, though they organized the inquisition in their intemperate religious zeal against the Saracens and Jews, were yet conspicuous for a worldly liberality which deserves the acknowledgement of posterity. In Portugal was born Vasco da Gama, who under the enterprising King Emanuel discovered the maritime route by the Cape of Storms to India. The Musalmans in Europe conquered Turkey and Greece, and seized on the ancient Italian city of Otranto. And in Asia, Taimur extended his victorious arms from Siberia on the north to the Arabian Sea on the south, and from the Ganges on the east to the Hellespont on the west.

There is a wonderful analogy between the spiritual condition of Europe and India during the dark ages. In Europe most religious works were written in Latin, in India they were in Sanskrit. In both continents all learning was in the hands of the priesthood, and this admittedly led to serious abuses. A great cyclic wave of reformation then overspread both continents. During the very period that Luther and Calvin in Europe were warning men of the errors that had crept into Christianity, several Indian saints were denouncing priestcraft, hypocrisy, and idolatry, and with very considerable success. Several of those great men who led the crusade against superstition, founded sects which still survive; but the most numerous and powerful of all is the great Sikh sect founded by Guru Nanak, which already forms a considerable section of the population of the Panjab, and which is scattered in greater or less numbers not only throughout the whole of India but Kabul, Kandahar, China, and Southern Asia.

A cognate cause is frequently assigned for the establishment of new religions, namely, that they appear at periods of great political or social depression, when it becomes necessary for men to have recourse to the superhuman for

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guidance and consolation. Then when the hour is darkest some prophet is born, perhaps in a lowly hamlet, to solace the heavy-laden and lift their thoughts to a brighter and happier world. A signal instance has been remarked by historians. Judaea was smarting from the tyranny and cruelty of Herod when he whom the most advanced races of the world call the Messiah was born.

The Gurus too appear to have been of the opinion that God sends a divine guide whenever required by the condition of the age and country. Guru Amar Das, the third Guru, wrote :—

When the world is in distress, it heartily prayeth.
The True One attentively listeneth and with His kind disposition granteth consolation.
He giveth orders to the Cloud and the rain falleth in torrents.

That is, the Guru comes by God's order and gives abundant instruction to all who may be prepared to receive it.

Indeed several events occurred during the Muhammadan conquests of India in the Middle Ages to force the Hindus to consider life in a serious aspect. Though many of the followers of Vishnu, Shiv, and the other gods of the Hindu dispensation adopted during that period the faith of the Arabian prophet, as the result of force or with a view to worldly advantages, yet others whose minds were powerfully directed to religious speculation sought safety from persecution and death in the loneliness of the desert or the retirement of the forest, and lived single-minded investigators of religious truth as in the primitive golden age of their country.

We shall here give, from the written accounts of Muhammadan historians, some examples of the treatment of Hindus by Muhammadan conquerors of India.

Shahab-ul[1]-Din, King of Ghazni, the virtual founder of the Muhammadan Empire in India (1170–1206), put Prithwi Raja, King of Ajmer and Dihli, to death in cold blood.

[1] The *l* is generally silent in such combinations.

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He massacred thousands of the inhabitants of Ajmer who had opposed him, reserving the remainder for slavery. After his victory over the King of Banaras the slaughter of the Hindus is described as immense. None were spared except women and children, and the carnage of the men was carried on until, as it has been said, the earth grew weary of the monotony.[1]

In the *Taj-ul-Ma'asir* by Hasan Nizam-i-Naishapuri it is stated that when Qutb-ul-Din Aibak (A.D. 1194–1210) conquered Merath he demolished all the Hindu temples of the city and erected mosques on their sites. In the city of Koil, now called Aligarh, he converted Hindu inhabitants to Islam by the sword and beheaded all who adhered to their religion. In the city of Kalinjar he destroyed one hundred and thirteen Hindu temples, built mosques on their sites, massacred over one hundred thousand Hindus, and made slaves of about fifty thousand more. It is said the place became black as pitch with the decomposing bodies of the Hindus. And in the *Tabaqat-i-Nasiri* by Minhaj-ul-Siraj it is stated that when Muhammad Bakhtyar Khilji conquered Bihar he put to the sword about one hundred thousand Brahmans, and burnt a valuable library of ancient Sanskrit works.

Abdulla Wassaf writes in his *Tazjiyat-ul-Amsar wa Tajriyat ul Asar* that when Ala-ul-Din Khilji (1295–1316) captured the city of Kambayat at the head of the gulf of Cambay, he killed the adult male Hindu inhabitants for the glory of Islam, set flowing rivers of blood, sent the women of the country, with all their gold, silver, and jewels, to his own home, and made about twenty thousand maidens his private slaves.

Ala-ul-Din once asked his qazi what was the Muhammadan law prescribed for Hindus. The qazi replied, 'Hindus are like the earth; if silver is demanded from them, they ought with the greatest humility to offer gold. And if a Muhammadan desire to spit into a Hindu's mouth, the Hindu should

[1] The *Kāmilu-t Tawārīkh* by ibn Asīr. See also Elphinstone's *History of India.*

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open it wide for the purpose. God created Hindus to be slaves of the Muhammadans. The Prophet hath ordained that, if the Hindus do not accept Islam, they should be imprisoned, tortured, and finally put to death, and their property confiscated.' At this the monarch smiled and said he had not been waiting for an interpretation of the sacred law. He had already issued an order that Hindus should only possess corn and coarse clothes sufficient to last them for six months.

During the reign of the same monarch men formerly in easy circumstances were reduced to beggary, and their wives obliged to resort to menial labour for their maintenance. In front of the palace were generally seen the corpses of forty or fifty Hindus. Hindus were punished with merciless severity for the most trifling offences. The monarch had his own brother and nephew flayed alive on the mere suspicion of disloyalty. He then had their flesh cooked and forced their children to eat it. What remained after the repast was thrown to the elephants to trample on.

The historian, Ibn Batuta, who visited India in the time of the Emperor Muhammad Bin Tughlak, wrote of him: 'Such was his inexorable and impetuous character that on one occasion when the inhabitants of Dihli revolted against his oppression and wrote him a letter of remonstrance, he ordered them to quit the place for Daulatabad, a city in the Dakhan (Deccan), at a distance of forty days' journey. The order was so literally obeyed that when the Emperor's servants searched the city after the removal, and found a blind man in one of the houses and a bedridden one in another, the bedridden man was projected from a catapult and the blind one dragged by his feet to Daulatabad. But the latter's limbs dropped off on the way, and at the end of the journey only one leg was left, which was duly thrown into the new city, "for the order had been that all should go to this place."' We shall subsequently see how Muhammad bin Tughlak persecuted the Maratha saint Namdev, an account of whose life and writings will be given in this work.

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Amir Khusrau writes in his *Tawarikh Alai* or *Khazain-ul-Futuh* that when the Emperor Firoz Shah Tughlak (A.D. 1351–88) took the city of Bhilsa in Bhopal, he destroyed all its Hindu temples, took away their idols, placed them in front of his fort, and had them daily bathed with the blood of a thousand Hindus. Firoz Shah twice plundered the country of Malwa, and took away everything he could find except earthen pots.

Farishta relates that a Brahman called Budhan, who dwelt in a place called Kayathan or Kataen near Lakhnau (Lucknow), was put to death by Sikandar Khan Lodi for stating that as Islam was true, so also was the Hindu religion. The saint Kabir lived under Sikandar Khan Lodi, and was tortured by him.[1]

The Emperor Babar's cruelty to the inhabitants of Saiyidpur we shall find described by Guru Nanak, who was an eye-witness. Both he and his attendant were taken prisoners and obliged to work as slaves.

The Guru thus describes the Muhammadan rulers and the state of India in his time :—

This age is a knife, kings are butchers; justice hath taken wings and fled.
In this completely dark night of falsehood the moon of truth is never seen to rise.
I have become perplexed in my search;
In the darkness I find no way.
Devoted to pride, I weep in sorrow;
How shall deliverance be obtained ?[2]

There is a glamour of romance cast round the person of the Emperor Jahangir, partly owing to the poetry of Moore and partly owing to his possession of Nur Jahan, the most beautiful and gifted woman of the East; but Jahangir's memory is entitled to no historical commiseration. His

[1] Farishta elsewhere describes Sikandar Khān Lodi as just, God-fearing, and religious. He prayed five times a day, bestowed large sums of money on indigent and religious persons, and was, according to the historian, a model of a Musalmān prince.

[2] Mājh ki Wār.

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father Akbar was disposed to free thought in religion, and it was believed that in this he was encouraged by Abul Fazal, the famous Persian historian. Jahangir caused Abul Fazal to be cruelly assassinated. After his accession he compassed the death of Nur Jahan's husband in order to possess her. He tells in his Memoirs how he disposed of robbers. 'I accomplished about this period the suppression of a tribe of robbers, who had long infested the roads about Agra; and whom, getting into my power, I caused to be trampled to death by elephants.'

Sir Thomas Roe, the British Ambassador at his Court, gives the following further information regarding Jahangir's method of dispensing justice: 'A band of one hundred robbers were brought in chains before the Great Mogul. Without any ceremony of trial, he ordered them to be carried away for execution, their chief being ordered to be torn in pieces by dogs. The prisoners were sent for execution to several quarters of the city, and executed in the streets. Close by my house the chief was torn in pieces by twelve dogs; and thirteen of his fellows, having their hands and feet tied together, had their necks cut by a sword, yet not quite through, and their naked and bloody bodies were left to corrupt in the streets.'

'The trials are conducted quickly, and the sentences speedily executed; culprits being hanged, beheaded, impaled, torn by dogs, destroyed by elephants, bitten by serpents, or other devices, according to the nature of the crimes; the executions being generally in the market-place. The governors of provinces and cities administer justice in a similar manner.'

The following gives Jahangir's treatment of harmless lovers: 'Happening to catch a eunuch kissing one of his women whom he had relinquished, he sentenced the lady to be put into the earth, with only her head left above the ground, exposed to the burning rays of the sun, and the eunuch to be cut in pieces before her face.'

Sir Thomas Roe describes how Jahangir vented his displeasure on some of his nobles: 'Some nobles who were

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near his person he caused for some offence to be whipped in his presence, receiving 130 stripes with a most terrible instrument of torture, having, at the ends of four cords irons like spur-rowels, so that every stroke made four wounds. When they lay for dead, he commanded the standers-by to spurn them with their feet, and the door-keepers to break their staves upon them. Thus, cruelly mangled and bruised, they were carried away, one of them dying on the spot.'

Jahangir's son Khusrau rose in rebellion against him, and it is not a matter for surprise that he found many adherents. 'After Khusrau's arrest he was brought before his father, with a chain fastened from his left hand to his left foot, according to the laws of Changhez Khan. On the right hand of the Prince stood Hasan Beg, and on his left, Abdulrahim. Khusrau trembled and wept. He was ordered into confinement; but the companions of his rebellion were put to death with cruel torments. Hasan Beg was sewed up in a raw hide of an ox, and Abdulrahim in that of an ass, and both were led about the town on asses, with their faces towards the tail. The ox's hide became so dry and contracted, that before the evening Hasan Beg was suffocated; but the ass's hide being continually moistened with water by the friends of Abdulrahim, he survived the punishment. From the garden of Kamran to the city of Lahore two rows of stakes were fixed in the ground, upon which the other rebels were impaled alive; and the unhappy Khusrau, mounted on an elephant, was conducted between the ranks of these miserable sufferers.'

Further on we shall see that Jahangir caused Guru Arjan, the fifth Sikh Guru, to be tortured to death, partly on account of his religion and partly because he had extended to Prince Khusrau a friendly reception and hospitality.

Jahangir's grandson the Emperor Aurangzeb was brought up a very strict Muhammadan. The following, according to the *Mirāt-i-Alam* of the historian Bakhtawar Khan, shows how he treated Hindus and their temples for the honour and glory of God and the success of what he considered

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the only true religion : 'Hindu writers have been entirely excluded from holding public offices ; and all the worshipping places of the infidels, and the great temples of these infamous people have been thrown down and destroyed in a manner which excites astonishment at the successful completion of so arduous an undertaking.'

The following is from the *Maāsir-i-Alamgiri* : 'It reached the ears of His Majesty, the Protector of the Faith, that in the provinces of Thatha, Multan, and Banaras, but especially in the latter, foolish Brahmans were in the habit of expounding frivolous books in their schools, and that students, learned Mussalmans as well as Hindus, went there even from long distances, led by a desire to become acquainted with the wicked sciences there taught. The Director of the Faith consequently issued orders to all the governors of provinces to destroy with willing hands the temples and schools of the infidels, and to put an entire stop to the teaching and practice of idolatrous forms of worship. It was subsequently reported to his religious Majesty, leader of the Unitarians, that in obedience to his orders, the Government officers had destroyed the temple of Vishwanath at Banaras. In the thirteenth year of Aurangzeb's reign this justice-loving monarch, the constant enemy of tyrants, commanded the destruction of the Hindu temple of Mathura, and soon that stronghold of falsehood and den of iniquity was levelled with the ground. On its site was laid at great expense the foundation of a vast mosque.'

There arose a sect called Satnamis founded by Jagjivan Das, a native of Awadh (Oude). They appear to have taken many of their doctrines from the Sikhs. Their moral code is thus described : 'It is something like that of all Hindu quietists, and enjoins indifference to the world, its pleasures or its pains, implicit devotion to the spiritual guide, clemency and gentleness, rigid adherence to truth, the discharge of all ordinary, social, or religious obligations, and the hope of final absorption into the one spirit which pervades all things.' [1]

[1] H. H. Wilson's *Religion of the Hindus.*

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The Muhammadan historian thus describes this pious sect and their treatment by the Emperor Aurangzeb: 'A body of bloody miserable rebels, goldsmiths, carpenters, sweepers, tanners, and other ignoble beings, braggarts and fools of all descriptions became so puffed up with vainglory as to cast themselves headlong into the pit of destruction. Aurangzeb sent an army to exterminate and destroy these unbelievers. The heroes of Islam charged with impetuosity and crimsoned their sabres with the blood of these desperate men. The struggle was terrible. At length the Satnamis broke and fled, but were pursued with great slaughter.

'General Khan Jahan Bahadur arrived from Jodhpur bringing with him several cartloads of idols taken from the Hindu temples which had been razed to the ground. Most of these idols, when not made of gold, silver, brass, or copper, were adorned with precious stones. It was ordered that some of them should be cast away in outoffices and the remainder placed beneath the steps of the grand mosque to be trampled under foot. There they lay a long time until not a vestige of them was left.

'In 1090 A.H. (A.D. 1680) Prince Muhammad Azam and Khan Jahan Bahadur obtained permission to visit Udaipur. Two other officers at the same time proceeded thither to effect the destruction of the temples of the idolaters, which are described as the wonders of the age, erected by the infidels to the ruin of their souls. Twenty Rajputs had resolved to die for their faith. One of them slew many of his assailants before receiving his death blow. Another followed and another until all had fallen. Many of the faithful also had been dispatched when the last of these fanatics had gone to hell.

'Soon after Aurangzeb himself visited the Rana's lake and ordered all its temples to be levelled with the ground. Hasan Ali Khan then made his appearance with twenty camels taken from the Rana, and reported that the temple near the palace and one hundred and twenty-two more in the neighbouring districts had been

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destroyed. He was rewarded by the emperor with the title of Bahadur.

'When Aurangzeb went to Chitaur, still one of the most beautiful of all ancient cities, he caused sixty-three temples there to be demolished. The Rana had now been driven forth from his country and his home, the victorious Ghazis had struck many a blow, and the heroes of Islam had trampled under their chargers' hoofs the land which this reptile of the forest and his predecessors had possessed for a thousand years.'

Aurangzeb's iconoclastic fury knew no bounds or moderation. 'Abu Turab, who had been commissioned by him to effect the destruction of the idol temples of Amber, the ancient capital of Jaipur, reported in person that threescore and six of these edifices had been levelled with the ground.'[1]

We shall further on see that it was Aurangzeb who put Guru Teg Bahadur, the ninth Guru of the Sikhs, to death in Dihli. According to the author of the *Dabistan* the emperor ordered the Guru's body to be quartered and the parts thereof to be suspended at the four gates of the city.[2] Aurangzeb also persecuted Guru Gobind Singh, the tenth and last Guru of the Sikhs, and forced him to fly from the Panjab; and it was a result of the same monarch's tyranny that Guru Gobind Singh's four sons lost their lives and that none of his descendants survived.

Many earnest thinkers and reformers lived under the above and other Muhammadan emperors of India, but they were either executed and none dared record their teachings and their fate, or accounts of them belong to Hindu religious history, and lie beyond the scope of the present work.

[1] On the conduct of the Muhammadan Emperors we have largely availed ourselves of the translations and narratives in Sir Henry Elliot's *History of India*. The original Persian histories are many of them difficult of access, and could not be consulted.

[2] The Sikh chroniclers, as we shall subsequently see, give a different version of the mode of execution of Guru Teg Bahadur.

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Chapter II

The great Pandits and Brahmans of Hinduism communicated their instructions in Sanskrit, which they deemed the language of the gods. The Gurus thought it would be of more general advantage to present their messages in the dialects of their age. When Guru Amar Das was asked the reason for this, he replied: 'Well-water can only irrigate adjacent land, but rain-water the whole world. On this account the Guru hath composed his hymns in the language of the people, and enshrined them in the Gurumukhi characters, so that men and women of all castes and classes may read and understand them.' A Brahman urged: That religious instruction ought not to be communicated to every one, it being forbidden to instruct Sudars and women in the sacred lore.[1] The Guru thus oracularly replied:—

O father, dispel such doubts.
It is God who doeth whatever is done; all who exist shall be absorbed in Him.
The different forms, O God, which appear are ever Thine, and at the last they shall all be resolved in Thee.
He who is absorbed in the Guru's word, shall thoroughly know Him who made this world.
Thine, O Lord, is the word; there is none but Thee; where is there room for doubt?[2]

Guru Nanak spoke of himself as neither continent nor learned, and was in every respect the essence of humility. His advent was heralded by no prophecies, and consequently he was not obliged to make or invent incidents in

[1] It is laid down in the twelfth chapter of the *Institutes of Gautam* that if a Sūdar even hear the Veds his ears must be stopped either with molten lead or wax; if he read the Veds, his tongue must be cut out; and if he possess the Veds, his body must be cut in twain.
In the eighteenth slok of the ninth chapter of the *Institutes of Manu* it is laid down that women may not take part in any Vedic rites. Their doing so, or having any concern with Vedic texts, would be contrary to dharm. Women were therefore deemed as Sūdars, and beyond the pale of religion.
[2] Gauri 51.

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his life conformable thereto. He preached against idolatry, caste distinction, and hypocrisy, and gave men a most comprehensive ethical code; but in so doing he never uttered a word which savoured of personal ambition or an arrogation of the attributes of the Creator. He appears to have been on fairly good terms with Muhammadans, but his disregard of caste prejudices and his uncompromising language led him into occasional difficulties with the Hindus, though he was never embroiled in violent scenes. On the whole he was generally beloved during his life, and at his death Hindus and Muhammadans quarrelled as to which sect should perform his obsequies.

The Granth Sahib contains the compositions of Guru Nanak, Guru Angad, Guru Amar Das, Guru Ram Das Guru Arjan, Guru Teg Bahadur (the ninth Guru), a couplet of Guru Gobind Singh (the tenth Guru), panegyrics of bards who attended on the Gurus or admired their characters, and hymns of mediaeval Indian saints, a list of whom will subsequently be given. The cardinal principle of the Gurus and Bhagats whose writings find place in the sacred books of the Sikhs was the unity of God. This is everywhere inculcated in the Sikh sacred writings with ample and perhaps not unnecessary iteration, considering the forces Sikhism had to contend with in an age of ignorance and superstition.

The hymns of the Gurus and saints are not arranged in the holy volume according to their authors, but according to the thirty-one *rags* or musical measures to which they were composed. The first nine Gurus adopted the name Nanak as their *nom de plume*, and their compositions are distinguished by Mahallas or *quartiers*. The Granth Sahib is likened to a city and the hymns of each Guru to a ward or division of it. Thus the compositions of Guru Nanak are styled Mahalla one, that is, the first ward; the compositions of Guru Angad the second ward, and so on. After the hymns of the Gurus are found the hymns of the Bhagats under their several musical measures.

The Granth which passes under the name of Guru

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Gobind Singh, contains his Jāpji, the Akal Ustat or praise of the Creator, the Vachitar Natak or Wonderful Drama, in which the Guru gives an account of his parentage, his divine mission, and the battles in which he had been engaged. Then come three abridged translations of the Devi Mahatamya, an episode in the Markandeya Puran, in praise of Durga the goddess of war. Then follow the Gyan Parbodh, or awakening of knowledge; accounts of twenty-four incarnations of the Deity, selected because of their warlike character; the Hazare de Shabd; quatrains called *sawaiyas*, which are religious hymns in praise of God and reprobation of idolatry and hypocrisy; the Shastar Nam Mala, a list of offensive and defensive weapons used in the Guru's time, with special reference to the attributes of the Creator; the Tria Charitar, or tales illustrating the qualities, but principally the deceit of women; the Zafarnama, containing the tenth Guru's epistle to the Emperor Aurangzeb; and several metrical tales in the Persian language. This Granth was compiled by Bhai Mani Singh after the tenth Guru's death.

There are two great divisions of Sikhs, Sahijdharis and Singhs. The latter are they who accept the baptism inaugurated by Guru Gobind Singh, which will be described in the fifth volume of this work. All other Sikhs are called Sahijdharis. The Singhs, after the time of Guru Gobind Singh, were all warriors, the Sahijdharis those who lived at ease, as the word denotes, and practised trade or agriculture.[1] In the Singhs are included the Nirmalas and Nihangs. The Sahijdharis include the Udasis founded by Sri Chand, son of Guru Nanak; the Sewapanthis founded by a water-carrier of Guru Gobind Singh; the Ramraiyas, followers of Ram Rai, son of Guru Har Rai; the Handalis, to be subsequently described, and other sects of minor importance.

The Sikh religion differs as regards the authenticity of

[1] Some say that the Sahijdhāris received their name from the promises of certain Sikhs in the time of Guru Gobind Singh, that they would not accept his baptism at the time, but that they would *gradually* do so.

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its dogmas from most other great theological systems. Many of the great teachers the world has known have not left a line of their own composition, and we only know what they taught through tradition or second-hand information. If Pythagoras wrote any of his tenets, his writings have not descended to us. We know the teaching of Sokrates only through the writings of Plato and Xenophon. Budha has left no written memorials of his teaching. Kung fu-tze, known to Europeans as Confucius, left no documents in which he detailed the principles of his moral and social system. The Founder of Christianity did not reduce his doctrines to writing, and for them we are obliged to trust to the Gospels according to Matthew, Mark, Luke, and John. The Arabian Prophet did not himself reduce to writing the chapters of the Quran. They were written or compiled by his adherents and followers. But the compositions of the Sikh Gurus are preserved, and we know at first hand what they taught. They employed the vehicle of verse, which is generally unalterable by copyists, and we even become in time familiar with their different styles. No spurious compositions or extraneous dogmas can, therefore, be represented as theirs.

It is not clear, however, that this contributes to the success of the Sikh religion. It appears that the very authenticity of the sacred books of a religion may militate against its general or permanent acceptance. The teachings of which there is no authentic record, are elastic and capable of alteration and modification to suit foreign countries and the aspirations and intellectual conditions of ages long subsequent to those in which they arose. No religion in its entirety is permanently adopted by a foreign country; and no religion when it spontaneously migrates can escape the assimilation of local ideas or superstitions. The followers of all religions are prone to indulge in the luxury of eclecticism. By a universal law they adhere to the dogmas most suitable for themselves, and reject what they deem the least important or the least practicable enjoined by the founders of their faiths.

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It is curious that the greatest religious reforms have been effected by the laity. The clergy, apart from their vested interests, are too wedded to ancient systems, and dare not impugn their utility or authority. Pythagoras, who founded a religio-philosophical school and taught the transmigration of souls, was the son of a gem-engraver and not a priest by early training or association. Isaiah, the Hebrew poet, who gave consistency and splendour to Jewish sentiments, was not an ecclesiastic by profession. Moses had a brother who was a high priest, but he was not himself designed for the priesthood. Sokrates was a profound thinker and moral guide, but still a member of the laity who had emerged from the schools of the sophists. Budha was a prince brought up without any sacerdotal instruction. He conceived ideas of reform by profound contemplation and introspection. Christ was by trade a carpenter, and was never intended to expound the law, or play the part of a Jewish Rabbi. Muhammad of Makka, was born an idolater, herded sheep and goats in early life, and appears to have had no religious instruction whatever until he had met the Hanif Waraka, his wife's cousin. The renowned Indian teacher Kabir was a weaver, who was so little of a professional priest that he denounced the Hindu and Muhammadan preachers of his age. And, as we shall see, Guru Nanak was not a priest either by birth or education, but a man who soared to the loftiest heights of divine emotionalism, and exalted his mental vision to an ethical ideal beyond the conception of Hindu or Muhammadan.

The illustrious author of the *Vie de Jésus* asks whether great originality will again arise or the world be content to follow the paths opened by the daring creators of ancient ages. Now there is here presented a religion totally unaffected by Semitic or Christian influences. Based on the concept of the unity of God, it rejected Hindu formularies and adopted an independent ethical system, ritual, and standards which were totally opposed to the theological beliefs of Guru Nanak's age and country. As we shall see

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hereafter, it would be difficult to point to a religion of greater originality or to a more comprehensive ethical system.

Chapter III

India contains a population who profess many religions. It would be a great mistake to put them all on the same footing. Some make for loyalty and others for what we may call independence. Some religions appear to require State support, while others have sufficient vitality to dispense with it. The Jewish religion has survived for many centuries without a temporal head and in the face of endless persecutions. Islam has spread in many lands, and does not solicit or require much support from temporal power. Muhammadans only claim the free exercise of their religion, and this is allowed them in India. Many members of other religions, believing that they are direct emanations from heaven, may not suppose that they require State countenance or support, but the student of comparative theology must be allowed to entertain a different opinion.

> Our little systems have their day:
> They have their day and cease to be.

To enumerate a few instances. When Constantine, the Roman Emperor of the West, after his conversion to Christianity, withdrew his support from the ancient religion of his country, it rapidly declined. Then vanished, in the words of Coleridge,

> The intelligible forms of ancient poets,
> The fair humanities of the old religion,
> Its power, its beauty, and its majesty.

Budhism flourished in India, its parent home, many centuries ago, but the successors of the renowned Asoka, who were not so spiritual or enlightened as he, allowed their religion to be completely banished from Indian soil, like an exile, to find in foreign lands the repose and accept-

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ance it had vainly sought in its own country. The great Emperor Akbar, by an eclectic process, evolved what he considered a rational religion from Islam, Hindusim, and Zoroastrianism, but it perished when it received no support but rather opposition from his son Jahangir. The religion of the Cross was banished from its parent home of Judaea and supplanted by the religion of the Crescent. Christianity, however, or the civilization which passes under its name, gained in other countries much more than it lost in its own. Organization and the material forces by which it is maintained have obviously contributed to that result.

The Emperor Akbar's historian, Abul Fazl, very clearly saw the advantage of State support to a religion. He says in his *Ain-i-Akbari*: 'Men of deep insight are of opinion that even spiritual progress among a people would be impossible, unless emanating from the king, in whom the light of God dwells.'

As Budhism without State support completely lost its hold in India, so it is apprehended that without State support Sikhism will also be lost in the great chaos of Indian religious systems.

The dialects and languages of the Gurus are now largely forgotten. There are no readable or trustworthy commentaries or translations of their compositions in any language, and the Sikhs find it difficult or impossible to understand them. Added to this is the custom of writing the sacred hymns without any separation of words. As there is no separation of words in Sanskrit, the gyanis, or interpreters of the Gurus' hymns, deem it would be a profanation to separate the words of their sacred writings. It cannot be said that the object of the gyanis has been to keep all divine knowledge to themselves, but at any rate the result is, that the Sikh laity have now thrust aside the gyanis and their learning, and are content to dispense with both.

The sequel is a general relapse to Hinduism, which is principally a system of domestic ritual. Hinduism has six philosophical systems, two of which, the Sankhya and Mimansa, if pushed to their legitimate consequences, are practically

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atheistical. The followers of the Hindu god Shiv may curse the followers of the Hindu god Vishnu, and the followers of Vishnu may retaliate on the followers of Shiv. To be deemed an orthodox Hindu it is only necessary to be born in Hinduism and to conform to certain external observances, such as not eating or touching what its followers believe to be unclean, avoiding contact with persons who are deemed of lower caste, cooking food in a particular manner, and not allowing the shadow of strangers to fall on it. The old Levitical Law of Moses and its accessory regulations were sufficiently strict, but Hinduism surpasses all the religions that have ever been invented in a social exclusiveness which professes to be based on divine sanction.

Truly wonderful are the strength and vitality of Hinduism. It is like the boa constrictor of the Indian forests. When a petty enemy appears to worry it, it winds round its opponent, crushes it in its folds, and finally causes it to disappear in its capacious interior. In this way, many centuries ago, Hinduism on its own ground disposed of Budhism, which was largely a Hindu reformation; in this way, in a prehistoric period, it absorbed the religion of the Scythian invaders of Northern India; in this way it has converted uneducated Islam in India into a semi-paganism; and in this way it is disposing of the reformed and once hopeful religion of Baba Nanak. Hinduism has embraced Sikhism in its folds; the still comparatively young religion is making a vigorous struggle for life, but its ultimate destruction is, it is apprehended, inevitable without State support. Notwithstanding the Sikh Gurus' powerful denunciation of Brahmans, secular Sikhs now rarely do anything without their assistance. Brahmans help them to be born, help them to wed, help them to die, and help their souls after death to obtain a state of bliss. And Brahmans, with all the deftness of Roman Catholic missionaries in Protestant countries, have partially succeeded in persuading the Sikhs to restore to their niches the images of Devi, the Queen of Heaven, and of the saints and gods of the ancient faith.

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CHAPTER IV

A few brief paragraphs, unburdened with detail, on the origin and progress of religion until it received its monotheistic consummation accepted by Guru Nanak appear to be necessary.

Statius, the Latin poet, expressed his opinion that it was fear which first made gods in the world.[1] Miserable and resourceless primitive man felt the inclemency and fury of the elements, and prayed and sacrificed to avert their wrath or to gain their favour. But as there were malignant, so there were benignant natural agencies which received devout and earnest worship. The Sun, which gives light and heat, appears to have been worshipped by all primitive peoples. He was, however, distant and non-tangible; but when fire was discovered, long ages after man had appeared on the surface of the earth, it appears to have received the greatest homage from the human race in all parts of the globe. By its means men warmed themselves, cooked their food, and smelted metals. It was to fire (Agni) the Indians of the Vedic period addressed some of their sublimest hymns; and its discovery and importance led the ancient Greeks to suppose that it must have been stolen from heaven, which had so long been parsimonious of its gifts.

As civilization progressed and the fruits of agriculture were added to the spontaneous gifts of nature, the bounty of the heavens was deemed necessary for man's comfort and sustenance. It was then that the sky, under the various names of Dyaus, Ζεύς, and Varuna, Οὐρανός, was invoked, both in India and Greece, to shed its choicest blessings on crops and men.[2] Other deities arose as prompted or required by human necessities. Prithwi, the earth, as the parent of sustenance, logically and necessarily received, as the

[1] 'Primus in orbe deos fecit timor,' *Theb.* iii. 661.

[2] For long years after the discovery and study of Sanskrit there was no doubt whatever cast on the identity of Varuna with Ouranos. Doubts have now arisen in the minds of some persons on account, it is stated, of phonetic difficulties.

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spouse of the sky, divine honours both in India and Europe.[1] Each deity addressed received all the homage and adoration that poetic fancy could lavish or imagine. His worshippers endeavoured to make him feel that he was the great god who ruled the world and controlled man and nature; and they hoped that by judicious flattery and plenteous sacrifice he would listen to and grant their passionate supplications.

The gods as well as their votaries appear to have lived in friendly contiguity both in India and in Greece. Jupiter had his temple near that of Venus as they are found to-day in the disentombed city of Pompeii. Near Delphi Apollo had exclusive sway even to the extent of relegating Jupiter into a subordinate position. Each province selected in the wide domain of Olympus some deity which it worshipped to the exclusion of all others. In India, though the worship of Shiv, which is associated with knowledge, is different from that of Vishnu, which is associated with devotion, and though the worshippers of both gods frequently quarrelled and addressed each other in injurious language, yet they were united by the common bond of Hinduism, and sometimes celebrated their worship in harmony.[2]

When man extended his horizon, the sufficiency and omnipotence of the gods ordinarily invoked began to be canvassed. In Greece the minor deities became completely subordinated to Zeus, the great ruler of Olympus. They could do everything but regulate human fate and action. That was reserved for the supreme deity alone :—

"Απαντ' ἐπαχθῆ πλὴν θεοῖσι κοιρανεῖν.
ἐλεύθερος γὰρ οὔτις ἐστὶ πλὴν Διός.[3]

In India a belief in an infinite, illimitable, and supreme power was gradually evolved by seers and philosophers

1 Tacitus wrote of the ancient Germans—'Herthum, id est terram matrem, colunt eamque intervenire rebus hominum, invehi populis arbitrantur,' *Germania*, cap. xl.

2 An idol in a temple, Harihareshwar, on the outskirts of the Maisūr (Mysore) State contains the conjoint emblems of Vishnu and Shiv.

3 Aesch. *Prom. Vinc.* 49.

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ages before the emigration of the Aryans to Europe. Prajapati, who was represented as the father of the gods, the lord of all living creatures, gradually received exceptional human homage. There was also Aditi, who appears under various guises, being, in one passage of the Rig Veda, identified with all the deities, with men, with all that has been and shall be born, and with air and heaven. In this character she corresponded to the Greek Zeus;

Ζεὺς ἐστὶν αἰθήρ, Ζεὺς δὲ γῆ, Ζεὺς δ' οὐρανός,
Ζεύς τοι τὰ πάντα χὤτι τῶνδ' ὑπέρτερον,[1]

and to the Latin Jupiter :—

Iupiter est quodcunque vides, quocunque moveris.[2]

But there appears again to have been even a more exalted concept of a divinity who was inexpressible and who could only be described by a periphrasis. He was bright and beautiful and great. He was One, though the poets called Him by many names.

एकं सद् विप्रा बहुधा वदन्ति

Before there was anything, before there was either death or immortality, before there was any distinction between day and night, there was that One. It breathed breathless by itself. Other than it nothing has since been. Then was darkness, everything in the beginning was hidden in gloom, all was like the ocean, without a light. Then that germ which was covered by the husk, the One, was produced.[3]

Guru Nanak, as we shall see, gave expansion to this conception of the one God :—

[1] Aesch. *Frag.* [2] Lucan, *Pharsalia* ix.

[3] *Rig Veda*, X, 129. Tacitus indicates one God worshipped under different names by the Germans, and only perceived by the light of faith: 'Deorum nominibus appellant secretum illud quod sola reverentia vident.' It may be here noticed that Tacitus' account of Germany and its people is much more trustworthy than that of Caesar, who was a less philosophical writer. Caesar states that the Germans worshipped the sun, fire, and the moon, and them only.

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In the beginning there was indescribable darkness ;
Then was not earth or heaven, naught but God's unequalled order.
Then was not day, or night, or moon, or sun ; God was meditating on the void.
Then were not continents, or hells, or seven seas, or rivers, or flowing streams.
Nor was there paradise, or a tortoise, or nether regions ;
Or the hell or heaven of the Muhammadans, or the Destroyer Death ;
Or the hell or heaven of the Hindus, or birth or death ; nor did any one come or go.
Then was not Brahma, Vishnu, or Shiv ;
No one existed but the One God.
Then was not female, or male, or caste, or birth ; nor did any one feel pain or pleasure.
There was no caste or religious garb, no Brahman or Khatri.
No *hom*, no sacred feasts, no places of pilgrimage to bathe in, nor did any one perform worship.
There was no love, no service, no Shiv, or Energy of his ;
Then were not Veds or Muhammadan books, no Simritis, no Shastars ;
The Imperceptible God was Himself the speaker and preacher ; Himself unseen He was everything.
When He pleased He created the world ;
Without supports He sustained the sky.
He created Brahma, Vishnu, and Shiv, and extended the love of Mammon.
He issued His order and watched over all.[1]

For many centuries thinking men in India have rejected gods and goddesses, and made no secret of their faith in the sole primal Creator, by whatsoever name called.

An important question arose how the Supreme Being should be represented. He could not be seen, but He was believed to exist. The highest conception that primitive man could form of Him was that He was in man's own image, subject to the human passions of wrath, jealousy, revenge, love of praise, and adoration. This conception is what has been termed anthropomorphism—that is, that

[1] The Indian words in this hymn will subsequently be explained.

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God is in man's image, or, conversely, that God made man in his own image.[1]

When man's conception of God extended, and it was admitted that He had created the heavens and the earth, and held control over His boundless creation, it became difficult for the philosopher to imagine Him in human form. Were He such, it would appear to be a limitation of His omnipotence and omnipresence, and, moreover, the belief that God is infinite and governs His infinite creation, but at the same time is not included in it, though possibly intelligible to faith, is not equally so to reason. To overcome this difficulty the belief arose that God is diffused through all matter, and that it is therefore a part of Him. This belief is known as pantheism.

In India, pantheism may be said to be the creed of intellectual Hindus, but it cannot be held to be a generally satisfying or useful cult to the world. When a man believes that he is a part of God, and that God, who pervades space, pervades him also, moral obligation must obviously be relaxed. Nor can supplications be satisfactorily addressed to nature, with its elemental forces, even though God be held to reside therein. Pantheism is too cold and too abstract to satisfy the reasonable aspirations of the human soul. And the fact admitted by most philosophers, that men are endowed with free will, must make them pause before they accept the pantheistic philosophy in its entirety. Moreover, to gratify his emotional instinct, man must have access in spirit to a personal God to appeal to in order to grant him favours, to afford him solace in affliction, to love him as a son, and as a kind and merciful friend to take an interest in him when he needs assistance. According to the Sikh Gurus, God was a being to be approached and

[1] The ancient Greeks also believed that God made man in the divine image. Thus Plato—'Ως δὲ κινηθὲν αὐτὸ καὶ ζῶν ἐνόησε τῶν ἀϊδίων θεῶν γεγονὸς ἄγαλμα ὁ γεννήσας πατήρ, ἠγάσθη τε καὶ εὐφρανθεὶς ἔτι δὴ μᾶλλον ὅμοιον πρὸς τὸ παράδειγμα ἐπενόησεν ἀπεργάσασθαι ('The creative Father seeing that this image of the immortal gods had both motion and life was pleased, and in his delight considered how he might fashion it still more like its prototype'), *Timaeus*.

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loved as a fond and faithful wife loves her spouse, and human beings were to be regarded with equality as brothers, and not to be considered as divided into castes which were at variance with or despised one another.

But though the Sikhs believe in a personal God, He is not in man's image. Guru Nanak calls Him, Nirankar—that is, without form. Gur Das speaks of Him as formless, without equal, wonderful, and not perceptible by the senses. At the same time all the Gurus believed that He was diffused throughout creation. Guru Nanak wrote, 'Think upon the One who is contained in everything.' This same belief was again enunciated by Guru Ram Das, 'Thou, O God, art in everything and in all places.' And, according to Guru Gobind Singh, even God and His worshipper, though two, are one, as bubbles which arise in water are again blended with it. This belief, according to the Guru, admitted of no doubt or discussion.[1] It is the error of men in supposing distinct existence, together with the human attributes of passion and spiritual blindness, which produces sin and evil in the world and renders the soul liable to transmigration.

No religious teacher has succeeded in logically dissociating theism from pantheism. In some passages of the Guru's writings pantheism is, as we have seen, distinctly implied, while in other texts matter is made distinct from the Creator, but an emanation from Him. Although anthropomorphic theism is a religion, while pantheism is a philosophy, and anthropomorphic theism is generally held orthodox and pantheism heterodox, yet, on account of the difficulty of describing the Omnipresent and Illimitable in suitable human language, both religion and philosophy are inextricably

[1] Compare Ἀνθρώπου γε ψυχή, εἴπερ τι καὶ ἄλλο τῶν ἀνθρωπίνων, τοῦ θείου μέτεχει, Xenoph. *Memor.*; 'Humanus autem animus decerptus ex divina mente cum alio nullo nisi cum ipso Deo, si hoc est fas dictu, comparari potest,' Cicero, *Tusc. Disp.*

Compare also the expressions attributed to Christ in the Gospel according to St. John, 'I and My Father are One,' 'I am in the Father and the Father in Me,' and again, 'I am in My Father, and ye in Me and I in you.'

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blended by sacred as well as profane writers. Let us take a few examples :—

Doth not the Lord fill heaven and earth ?—JEREMIAH.

God in whom we live, and move, and have our being.—ST. PAUL.

Spiritus intus alit totamque infusa per artus
Mens agitat molem, et magno se corpore miscet.—VIRGIL.

Estne Dei sedes nisi terra, et pontus, et aer,
Et caelum et virtus ? Superos quid quaerimus ultra ?
Iupiter est quodcunque vides, quocunque moveris !—
LUCAN.

All in all and all in every part.—COWLEY.

Lives through all life, extends through all extent.
Spreads undivided, operates unspent.—POPE.

Deum rerum omnium causam immanentem, non vero transeuntem statuo.—SPINOZA.

Se Dio veder tu vuoi,
Guardalo in ogni oggetto ;
Cercalo nel tuo petto ;
Lo troverai in te !—METASTASIO.

An indefinite number of such examples might be cited.

CHAPTER V

In the hymns of the Gurus, Nirvan, or absorption in God, is proposed as the supreme object of human attainment; but a paradise called Sach Khand is also promised to the blest. There they recognize one another and enjoy everlasting beatitude. Several learned Sikhs, however, maintain that Nirvan and Sach Khand are practically the same.

Contrary to the practice of the ancient Indian ascetics, the Gurus held that man might obtain eternal happiness without forsaking his ordinary worldly duties. Reunion with the Absolute should be the supreme object of all Sikh devotion and aspirations.

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My soul, seek shelter in God's holy name;
Pondering on this should'st thou all thought employ.
No more thou'lt grieve, hemmed in by mortal frame,
But gain in God Nirvana's final joy.

Nirvan, from *nir* out and *va* to blow, means in Sikh literature the cessation of individual consciousness caused by the blending of the light of the soul with the light of God. The Sikhs compare it to water blending with water:—

As water blends with water, when
Two streams their waves unite,
The light of human life doth blend
With God's celestial light.
No transmigrations then await
The weary human soul;
It hath attained its resting-place,
Its peaceful crowning goal.

Nirvan is to be obtained by meditation on God, with sufficient attention and iteration, and by a life spent in conformity with the Guru's teachings. Individual consciousness then ceases, and there is no further pain or misery.

A man may have performed good works on earth, but, if they be unattended with devout meditation and mental absorption in God, he cannot expect either Nirvan or Sach Khand, but must undergo purgation after death. After this the soul returns to a human body and begins anew its career, to end in either the supreme bliss of ultimate absorption or the supreme misery of countless transmigrations.

If man have done evil and laid up demerits, his punishment after death must be severe. When the punishment corresponds to his misdeeds, his soul must enter some lower animal and pass through a greater or lesser number of the eight million four hundred thousand forms of existence in creation, until its turn comes to enter the offspring of human parents. The soul thus reborn in a human being has again to proceed in its long struggle to obtain the boundless reward of Nirvan.

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Longa dies, perfecto temporis orbe,
Concretam exemit labem, purumque reliquit
Aetherium sensum atque aurai simplicis ignem.[1]

Mind, whether known as reason or instinct of a greater or less degree, and whether an attribute of the brain, of the nervous system, or of the heart, is common to all animals. It is held in most religious systems to be distinct from the soul.[2] It induces the soul, under the impulse of goodness or passion, to perform good or evil acts. Both the mind and the soul are concomitants of life, which is a particular combination of certain elements existing in the body, and abides as long as the bodily mechanism is in order and harmonious operation. When the mechanism has fallen out of gear by illness, accident, or old age, life departs, and with it the soul, which in some religious systems is held to perish with the body, in others to be immortal and individual, and in others again to transmigrate from one living creature to another. We are in this work only concerned with the soul in its migratory aspect.

In the Mosaic system God is represented as jealous and visiting the sins of the fathers upon the children even to future generations. The Indian philosopher feels that this belief is derogatory to God, and holds that the state of the soul after the death of the body depends on its acts (called Karma) while contained in the body. These acts attach to the soul, follow it, and determine its next abode.

Hindus, and all who have sprung from them, have never entertained any doubt as to the possibility of the wanderings of the soul in the bodies of all created animals. And not only Hindus, but some Europeans of exquisite intellectual fibre have accepted or coquetted with this belief, as if the

[1] Virgil, *Aeneid* vi. 745.

[2] In the *Tusculan Disputations* Cicero quotes a paragraph he had written in a work on Consolation, in which he appears to treat soul and mind as identical. After referring to the soul as that which possesses feeling, understanding, life, and vigour ('quicquid est illud, quod sentit, quod sapit, quod vivit, quod viget'), he states that the human mind is of the same kind and nature ('Hoc e genere atque eadem e natura est humana mens'), *Tusc. Disp.* i. 27.

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minds of men of vivid imagination were of necessity recalling from the misty past—gathering from the fount of original knowledge—ideas evolved by primitive man long anterior, not only to European civilization, but to all Semitic history. Many persons have thought on beholding for the first time, in this life at any rate, scenes in foreign lands, that they had been previously familiar with their beauties and derived no new gratification from them. The tenacity with which the Greek philosopher Pythagoras held this doctrine, which he called metempsychosis, is well known. Well known, too, is the success with which he and his followers for a long time imparted their views to the Dorian aristocracy on this and kindred subjects, such as, for instance, the non-destruction of life. And according to the *Phaedo* of Plato, Sokrates appears to have proved the doctrine of Pythagoras to his own satisfaction.

To some of our English poets the belief has been one of curious interest and satisfaction. Thus Wordsworth :—

> Our birth is but a sleep and a forgetting ;
> The soul that rises with us, our life's star
> Hath had elsewhere its setting,
> And cometh from afar ;

Thus, too, Browning :—

> At times I almost dream
> I too have spent a life the sages' way,
> And tread once more familiar paths.

And also Rossetti :—

> I have been here before,
> But how or when I cannot tell.

The soul when it separates from the body is likened in ancient Indian works to the moon on the day when it is invisible on account of its conjunction with the sun. The soul exists as the moon exists, though it is not perceptible; and as the moon shines again when it progresses in its motion, so does the soul when it moves into another body.

The soul being in a state of mobility, and at the same

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time immortal, seeks a body for the performance of its functions, and, as it were, enters into a matrimonial alliance with it for the completion and perfection of both. As the same thread will penetrate a gold bead, a pearl, or an earthen ball, so the soul, bearing its burden of acts, will enter any body with which it comes in contact. This the soul is enabled to do by its possession of a covering of finer or grosser texture, which it takes with it from the last body it has inhabited. The soul thus passes from body to body in a revolving wheel, until it is purged of its impurities and deemed fit to blend with the Absolute, from which it originally emanated.

Paramātama, the primal spirit, is the Supreme Being considered as the pervading soul of the universe. It is represented as light. Jīvātama, the soul of each living being, is also light, an emanation from the Paramātama and not material.

The lines of Milton may be accepted as a definition of the deity according to the Sikh conception :—

. . . . Since God is light
And never but in unapproached light
Dwelt from eternity—
Bright effluence of bright essence increate.

And of Thomas Campbell nearly to the same effect :—

This spirit will return to Him
Who gave its heavenly spark.

The Paramātama is likened to an illimitable ocean, the Jīvātama to a glass of water immersed in it. The glass is the subtile body or covering of the soul. If the glass itself be broken or taken away, the water in it, which corresponds to the jīvātama, blends with the water of the ocean. This is an exemplification of Nirvan.

According to Sikh ontology all animals have two bodies, one a solid material body and the other a subtile intangible body.[1] The jīvātama is separated from the former at the

[1] St. Paul speaks of a spiritual body (1 Cor. xv. 44).

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time of death, but not from the latter unless the state of Nirvan supervenes. While the jīvātama is encased in a subtile body, it is susceptible of punishment.

Sokrates, in discussing the possibility of a separate existence after death, dilates on the pleasure it would afford to meet such men as Homer, Hesiod, &c.; but Plato has not recorded what Sokrates' sensations would be on meeting his tormentors and persecutors in the same happy region. John Stuart Mill, too, thought[1] that the most serious loss which would result to mankind from a disbelief in an after existence would be the despair of reunion with those dear to us who have ended their earthly life before us. An aspiration for such a reunion is easy to understand, and the hope of its realization has soothed the death-bed of many a believer in the soul's immortality. But all people are not equally dear to us, and it did not apparently occur to that eminent philosopher that, granted the hope of meeting those we love beyond the grave, there is also the possibility of meeting those who are not equally the objects of our affection—those who have perhaps embittered or even abridged our terrestrial existence, and who, it may be as the result of predestination or elective grace, are admitted to the sempiternal joys of paradise. To the believer in Nirvan there is no apprehension of such associations. Only those who are sufficiently purified can be absorbed in the Absolute, in the all-dazzling fount of God's infinite perfection and love. Here individual consciousness ceases, the supreme goal of existence is attained, and neither sorrow, misery, nor remembrance of earthly evils can be apprehended.

CHAPTER VI

About thirty miles south-west of the city of Lahore, the capital of the Panjab, and on the borders of the present civil districts of Gujranwala and Montgomery, stands the town of Talwandi, deep in a lonely forest. It is on the margin

[1] Essay on the *Utility of Religion.*

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of the Bar or raised forest tract which occupies the centre of the Panjab. The town is still girdled by a broad expanse of arborescent vegetation, which, when not whitened by the sand blown by the winds of the desert, wears through all seasons a cheerful appearance. The jal (*Salvadora Persica*) predominates, but there are also found the phulahi (*Acacia modesta*) and the jand (*Prosopis spicigera*). The wild deer is seen occasionally to appear startled at the traveller who disturbs the solitude of its domain, and the hare and the partridge cower cautiously among the thickets, deprecating molestation.

In this retreat was born Guru Nanak, the founder of the Sikh religion. His birth took place on the third day of the light half of the month of Baisakh (April–May) in the year 1526 of the Vikramaditya era, corresponding to A. D. 1469. As to the month in which he was born there are strange diversities of statement, which we shall subsequently notice. Guru Nanak's father was Kalu of the Bedi [1] section of the Khatri caste. He was by profession a village accountant, but added the practice of agriculture to this avocation. Kalu's father was Shiv Ram and his mother Banarasi. Kalu had one brother called Lalu, of whom little is known besides his name. Kalu was married to Tripta, daughter of Rama, a native of the Manjha [2] country. Tripta had a brother called Krishan, of whom history is as silent as of Lalu. Tripta bore to Kalu one daughter, Nanaki, and one son, Nanak. Nanaki married Jai Ram, a revenue official of high repute at Sultanpur, which is in the present native state of Kapurthala, and was then the capital of the Jalandhar Doab.

When Taimur had spread anarchy and devastation over Northern India, a dynasty of Saiyids, or descendants of the Prophet Muhammad, aspired to rule in Dihli in the name of the Mughal conqueror. To Dihli there was hardly any territory attached, and Ala-ul-din, the last of the Saiyid

[1] The meaning of this name will be explained when we come to the writings of the tenth Guru.

[2] The Māniha is the country between the rivers Rāvi and Biās.

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rulers, in contemptuous disregard for the small and troublesome dominion meted out to him by destiny, retired to the distant city of Badaun to end his days in religious and political tranquillity. He left Dihli and the fortunes of empire to Bahlol Khan Lodi, a man whose ancestors had been enriched by commerce, and whose grandfather had been Governor of Multan under the famous monarch Firoz Shah Tughlak.

Bahlol Khan Lodi reigned from A.D. 1450 to A.D. 1488, and it was consequently near the middle of his reign that Guru Nanak, the founder of the Sikh religion, was born.

After the accession of Bahlol Khan Lodi, Daulat Khan, a relative of his, obtained power in the Panjab, and governed under the paramount authority of his kinsman. He lived in state at Sultanpur till defeated and deprived of his possessions by the Emperor Babar. The Panjab appears to have been already parcelled out to Musalman chiefs who were retainers of the sovereigns of Dihli. One of these chiefs, called Rai Bhoi, a Musalman Rajput of the Bhatti tribe, had been Zamindar or proprietor of Talwandi. After his death his heritage descended to his son Rai Bular, who governed the town at the birth and during the youth of Nanak.

Talwandi is said to have been originally built by a Hindu king called Raja Vairat. It was sacked and destroyed by fire and crowbar, like most Hindu towns and cities, during the Musalman invasions. Rai Bular restored it and built a fort on the summit of the tumulus, in which he lived the secure and happy ruler of a small village, some limited acres of cultivated land, and a boundless wilderness.

Although the age was one of religious intolerance and persecution, Rai Bular appears to have been the very reverse of a bigot. His father and he were converted Hindus, doubtless added to the ranks of Islam by a hasty circumcision and an enforced utterance of some Arabic sentences which they did not perfectly comprehend.[1]

[1] The descendants of Rāi Bulār still exist in that part of the country.

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In such a solitude Rai Bular could not have been under the less worthy influences of Islam; and indifference, the parent of toleration, appears to have supervened on his Muhammadan religious training. But the human mind is so constituted, and the religious or emotional instinct so dominant in human nature, that most men at some period of their lives are irresistibly impelled to religious speculation. Something, too, must be allowed for Rai Bular's patriotic prejudices for a suffering though renounced faith. Talwandi shared not the tumults and excitements of the outer political world. It was a theatre meet for the training of a prophet or religious teacher who was to lead his countrymen to the sacred path of truth, and disenthral their minds from the superstitions of ages. Rai Bular in his little realm had ample time for reflection, and when he heard of Nanak's piety and learning, felt a mysterious interest in the clever and precocious son of Kalu.

The house in which Nanak was born lay a little distant from the fort. Probably Rai Bular and his family alone inhabited the ancient tumulus, while his tenants dwelt in the town of Talwandi on the plain. The town has now lost its old name, and is known as Nankana, in memory of the religious teacher to whom it had the honour of giving birth. When the Sikh religion had gained prominence, there was a temple erected on the spot where the Guru was born. It was afterwards rebuilt and enlarged by Raja Tej Singh, at the time when the Sikh arms had attained their greatest power and the Sikh commonwealth its widest expansion. Within the temple is installed the Granth Sahib, or sacred volume of the Sikh faith, intoned by a professional reader. The innermost shrine contains some cheap printed pictures of the Guru, and musicians beguile the day chanting the religious metrical compositions of the Gurus.

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CHAPTER VII

We shall now examine the principal current accounts of Guru Nanak and give brief notices of their authors.

The oldest authentic account of the Guru was written by Bhai Gur Das. who flourished in the end of the sixteenth and the beginning of the seventeenth century, dying in A.D. 1629. He was first cousin of the mother of Guru Arjan, the fifth Guru of the Sikhs. He was Guru Arjan's amanuensis, and wrote out from his dictation the Adi[1] Granth, or sacred book of the Sikhs, which then contained the hymns of the first five Sikh Gurus and of the saints who preceded them. He next wrote what he called Wars or religious cantos. These are forty in number. The first War begins with the Sikh cosmology, and ends with a brief account of Guru Nanak and the succeeding Gurus to the date of Gur Das's composition. Gur Das's object was essentially religious. He delighted in singing the greatness of God, the littleness of man, and the excellence of the Guru. Besides the *Wars*, Gur Das wrote *Kabits*, which contains the Sikh tenets and a panegyric of the Gurus.

The details which Gur Das has given of Guru Nanak will be utilized in the life of that Guru. It is a matter of regret that he did not write a complete life of the Guru, as its details could at that time have been easily obtained. The date of the composition of his work is not given, but it is admitted on all hands that it was during the time of Guru Arjan. Making due allowance for Gur Das's protracted employment in copying and collating the sacred volume for Guru Arjan—a task which was completed in A.D. 1604—it may fairly be assumed that Gur Das wrote his own work not much more than sixty years after the demise of Guru Nanak, when some of his contemporaries

[1] The epithet Ādi, which means primitive or first, was bestowed on the Granth Sāhib of Guru Arjan to distinguish it from the Granth of Guru Gobind Singh, the tenth Guru, which was subsequently compiled by Bhāi Mani Singh.

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were still alive, and one of them at least retained the vigour of his intellectual faculties.

There was then living in the village of Ramdas[1] about twenty miles north of Amritsar, Bhai Budha, who had embraced the Sikh religion under Guru Nanak at Kartarpur, and who used to attend him on some of his peregrinations. This man was in the prime of life when Gur Das copied the Granth Sahib for Guru Arjan, and the latter made him reader and custodian of the sacred volume at Amritsar. Bhai Budha subsequently lived until the Guruship of Guru Har Gobind, when he died at the ripe age of one hundred and seven years. In such estimation was he held that he was specially appointed to impress the saffron tilak, or patch of Gurudom, on the foreheads of the Gurus of his time; and his descendants had the same honoured privilege as long as legitimate Gurus remained to be thus distinguished. He, however, has left no memoirs of the founder of his religion.

Mani Singh was the youngest of five sons of Bika of Kaibowal, in the Malwa country, and belonged to the Dullat section of the Hindu Jats. The ruins of Kaibowal may now be seen near the village of Laugowal. When Guru Gobind Singh was going to Kurkhetar on a preaching excursion, Bika and his son Mani went to a place called Akoi to meet him and offer him their homage. Bika in due time returned home, leaving his son with the Guru. The Guru one day asked Mani to wipe the vessels from which the Sikhs had eaten, and, as an inducement, promised that as the vessels became bright so should his understanding. Mani wiped the dishes with great humility and devotion, and received baptism from the Guru as his reward. He remained a celibate and devoted his life to the Guru's service.

[1] This was Bhāi Budha's original name, and the village was called after him. The name Bhāi Budha was given him by Guru Nānak. The word 'Bhāi' means brother. Guru Nānak, who disregarded caste and preached the doctrine of the brotherhood of man, desired that all his followers should be deemed brothers, and thus he addressed them. The title 'Bhāi' is now bestowed on Sikh priests and others who have made a special study of the Sikh sacred writings.

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When the tenth Guru found it necessary to go to the south of India, he took Mani Singh, among others, with him. At Nander, or Abchalanagar, as it is now called by the Sikhs, the Guru expounded to his followers, among whom Mani Singh was an enthusiastic listener, the recondite language of the Granth Sahib or the book *par excellence*.

After the Guru's death Bhai Mani Singh remained as Granthi, or reader of the Granth in the Har Mandar in Amritsar.[1] The Sikhs commissioned him, while so employed, to write them a life of Guru Nanak. They represented that the Minas, or descendants of Prithi Chand, had interpolated much incorrect matter in the biography of the Guru, whereby doubts were produced in the minds of orthodox Sikhs; and they commissioned Mani Singh to discriminate the true from the false, and compile a trustworthy life of the founder of their religion. He accordingly expanded the first of Bhai Gur Das's Wars into a life of Guru Nanak. It is called the *Gyan Ratanawali*. Mani Singh wrote another work, the *Bhagat Ratanawali*, an expansion of Gur Das's eleventh War, which contains a list of famous Sikhs up to the time of Guru Har Gobind. After the demise of Bhai Mani Singh the copyists interlarded several Hindu ideas in his works.

The hymns of the Adi Granth are arranged under the musical measures to which they were intended to be sung. Mani Singh thought it would be better and more convenient to compile the hymns of each Guru separately. He therefore altered the arrangement of the Granth Sahib, on which he was censured by the Sikhs. He apologized, and was subsequently pardoned by the members of his faith.

In A.D. 1738 Mani Singh asked permission of Zakaria Khan, the Viceroy of Lahore, to allow the Diwali[2] fair to

[1] Bhāi Gyān Singh's *Panth Parkāsh*.

[2] The Diwāli, originally a festival observed only by Hindus in honour of Lakshmi, their goddess of wealth, on the 15th day of Kārtik (Oct.–Nov.). It was the date on which Bhāi Budha the first Granthi

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be held in Amritsar. The Viceroy gave permission on condition that Mani Singh undertook to pay a poll-tax for every Sikh who attended. Mani Singh accepted this condition, and sent circulars to the Sikhs to attend and hold a special Sikh gathering. The Viceroy sent troops to watch the movements of the Sikhs, but the Sikhs, mistaking their intention, dispersed. The result was that Mani Singh was unable to pay the stipulated tax. Upon this he was taken to Lahore for punishment. Zakaria Khan asked his Qazi what the punishment should be. The Qazi replied that Mani Singh must either accept Islam or suffer disjointment of his body. Mani Singh heroically accepted the latter alternative. The Viceroy adjudged this barbarous punishment, nominally on account of his victim's non-payment of the tax, but in reality on account of his influence as a learned and holy man in maintaining the Sikh religion. Mani Singh manifested no pain on the occasion of his execution. He continued to his last breath to recite the Japji of Guru Nanak and the Sukhmani of Guru Arjan.

Bhai Santokh Singh, son of Deva Singh, was born in Amritsar in A. D. 1788. He received religious instruction in the Sikh faith from Bhai Sant Singh in his native city, and in the Hindu religion from a Pandit in Kaul in the Karnal district. He found a patron in Sardar Megh Singh of Buria, in the present district of Ambala in the Panjab, and under his auspices translated a work called *Amar Kosh* from the Sanskrit. In A. D. 1823 he wrote the *Nanak Parkash*, an exposition of the life and teachings of Guru Nanak.

After this Bhai Santokh Singh entered the employ of Maharaja Karm Singh of Patiala. In A. D. 1825, Bhai Ude Singh of Kaithal obtained his services from the Maharaja. In Kaithal Bhai Santokh Singh, with the aid of the Brahmans whom Bhai Ude Singh had placed at his disposal, translated several works from the Sanskrit. He then set about writing the lives of the remaining Gurus,

completed his perusal of the Granth Sāhib, and it consequently became a Sikh holiday also.

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and this task he completed during the rainy season of A. D. 1843 under the name of 'Gur Partap Suraj', popularly known as the 'Suraj Parkash', in six ponderous volumes. The lives of the Gurus, from the second to the ninth, inclusive, are divided into twelve *ras* or sections, corresponding to the signs of the Zodiac. The life of the tenth Guru is presented in six *ruts*, or seasons, corresponding to the six Indian seasons, and into two *ains*, the ascending and descending nodes. The whole work is written in metre, and in difficult Hindi, with a large admixture of pure Sanskrit words. Santokh Singh's other works are a paraphrase of the Japji of Guru Nanak and of the Sanskrit works *Atam Puran* and Valmik's *Ramayan*.

Bhai Ram Kanwar, a lineal descendant of Bhai Budha, was specially favoured by receiving the pahul, or baptism by the dagger, from Guru Gobind Singh himself; and on that occasion the name of Bhai Gurbakhsh Singh was bestowed on him.[1] Bhai Gurbakhsh Singh survived by twenty-five years the tenth and last Guru, and dictated his history to Bhai Sahib Singh. To the writings of the latter, which are now no longer extant, Bhai Santokh Singh is said to have been indebted. It is, however, doubtful whether Bhai Santokh Singh had access to any trustworthy authority. From his early education and environment he was largely tinctured with Hinduism. He was unquestionably a poet, and his imagination was largely stimulated by copious draughts of bhang and other intoxicants in which he freely indulged. The consequence was that he invented several stories discreditable to the Gurus and their religion. Some of his inventions are due to his exaggerated ideas of prowess and force in a bad as well as in a good cause—a reflex of the spirit of the marauding age in which he lived. His statements accordingly cannot often be accepted as even an approach to history.

1 The genealogy of Bhāi Gurbakhsh Singh is as follows: Bhāi Budha, who lived from the time of Guru Nānak to that of Guru Har Gobind, begot Bhāna, who begot Sarwan, who begot Jalāl, who begot Jhanda, who begot Gurditta, who begot Bhāi Rām Kanwar (Gurbakhsh Singh).

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We shall now notice works called *Janamsakhis*, which profess to be biographies of Guru Nanak. These compositions were obviously written at very different epochs after the demise of the Guru, and give very different and contradictory details of his life. In all of them miraculous acts and supernatural conversations are recorded. The question of these Janamsakhis is of such supreme importance, as showing the extent to which pious fiction can proceed in fabricating details of the lives of religious teachers,[1] that we must devote some space to a consideration of them.

One of the most popular Janamsakhis is a large volume of 588 folio pages lithographed at Lahore. It is plentifully embellished with woodcuts, and its editor states that in its compilation he has expended vast pains, having collated books which he had brought from great distances at vast trouble and expense. He boasts that no one can produce such a book. If any one dare reprint it without his permission, he shall be sued and mulcted in damages in a court of justice. The work is apparently based on Bhai Santokh Singh's *Nanak Parkash*.

To gain credence for a biography it is of course necessary to have a narrator, and to be assured that the narrator is no fictitious person. In the present, and indeed in all the popular Janamsakhis, which no doubt have been compiled by altering some one original volume, a person called Bhai Bala is made the narrator. He is represented as having been three years younger than Guru Nanak, and as having accompanied him in the capacity of faithful and confidential

[1] Compare the manner in which Janamsakhis or gospels were multiplied in the early Christian Church. 'Vast numbers of spurious writings bearing the names of apostles and their followers, and claiming more or less direct apostolic authority, were in circulation in the early Church—Gospels according to Peter, to Thomas, to James, to Judas, according to the Apostles, or according to the Twelve, to Barnabas, to Matthias, to Nicodemus, &c.; and ecclesiastical writers bear abundant testimony to the early and rapid growth of apocryphal literature.' *Supernatural Religion*, vol. i, p. 292. It may be incidentally mentioned that it was the Gospel according to Barnabas which Muhammad used in the composition of the Qurān.

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attendant in all his wanderings. Bala is said to have dictated the biography to Paira by order of Guru Angad, the Guru next in succession to Guru Nanak. What the value of this Janamsakhi is we shall briefly consider.

It is generally written in the current Panjabi dialect, with a slight admixture of archaic words, and no more corresponds with the dialect of the age of Guru Nanak and Guru Angad, whose compositions have descended to us and can be examined, than the English of the present day corresponds with that of Chaucer or Piers Plowman. If Paira wrote from Bala's dictation, where is the original volume, which of course was written in the language of the time? When Bala proffered to dictate the biography, Guru Angad, who was well acquainted with Guru Nanak, knew so little of Bala that he is represented as having asked him whose disciple he was, and if he had ever seen Nanak. This does not appear as if Bala, supposing him to have ever existed, had been an eye-witness of Guru Nanak's deeds, or a trustworthy authority for the particulars of his life. If he had been, his fitness for the duty of biographer would have been well known to Guru Angad, who was a constant companion of Guru Nanak in the end of his life.

In Gur Das's eleventh War is found a list of well-known Sikhs up to his time. He does not state what Sikhs were converted by or lived in the time of each Guru. Mani Singh, in the *Bhagat Ratanwali*, has given the same list with fuller particulars of the Sikhs. Among them Bhai Bala is not mentioned. This Janamsakhi professes to have been written in the Sambat year 1592,[1] when Guru Nanak was still alive, and three years before Angad had obtained the Guruship. An earlier recension of the same biography professes to have been written in Sambat 1582, or thirteen years before the demise of Guru Nanak.

There were three great schisms of the Sikh religion which led to the falsification of old, or the composition of new Janamsakhis. The schismatics were known as the Udasis,

[1] The Sambat or Vikramāditya era is fifty-seven years prior to annus domini.

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the Minas, and the Handalis. The first schism of the Sikhs began immediately after the demise of Guru Nanak.[1] Some of his followers adopted Sri Chand, his elder son, as his successor, and repudiated the nomination of Guru Angad. The followers of Sri Chand were termed Udasis, or the solitary; and they now constitute a large body of devout and earnest men. Anand Ghan, one of their number, has in recent times written the life of Guru Nanak. It contains an apotheosis of Sri Chand, and states that he was an incarnation of God, and the only true successor of Guru Nanak.

The second schismatical body of the Sikhs were the Minas. Ram Das, the fourth Guru, had three sons, Prithi Chand, Mahadev, and Arjan. Prithi Chand proved unfilial and disobedient, Mahadev became a religious enthusiast, while Arjan, the youngest, followed in the steps of his father. To Arjan, therefore, he bequeathed the Guruship. Prithi Chand he stigmatized as Mina or deceitful, a name given to a robber tribe in Rajputana. Prithi Chand, however, succeeded in obtaining a following, whom he warned against association with the Sikhs of Guru Arjan. Consequently enmity between both sects has existed up to the present time. Miharban, the son of Prithi Chand, wrote a Janamsakhi of Guru Nanak in which he glorified his own father. Here there was ample opportunity for the manipulation of details. It is in this Janamsakhi of the Minas we first find mention of Bhai Bala.

The Handalis, the third schismatic sect of the Sikhs, were the followers of Handal, a Jat of the Manjha, who had been converted to the Sikh religion by Guru Amar Das,

[1] There are now several sects of the religion of Guru Nānak. It appears from the testimony of St. Paul that the early Christian Church was similarly divided. 'For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ. Is Christ divided? was Paul crucified for you? or were you baptized in the name of Paul?' (1 Cor. i. 11–13). Schisms appear to be the law of all religions. They began in Islām after the death of the Prophet's companions. Islām, it is said, now numbers seventy-three different sects.

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the third Sikh Guru. Bidhi Chand, a descendant of Handal, was a Sikh priest at Jandiala, in the Amritsar district. He took unto himself a Muhammadan woman, whom he attached to him rather by ties of love than of law, and upon this he was abandoned by his followers.

He then devised a religion of his own, and compiled a Granth and a Janamsakhi to correspond. In both he sought to exalt to the rank of chief apostle his father Handal, and degrade Guru Nanak, the legitimate Sikh Guru. For this purpose creative fancy was largely employed. To serve the double object of debasing Guru Nanak and justifying himself to men, he stated that Nanak had also taken unto himself a Muhammadan woman bound to him by no bonds save those of lucre and ephemeral affection.

According to this biographer, Guru Nanak, on his journey to Sach Khand, the true region, or the Land of the Leal, met the Hindu saint Dhru. One day while on earth Dhru sat on his father's lap, and was removed by his step-mother. For this trivial slight he left his home and turned his thoughts to God. God accepted his worship, and in recognition thereof offered him the highest place in heaven. The pole, as not moving, is supposed to have the position of honour, and there Vishnu set him in the centre of the stars. Dhru began to converse with Guru Nanak, and told him that only one man, Kabir, had previously been able to visit that select and happy region. Here there was a covert depreciation of Guru Nanak. Kabir, a famous religious teacher, by caste a weaver, was his precursor, and the Handali's object was to show that Guru Nanak was a follower of Kabir and not an original thinker. Guru Nanak is then represented to have said that a third man, Handal, was approaching, and would be present in the twinkling of an eye.

Guru Nanak, proceeds the Handali writer, continued his journey to Sach Khand, and there found Kabir fanning God, who is represented as the four-armed Hindu deity Vishnu. A rude drawing in the Handali Janamsakhi represents God and Kabir in truly anthropomorphic fashion as a priest and his attendant disciple.

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Nanak informed God that he had not fully carried out the orders he had obtained prior to his departure to earth and his human manifestation. He had only promulgated God's message in three directions. The western portion of the world remained still ignorant and unvisited. He was therefore remanded by God to fully accomplish his mission. On his return to earth he met in one of the lower worlds a Jogi with whom, as was his wont, he entered into familiar conversation. The Jogi, in reply to Nanak's question, told him that he had been, in a previous state of existence in the Treta age, a servant of Raja Janak, King of Mithila, and father-in-law of the renowned deified hero Ram Chandar. Nanak is made to confess to him that he, too, had been a servant of Raja Janak, and that they had both served under the same roof in the same menial capacity. The Jogi then questioned Nanak as to his secular position in the Dwapar age. Nanak is represented as saying with the same unsuspecting frankness that he had been the son of a teli or oil-presser, a trade held to be offensive and degrading to Hindus. Thus was the depreciation of Guru Nanak complete.

Such were the fictitious narratives introduced into the Janamsakhis, and, the reins of fancy having once been let loose, it was difficult for the Handalis to know at what goal to pause. The result was a total transformation of the biographies of Guru Nanak which they had found in existence. This occurred about the year A.D. 1640. Bidhi Chand died in the year A.D. 1654. His successor was Devi Das, whom his Musalman companion bore him.

The Handali heresy was opportune for its followers. Zakaria Khan Bahadur, the Muhammadan Governor of the Panjab, about a century afterwards, set a price on the head of every Sikh. At first he offered twenty-five, then ten, and finally five rupees. The heads of Sikhs were supplied in abundance by both Musalmans and Hindus,[1]

[1] It was, as we shall subsequently see, a Brāhman who betrayed the sons of Guru Gobind Singh, and placed them at the disposal of the Muhammadan Governor of Sarhind, who barbarously murdered them.

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and the price offered was consequently reduced by degrees. The Handalis protested to the officials of Zakaria that they were not Sikhs of Nanak, but a totally different sect who merited not persecution ; and in proof of this they pointed to their Granth, and their Janamsakhi, and to the Musalman companion of Bidhi Chand. Notwithstanding these subterfuges, the Handalis were subsequently persecuted and deprived of their land by Maharaja Ranjit Singh, but they still exist as a small community, whose head quarters are at Jandiala, where the guardians of their temple enjoy a jagir or fief from the British Government. They are now known by the name of Niranjanie, or followers of the bright God (Niranjan).

In the present age, accustomed as we are to the use and multiplication of printed books, it is not at once easy to realize how records of every description could have been forged, altered, and destroyed in an age when manuscripts only existed. It must be remembered that books then were few, and that combinations among their possessors, especially if supported by political power or religious fanaticism, could easily be effected. The Handalis apparently had sufficient influence to destroy nearly all the older accounts of the life of Guru Nanak.

But, apart from this altogether, there is no doubt that there was a great destruction of Sikh manuscripts during the persecution of the Sikh faith by the Muhammadan authorities. Sikh works or treatises preserved in shrines became special objects of attack. Their existence was known and could not be denied by the Sikh priests, and systematic raids were organized to take possession of them. It was only copies preserved by private individuals, living at a distance from the scenes of persecution, which had any chance of escape from the fury of the Moslems.[1]

[1] This finds a parallel in the destruction of Christian writings by fanatical Romans prior to the time of the Emperor Constantine. The records of the Christian persecutions show that the Christian priests who surrendered their sacred writings subsequently received severe treatment at the hands of their co-religionists. Compare the manner

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All the Handali and modern Janamsakhis give Kartik as the month in which Baba Nanak was born. In Mani Singh's and all the old Janamsakhis the Guru's natal month is given as Baisakh. The following is the manner in which Kartik began to be considered as the Guru's natal month: There lived in the time of Maharaja Ranjit Singh, at Amritsar, Bhai Sant Singh Gyani, who was held in high estimation by that monarch. Some five miles from Amritsar is an ancient tank called the Rām Tirath or place of pilgrimage of the Hindu god Rām. At that place a Hindu fair was and is still held at the time of the full moon in the month of Kartik. The spot is essentially Hindu, and it had the further demerit in the eyes of the Bhai of having been repaired by Lakhpat, the prime minister of Zakaria Khan Bahadur, the inhuman persecutor of the Sikhs. Bhai Sant Singh desired to establish an opposition fair in Amritsar on the same date, and thus prevent the Sikhs from making the Hindu pilgrimage to Ram Tirath. He gravely adopted the Handali date of Guru Nanak's birth, and proclaimed that his new fair at Amritsar at the full moon in the month of Kartik was in honour of the nativity of the founder of his religion.

There is no doubt that Guru Nanak was born in Baisakh. All the older Janamsakhis give that as Guru Nanak's natal month. As late as the Sambat year 1872 it was in Baisakh that the anniversary fair of Guru Nanak's birth was always celebrated at Nankana. And finally the *Nanak Parkash*, which gives the full moon in Kartik, Sambat 1526, as the time of Guru Nanak's birth and the tenth of the dark half of Assu, Sambat 1596, as the date of his death, states with strange inconsistency that he lived seventy years five months and seven days,[1] a total which is irreconcilable with these dates, but it is very nearly reconcilable with the date of the Guru's birth given in the old Janamsakhi.

in which the Gospel according to the Hebrews, the Memoirs of the Apostles, and other valuable Christian records used by the early fathers of the Church, have been destroyed and lost for ever to the world.

[1] The usually accepted horoscopes and ages of the Gurus are given in a work called the *Gur Parnāli*.

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How the month of Kartik was subsequently ratified by orthodox Sikhs as the month of Guru Nanak's nativity is also a curious instance of the manner in which religious anniversaries and observances can be prescribed and adopted. Bhai Harbhagat Singh, of Shahid Ganj in Lahore, was a Sikh of high consideration. He long debated in his own mind whether he would accept Baisakh or Kartik as the month of Guru Nanak's nativity. At last he submitted the matter to the arbitrament of chance. He wrote the word Baisakh on one slip of paper and Kartik on the other, placed both papers in front of the Granth Sahib, and sent an unlettered boy, who had previously performed religious ablution in the sacred tank, to take up one of them. The boy selected the one on which Kartik had been written.[1]

Other reasons, too, for the alterations of the date can easily be imagined. In the beginning of the month of Baisakh there have been large Hindu fairs held from time immemorial to celebrate the advent of spring. These fairs were visited by the early Sikhs as well as by their Hindu countrymen ; and it would on many accounts have been very inconvenient to make the birth of Guru Nanak synchronize with them. The comparatively small number of Sikh visitors at a special Sikh fair in the early days of the Sikh religion would have compared unfavourably with the large number of Hindu pilgrims at the Baisakhi fair, and furthermore, the selection of the month of October, when few Hindu fairs are held, and when the weather is more suitable for the distant journey to Nankana, would probably lead to a large gathering of Hindus at a Sikh shrine.

One difference of opinion among the victims of priestcraft is apt to produce many. When the month of Kartik was adopted by the Handalis as Guru Nanak's birth time, a discussion arose as to whether it was the lunar or the solar

[1] In the East sacred books are often employed in this way for purposes of divination. In the Middle Ages the Bible, and in earlier times the poems of Homer, Virgil, and others, were used for the same purpose.

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Kartik, there being a considerable difference between these forms of chronology. The partisans of the lunar Kartik, however, prevailed, the lunar month being the earlier form of calculation, and consequently the most acceptable to all persons whose religion is based on any form of Hinduism. Generally the confusion of solar and lunar chronology is the cause of much perplexity and qualms of conscience to the pious.[1]

The last Janamsakhi which we shall notice was written by a Sikh called Sewa Das.[2] Of this we have obtained several copies. One of them in our possession bears the date Sambat 1645 = A.D. 1588. It was therefore completed at least sixteen years before the compilation of the Granth Sahib by Guru Arjan, which is admitted to have taken place in A.D. 1604. Its language is that of Pothohar, the country between the Jihlam and the Indus, and its written character is unmistakably more ancient than that of any other Gurumukhi book now in existence.

This Janamsakhi appears to have escaped the notice of both Gur Das and Mani Singh. Had Gur Das seen it, he would doubtless have given a fuller account of the life of Guru Nanak; and, had it been known to Mani Singh, he would probably have referred to it or criticized its details. While persecutions of the Sikhs were raging south of Lahore, and the other detailed memoirs of Guru Nanak's life, including those of Bhai Mani Singh, were destroyed, this Janamsakhi was preserved in Pothohar, where Moslem bigotry was not then aggressively exercised.

In this biography there is no mention whatever of Bhai

[1] The late Bhāi Gurumukh Singh, who first gave the author these details, afterwards put himself at the head of a deputation to move the Government of the Panjāb to declare the fictitious anniversary of Guru Nānak's birth a public holiday. That Government accordingly added a second Sikh holiday to the already long list of Christian, Hindu, and Muhammadan holidays sanctioned in its calendar. The other special Sikh holiday is the Hola Mahalla, the day on which the tenth Guru held a mimic battle for the instruction of his troops.

[2] The late Sir Atar Singh, Chief of Bhadaur, gave the author this information.

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Bala. There is, however, mention made of Mardana, who undoubtedly accompanied Baba Nanak as his minstrel in most, if not all, of his wanderings. This Janamsakhi again is deformed by mythological matter which Baba Nanak himself would have been the first to repudiate.

Notwithstanding exaggerations, such as occur in all religions which deal with avatars or incarnations, the Janamsakhi now under consideration is beyond dispute the most trustworthy detailed record we possess of the life of Guru Nanak. It contains much less mythological matter than any other Gurumukhi life of the Guru, and is a much more rational, consistent, and satisfactory narrative. At the same time it is, of course, the product of legend and tradition, but these have, in at least one memorable instance, been thought more trustworthy than written records in such cases.[1] We shall make this ancient Janamsakhi the basis of our own details of the life of Guru Nanak [2], supplementing it when necessary by cullings from the later lives of the Guru. At the same time we must premise that several of the details of this and of all the current Janamsakhis appear to us to be simply settings for the verses and sayings of Guru Nanak. His followers and admirers found dainty word-pictures in his compositions. They considered under what circumstances they could have been produced, and thus devised the framework of a biography in which to exhibit them to the populace.

The deeds that have been done, the prophecies that have been uttered, and the instruction that has been imparted by that great procession of holy men, the Sikh Gurus, will be found described in the following pages. In the Gurus the East shook off the torpor of ages, and unburdened itself

[1] Papias, a father of the Christian Church, who flourished about A. D. 130, wrote that he considered what he obtained from the living and abiding voice of men would profit him more in obtaining accurate details of the life of Christ than what was recorded in the gospels.

[2] That accomplished Sikh scholar and saintly man, the late Bhāi Dit Singh, has also made the Janamsakhi that we use the basis of his Gurumukhi life of Guru Nānak.

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of the heavy weight of ultra-conservatism which had paralysed the genius and intelligence of its people. Only those who know India by actual experience can adequately appreciate the difficulties the Gurus encountered in their efforts to reform and awaken the sleeping nation.

Those who, secure in their own wisdom and infallibility, and dwelling apart from the Indian people spurn all knowledge of their theological systems, and thus deem Sikhism a heathen religion, and the spiritual happiness and loyalty of its followers negligeable items, are men whose triumph shall be short-lived and whose glory shall not descend with the accompaniment of minstrel raptures to future generations. I am not without hope that when enlightened rulers become acquainted with the merits of the Sikh religion they will not willingly let it perish in the great abyss in which so many creeds have been engulfed.

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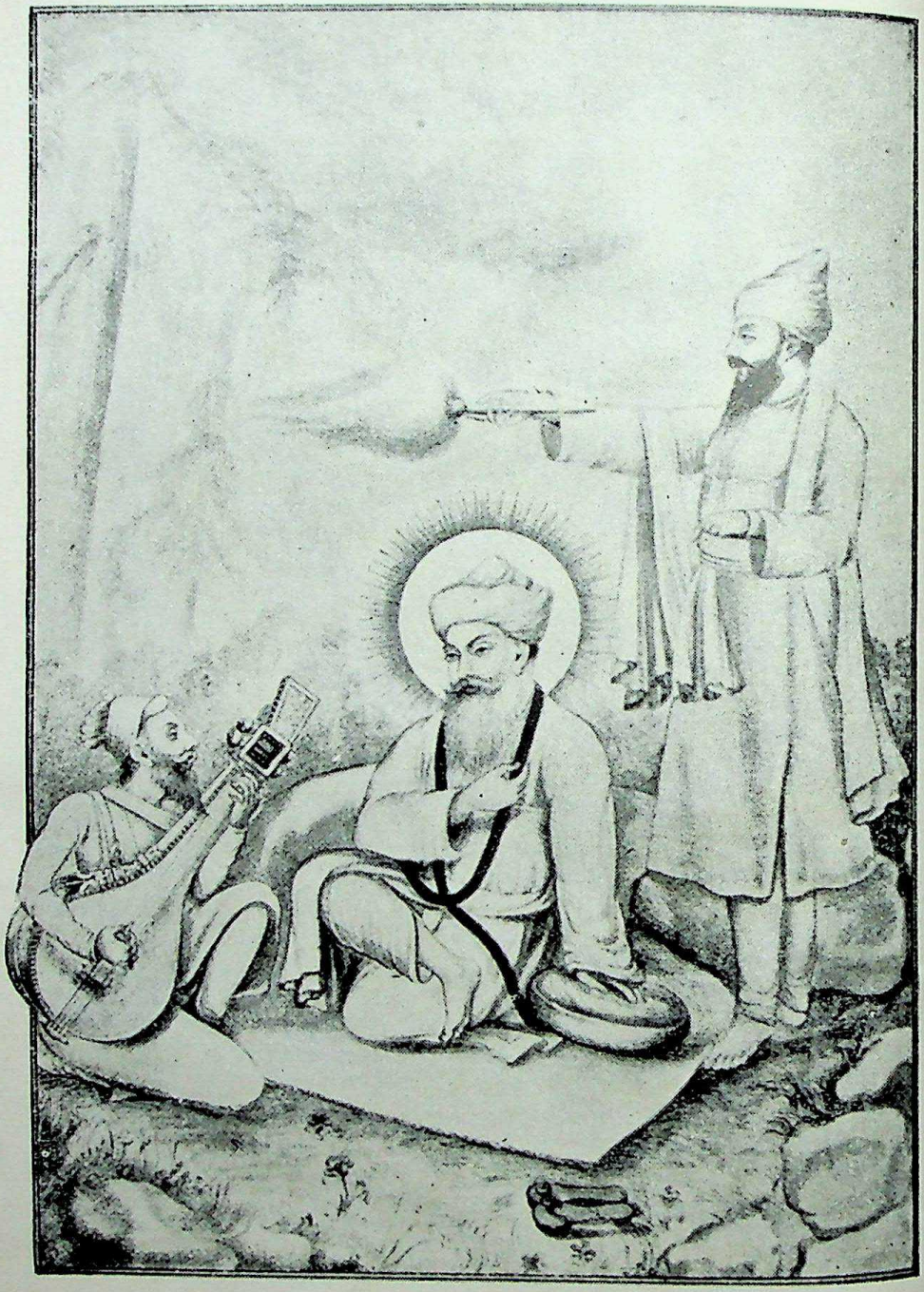

GURU NANAK, THE FOUNDER OF THE SIKH RELIGION

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LIFE OF GURU NANAK

CHAPTER I

To recapitulate what has been more fully stated in the Introduction, Guru Nanak, the founder of the Sikh religion, was born, according to all ancient Sikh records, in the early morning of the third day of the light half of the month of Baisakh (April–May) in the year A.D. 1469; but for convenience sake his anniversary is now observed by the Sikhs on the occasion of the full moon in the month of Kartik (October–November). His father, who was called Kalu, was accountant in the village of Talwandi in the present Lahore District of the Panjab, and his mother was Tripta, memorable in Sikh writings for her devotion to her son.

The Sikh biographers recount in minute detail all the circumstances of the birth of Guru Nanak. Daulatan, a midwife, assisted on the occasion. When next morning interrogated by the astrologer Hardial, who came to write the child's horoscope, as to the nature of the voice uttered by him at birth, she said it was as the laughing voice of a wise man joining a social gathering; and she expressed herself at her wits' end to comprehend the child's nature. The astrologer desired to see him, but his mother refused owing to the chillness of the weather. He pressed the matter, and the child was brought to him in his swaddling clothes. The astrologer on seeing the infant is said to have worshipped him with clasped hands. He declared the child should wear the umbrella, the symbol of regal or prophetic dignity in the East. At the same time he regretted that he should never live to see young Nanak's eminence, worshipped as he should be alike by Hindus and Musalmans, and not merely by Hindus

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as in the previous human manifestations of the Creator. The child's name should resound both in earth and heaven. Inanimate nature should cry out 'Nanak, Nanak!' He should have power over matter so as to traverse unscathed the depths of the ocean. He should worship and acknowledge but one God, and the creature he should treat as a creature. In other words he should be a monotheist, not a worshipper of minor deities and idols.

At the unripe age of five years Nanak is said to have begun to talk of divine subjects, and to have fully understood the meaning of his language. Great trust was reposed in him; and both Hindus and Musalmans lavished on him their characteristic language of religious adulation.

At Nankana[1] every place with which Nanak had any association is deemed sacred. On the spot where he used to play with children of his own age and subsequently spend nights in devotion, there was a small tank constructed by Rai Bular, the landlord of the village, in affectionate remembrance of the childhood of the Guru, at a time when his fame had extended far and wide. The tank was greatly enlarged by Kaura Mal, the Diwan or financial minister of Zakaria Khan, who was satrap of Lahore. Kaura Mal was an enthusiastic admirer of Guru Nanak, and lent his great material and political influence to the amelioration of the condition of the Sikhs. The spot is called Balkrira or the child's playground.

When Nanak was seven years of age, his father in the manner of Hindus asked the village astrologer to select an auspicious time for the commencement of the boy's education. The schoolmaster thought the time had arrived. The school appears to have been a humble one, and the tuition fees not exorbitant. Kalu's wife and not, as in modern times, the village moneylender was the custodian of the wealth of the house. Kalu took from her a coin corresponding to three

[1] By which name Talwandi is now known.

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farthings of English money, some betel-nut, and rice, and presented them to the schoolmaster with his son. In India wooden tablets painted black are employed in teaching children the letters of their language. The schoolmaster writes the letters with a kind of liquid chalk on the tablet; and the children repeat their names aloud with much noise and energy. The schoolmaster wrote the alphabet for Nanak, and the latter copied it from memory after one day.

It is said that on that occasion the young Guru made an acrostic on his alphabet. As in similar compositions in other languages, the letters were taken consecutively, and words whose initials they formed were employed to give metrical expression to the Guru's divine aspirations, his tenets, and his admiration of the attributes of the Creator.

The acrostic called the patti or tablet in the Rag[1] Asa is as follows:—

S. The one Lord who created the world is the Lord of all.
Fortunate is their advent into the world, whose hearts remain attached to God's service.
O foolish man, why hast thou forgotten Him?
When thou adjustest thine account, my friend, thou shalt be *deemed* educated.

I. The Primal Being is the Giver; He alone is true.
No account shall be due by the pious man who understandeth by means of these letters.

[1] Indian writers enumerate six principal Rāgs or musical measures, namely, Sri Rāg, Bhairav, Mālkaus, Hindol, Dīpak, Megh. To these are allotted 'wives' and 'sons', which are modifications of the principal airs, and are often sung differently in different provinces of India. The hymns of the Granth Sāhib were composed to as many as thirty-one such musical measures, the names of which are as follows:—Sri Rāg, Mājh, Gauri, Āsa, Gūjari, Devgandhāri, Bihāgra, Wadhans, Sorath, Dhanāsari, Jaitsari, Todi, Bairāri, Tilang, Sūhi, Bilāwal, Gaund, Rāmkali, Nat, Mālīgaura, Māru, Tukhāri, Kedāra, Bhairo, Basant, Sārang, Malār, Kānra, Kaliān, Prabhāti, Jaijāwanti. For further information see Rāja Sir Surindra Mohan Tagore's learned works on Indian music. The Rāgs in European musical notation will be found at the end of the fifth volume of this work.

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U. Praise Him whose limit cannot be found.
They who practise truth and perform service shall obtain their reward.

N. He who knoweth divine knowledge is the learned pandit.[1]
He who knoweth the one God in all creatures would never say 'I exist by myself'.

K. When the hair groweth white, it shineth without soap.
King Death's hunters follow him who is bound by the chain of mammon.[2]

KH. The Creator, Lord of the world, giveth sustenance to His slaves.
All the world is bound in His bonds; no other authority prevaileth.

G. He who hath renounced the singing of God's word, is arrogant in his language.
He who fashioned vessels made kilns in which He put them and burnt them.

GH. The servant who performeth the Guru's[3] work, who remaineth obedient to His commands,
Who deemeth bad and good as the same, shall in this way be absorbed in Him.

CH. He who made the four Veds,[4] the four mines,[5] and the four ages,[6]
Hath been in every age a Jogi, a worldly man, or a learned pandit.

[1] Pandit means a learned man, but the title is now appropriated by Brāhmans versed in Sanskrit literature.

[2] Māyā. In the sacred writings of the Sikhs this word has two meanings—one is mammon, as the word is here translated; the other is illusion or God's mystic power by which He created matter.

[3] The word Guru means great. Here it stands for God. In a secondary sense it is applied to a great religious teacher.

[4] They are the Rig, Sām, Yajur, and Atharv, composed in the most ancient form of the Sanskrit language. In Sikh literature they are named the white, the red, the yellow, and the black Veds.

[5] In the East four sources of life are enumerated. It is there said that animals are born from eggs, wombs, the earth, and perspiration.

[6] The Sat, Tretā, Dwāpar, and Kal, corresponding to the golden, silver, brass, and iron ages of Greece and Rome.

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CHH. God's shadow is over everything; doubt is His doing.
O God, having created doubt, Thou Thyself leadest man astray. They whom Thou favourest meet the Guru.

J. Thy slave, who wandered in the eighty-four lakhs[1] of existences, beggeth and prayeth for divine knowledge.
There is One who taketh, One who giveth; I have heard of none other.

JH. Why die of grief, O mortal? What God hath to give He continueth to give.
He giveth, beholdeth and issueth His orders how living things are to obtain sustenance.

N. When I look carefully I see no other *than God.*
The one God pervadeth all places; the one God dwelleth in the heart.

T. O mortals, why practise deceit? Ye shall have to depart in a ghari[2] or two.
Lose not the play of your lives, run and fall under God's protection.

TH. Comfort pervadeth the hearts of those whose minds are attached to God's feet.
They whose minds are so attached are saved, *O Lord*, and obtain happiness by Thy favour.

D. O mortal, why make display? all that existeth is transitory.
Serve Him who pervadeth all things, and thou shalt obtain happiness.

DH. He Himself destroyeth and buildeth; He acteth as He pleaseth.
He beholdeth the work of His hands, issueth His orders, and saveth those on whom He looketh with favour.

N. He in whose heart God dwelleth singeth His praises.

[1] It is believed in the East that there are 8,400,000 species of animal life through which the soul may wander in transmigration. A lākh is one hundred thousand.
[2] A ghari is a period of twenty-four minutes.

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The Creator blendeth men with Himself, and they are not born again.

T. The terrible ocean[1] is deep, and none findeth its end.

We have no boat or raft ; we are drowning ; save us, O Saviour King.

TH. He who made all things is in every place.

What do men call doubt ? What mammon ? That which pleaseth God is good.

D. Impute not blame to any one, *but rather* to thine own karma.[2]

I have suffered the consequences of my acts ; I may blame no one else.

DH He who made things after their kinds holdeth the power *in His own hands*.

All receive what He giveth under His most bountiful order.

N. The Master ever enjoyeth pleasure ; He cannot be seen or grasped.

I am called a married woman, my sister, *but in reality* I have never met my Husband.[3]

P. The King, the Supreme God, made the play *of the world* to behold it.

He seeth, understandeth, and knoweth everything ; He is within and without *His creation*.

PH. The whole world is entangled with a noose and bound by Death's chain.

They who by the Guru's favour have run to God for protection, are saved.

[1] In Sikh writings this world is likened to a terrible and stormy ocean which can only be traversed with difficulty, and in which man is ever liable to founder without spiritual guidance. The Guru supplies a boat for salvation.

[2] *Karma* are acts which follow the soul in its transmigration and hinder its progress to Nirvān.

[3] The Gurus speak of God as a husband and themselves as His wives ; and spiritual happiness they liken to connubial bliss. This belief has to some extent a parallel in Greek mythology. Psyche, the human soul, having forfeited the love of Eros, the divine soul, endured various sufferings to regain the affection of her lover.

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B. God began to play by making the four ages His chaupar board.[1]
He made men and lower animals His dice, and began to throw them Himself.

BH. They who search and feel fear by the favour of the Guru obtain the fruit *thereof*.
The perverse, fools that they are, wander and heed not, and so transmigrate in the eighty-four lakhs of animals.

M. God destroyeth worldly love; is it *only* at death man is to remember Him?
Other thoughts possess man and he forgetteth the letter M.[2]

Y. If man recognize the True One, he shall not be born again.
The holy man uttereth, the holy man understandeth, the holy man knoweth but the one God.

R. God pervadeth all the creatures He hath made.
Having created creatures He appointed them all to *their* duties; they to whom He is kind take His name.

L. He who appointed creatures to their duties, made worldly love sweet.
He giveth eating and drinking equally to all, and ordereth them as He pleaseth.

W. The Supreme Being who created the vesture of *the world* to behold it,
Seeth, tasteth, and knoweth everything; He is contained within and without the world.

R. Why quarrel, O mortal? meditate on God, under whose order is *creation*.
Meditate on Him; be absorbed in the True One; and be a sacrifice unto Him.

H. There is no other Giver than He who created creatures and gave them sustenance.
Meditate on God's name; be absorbed in God's

[1] Chaupar is the Indian draughts.
[2] The initial of Madhusūdan, one of the names applied to God. It may also be the initial of the Arabic word *maut*, death.

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name, and thou shalt night and day derive profit therefrom.

A. What God who made *the world* hath to do He continueth to do.

He acteth and causeth others to act ; He knoweth everything ; thus saith the poet Nanak.

Nanak appears to have continued to attend school for some time. One day he was observed to remain silent, and not apply himself to his books. The schoolmaster asked him why he was not reading. Nanak inquired, 'Art thou sufficiently learned to teach me?' The schoolmaster replied that he had read everything. He knew the Veds and Shastars,[1] and he had learned to cast up accounts, post ledgers and daybooks, and strike balances. Upon this Nanak said, 'To your accomplishments I prefer the study of divine knowledge'. He then composed the following hymn :—

Burn worldly love, grind *its ashes* and make it into ink ;[2] turn superior intellect into paper.

Make divine love thy pen, and thy heart the writer ; ask thy guru and write his instruction.

Write *God's* name, write His praises, write that He hath neither end nor limit.

O master, learn to write this account,

So that, whenever it is called for, a true mark may be found thereon.

There[3] greatness is obtained, everlasting joys, and everlasting delights.

They in whose hearts is the true Name, have the marks of it on their brows.

[1] Sanskrit works on the six philosophical systems of the Hindus. They are—the Nyāya founded by Gautama, the Vaisheshika by Kanāda, the Sānkhya by Kapila, the Yoga by Patanjali, the Mimānsa by Jaimini, the Vedānt by Vyās. The six systems have been learnedly expounded by Max Müller in his *Indian Philosophy*.

[2] At that time in India ink was made from burnt almond-rind and gum.

[3] Corresponding to ἐκεῖ in Greek, the next world.

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By God's mercy men obtain it and not by idle words.

One man cometh, another goeth; we give them great names.[1]

Some men God created to beg, and some to *preside over* great courts.

When they have departed, they shall know that without the Name[2] they are of no account.

I greatly fear Thine anger; *O God*, my body pineth and wasteth away.

They who have been called kings and lords are beheld as ashes.

Nanak,[3] when man departeth all false affections are sundered.[4]

Upon this the schoolmaster became astonished, did Nanak homage as a perfect saint, and told him to do what he pleased.

Nanak, having thus shown his scholastic proficiency, left school and took to private study and meditation. He remained for long periods in the same attitude, whether sleeping or waking, and associated continually with religious men.

The scholastic ignorance of the founders of great

[1] Literally—we call them commanders. This refers to the custom of parents giving their sons high-sounding names.

[2] In the Sikh writings the word Name is frequently used for God. A somewhat similar practice was known to the ancient Jews (Amos vi. 10). At a time too early to be traced the Jews abstained from pronouncing the name Jehovah for fear of its irreverent use, and uttered instead Adonai or Lord. In connexion with this we may say that the repetition of God's name is one of the principal forms of Sikh worship. Set forms of prayer are apt to be repeated mechanically or ostentatiously; and it was believed that by the constant heartfelt repetition of God's name man should be eventually absorbed in Him, and thus obtain the supreme object of human birth after countless transmigrations.

[3] In Oriental poetical works it is usual for the poet to insert his real or assumed name—*takhallus*—in the end of a composition or section of a composition. This practice is unknown to European poets except in the case of professed imitators of Oriental poetry. Were we therefore to omit the word 'Nānak' wherever it occurs, we should be consulting the taste of European readers, but the Sikhs do not desire such an omission.

[4] Sri Rāg.

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religions has been made the subject of many a boast on the part of their followers. The object, of course, is that the acquirements and utterances of the religious teachers may be attributed solely to divine inspiration. We see no reason for ascribing a want of education to the founder of the Sikh religion; and the manner in which his learning was acquired is not difficult to understand. Had he remained at the humble village school, there is no reason to suppose that he would have acquired any considerable knowledge, but in the dense forests around Talwandi were to be found ascetics and anchorets who sought the extreme retirement of the locality for the combined objects of undisturbed prayer and escape from the persecution of bigoted Moslem rulers. All the Janamsakhis are unanimous in stating that Nanak courted the retirement of the forest and the society of the religious men who frequented it. Several of them were profoundly versed in the Indian religious literature of the age. They had also travelled far and wide within the limits of Hindustan, and met its renowned religious teachers. Nanak thus became acquainted with the latest teachings of Indian philosophers and reformers. The satisfaction which he derived from spiritual thought and religious association he thus expressed :—

Let Jogis practise Jog,[1] let gluttons practise gluttony,
Let penitents practise penance, and rub and bathe themselves at places of pilgrimage;
But let me listen to Thy songs, O Beloved, if any will sit and sing them to me.

The names of the men with whom Nanak associated in the forest and who sang to him the songs of the Lord are all lost, and their excellences merged as

[1] *Jog*, connected with the Greek ζυγόν, originally meant the union of the soul with God, and may be compared with the etymological meaning of the word 'religion'. They who practised Jog were called Jogis. The word Jog is now applied to certain practices of the Jogis which are detailed in the *Aphorisms of Patanjali*.

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by a process of nirvan in the religious splendour of the founder of the Sikh religion. But more perhaps than learning from the lips of religious masters were his own undisturbed communings with nature, with his own soul, and with his Creator. The voice that had spoken to many a seer again became vocal in that wilderness, and raised Nanak's thoughts to the summit of religious exaltation. In summer's heat and winter's frost, in the glory of the firmament, in the changeful aspects of nature, as well as in the joys and sorrows of the inhabitants of his little natal village, he read in bright characters and repeated with joyous iteration the name of the Formless Creator. The Name henceforth became the object of his continual worship and meditation and indeed one of the distinctive features of his creed.

As a man soweth so shall he reap; as he earneth so shall he eat.

No inquiry shall be made hereafter *regarding the utterers of the Name*. With banners *flying* shall they go to heaven.[1]

Men are judged according to their acts.

The breath drawn without the thought of God is wasted in vain.

I would sell this body if only I found a purchaser.

Nanak, the body which is not filled with the true Name is of no account.[2]

There is also proof from the satisfactory internal evidence of his own compositions that Guru Nanak studied the Persian language. Kalu felt that the society of religious men was not likely to advance his son's secular interests. Rai Bular promised that if Nanak learned Persian, in which all state documents and accounts were then written, he would appoint him village accountant in succession to his father. Persian was never the tongue of Hindus, and was despised by them as the language of foreigners and conquerors

[1] *San nishāmai jāi.* Also translated—if they bear Thy mark.
[2] Sūhi.

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and of impure Musalman literature ;[1] but Hindus in the age of Nanak applied themselves to it as they do now—for the simple purpose of obtaining a livelihood. Nanak soon astonished his Persian as he had previously astonished his Hindu teacher. In reply to Rukn-ul-Din's injunctions he assumed the rôle of teacher in turn and composed the following acrostic on the letters of the Persian alphabet :—

ALIF. Remember God and banish neglect of Him from thy heart.
Accursed the life of him in this world who breatheth without uttering the Name.
BE. Renounce heresy and walk according to the Shariat.[2]
Be humble before every one, and call no one bad.
TE. Repent with sincerity of heart lest thou *afterwards* grieve.
Thy body shall perish : thy mouth shall be buried with it ; what canst thou do then ?
SE. Praise God very much ; draw not thy breath without doing so,
Or thou shalt be offered for sale from shop to shop, and not an adh[3] shall be obtained for thee.
JIM. Put together travelling expenses, and pack up wherewithal to go with thee :
Without the Lord thou shalt trudge about wearily.
HE. Embrace humility, renounce the pride of thy heart ;
Restrain thy wandering mind, O Rukn-ul-Din, and every moment remember thy Creator.
KHE. They were traitors who forgot their Creator ;

[1] In the institutes of Parāsar there is found an injunction not to speak the language of the inhabitants of Yavan—a word which originally meant Greece, but was afterwards applied to Arabia—even though it save life from issuing by the throat. Parāsar possessed the Hindu abhorrence of strange countries and gave expression to it. His words are now understood by the Hindus to refer to the language of the Musalmāns, though there were no Musalmāns for centuries after his time.

[2] Muhammadan law.

[3] About an eighth of a farthing of English money.

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Their minds were bent on the hoarding of wealth,
and they bore loads *of sin* upon their heads.

DAL. Be honest, O man, and sleep not during the eight
watches of *day and night*.
Awake for one watch and hold converse with God.

ZAL. Remember God, O man, vacillate not an iota ;
So shall *hell* fire not touch thee at all, and thy
covetousness and worldly love be at an end.

RE. The advantage of faith thou shalt know when thou
arrivest before God—
Restrain the five evil passions,[1] O Rukn-ul-Din, and
apply thy heart to God.

ZE. Practise humility, the Lord is independent ;
He doeth what he pleaseth ; what certainty is there
regarding His acts ?

SIN. Search thy heart ; the Lord is in thee.
The body is a vessel *which He wrought*, and into
which He infused His workmanship and skill.

SHIN. Thou shalt obtain martyrdom if thou die for the
love of the dear One.
O Rukn-ul-Din, this *human* body shall depart ;
while in it pray to obtain God.

SUAD. Let thy mind be contented when thou obtainest
thine allotted food.
God who gave thee the disease of hunger is thy
physician.

ZUAD. *God's* splendour is lost for those who associate
themselves with worldly affairs.
Arise, look before thee, and regard not the play *of
the world*.

TOE. Embrace tariqat and enter upon marafat ;[2]
This body of thine shall become a heap of dust in
the grave.

ZOE. They were tyrants who heeded not the Name :

[1] Lust, anger, covetousness, worldly love, and pride.

[2] There are four stages of Sūfiism : Sharīat, the law or external ceremonies ; Tarīqat, walking in God's way ; Mārafat, Divine knowledge ; Haqīqat, certainty or union with God. Many learned natives of India believe that the Sūfi system is based on Vedānt.

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How can man obtain peace without his Master?

'AIN. Practise good works to the best of thy power:
Without good works and virtues man shall die *full of* regret.

GHAIN. O Rukn-ul-Din, they are rich who know themselves—
In this cage *of the body God* who hath neither mother nor father sporteth.

FE. Have done with the world, and think it not thine own:
If thou deem it to belong to God, thou shalt not be confounded.

QAF. They in whose hearts the love of God hath arisen shall have no rest *till they find Him.*
The bodies of those who have met the Lord God have become refined gold.

KAF. Remember thy creed; in what else is there profit?
O Rukn-ul-Din, be not excessively addicted to sensuality.

GAF. Man's mind is wanton; if thou restrain it,
Thou shalt plant thy feet firmly on the way to haqiqat.

LAM. May curses rain on those who abandon their prayers!
They lose whatever little or much they have earned.

MIM. Wilfulness is prohibited; walk as thy religious guide directeth thee.
The wealth of those, saith Nanak, who have not given alms shall slip away.

NUN. Look to truth alone, and know that the world is false.
They who think the world is true shall die confounded.

WAW. They become saints who associate with the true.
The more they remember God, the more they love Him.

HE. Be in fear of that day when *God* will judge thee;
What order will He pass in our case, O Rukn-ul-Din?

LAM. They on whom He casteth His look of mercy have become worthy.

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What is desire for life if a man regulate not his own conduct ?

ALIF. God is in thee; why thinkest thou not on Him, O ignorant man ?
By service to the guru *God* is found, and deliverance obtained at last.

YE. Love God whose empire is everlasting.
He is unrivalled, O Nanak, and in need of no one.[1]

There are numerous Persian words and some Persian verses of the Guru found in the Granth Sahib, and it may be accepted as a fact that he became a fair Persian scholar. It is highly probable that his habit of free thought and toleration for other men's opinions were assisted by his perusal of the Muhammadan writings with which the Persian language abounds.

It does not appear that even the acquisition of Persian tended to give Nanak's thoughts a more practical direction. His father thought him insane, and was sore distressed for his future. He, however, sent him to herd buffaloes in the adjoining forest. Matters progressed smoothly for one day, but the next day Nanak fell asleep, and his cattle trespassed on a neighbour's field. The owner remonstrated, but Nanak said that God would bless the field. The owner was not to be diverted by this unpractical defence. He complained to Rai Bular, and the latter, hearing that Nanak was insane, was not content to send for him, but also for his father to adjust the quarrel. Nanak said that no injury had befallen the field: it was blessed by God. Rai Bular sent his own messengers to inspect the spot. On their arrival they found that not one blade had been trampled on or eaten. The field where this miracle is said to have occurred is pointed out to visitors. It is known as the Kiara Sahib, or the parterre *par excellence*.

[1] This composition is not found in the Granth Sāhib. Some Sikhs deny that it is the composition of Guru Nānak.

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Chapter II

When Nanak had attained the age of nine years, his father determined to have him invested with the janeu, or sacrificial thread of the Hindus. Until a boy is so invested, he is deemed almost an outcast. When the members and relations of the family, and all the neighbours, secular and religious, had assembled, and all preliminary rites had been duly performed, Hardial, the family priest, proceeded to put the sacred thread on Nanak's neck. The boy caught the thread with his hand, and asked the priest what he was doing, and what advantage it was to put a thread of that description on him. The priest then explained that the janeu was the basis of the Hindu religion, that without it a man would only be a Sudar,[1] and that by putting it on greatness should be obtained in this world and happiness in the next. On hearing this the young Guru gave utterance to the following :—

Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist.

That would make a janeu for the soul ; if thou have it, O Brahman, then put it on me.

It will not break, or become soiled, or be burned, or lost.

Blest the man, O Nanak, who goeth with such a thread on his neck.

Thou purchasest a janeu for four damris,[2] and seated in a square puttest it on ;

[1] There are four great *varans* or castes of Hindus—Brāhmans, the priestly class; Kshatris, the militant class; Vaisyas, the trading class; and Shūdars, the working class, the lowest of all. Of these castes there are now many subdivisions.

[2] Four damris is one paisā of Indian, or a farthing of English money.

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Thou whisperest instruction that the Brahman is the guru *of the Hindus*—

Man dieth, the janeu falleth, and *the soul* departeth without it.[1]

The priest explained that the custom of wearing a janeu had descended from the Vedic ritual, and that no Hindu could be deemed religious without wearing it. The Brahman then familiarly addressed the Guru, 'Thou art but a child of yesterday, and are we not as wise as thou? Unless thou wear this thread thou shalt be deemed a person without religion.' Guru Nanak replied :—

Though men commit countless[2] thefts, countless adulteries, utter countless falsehoods and countless *words* of abuse ;

Though they commit countless robberies and villanies night and day against their fellow creatures ;

Yet the cotton thread is spun, and the Brahman cometh to twist it.

For the ceremony they kill a goat and cook and eat it, and everybody then saith 'Put on the janeu'.

When it becometh old, it is thrown away, and another is put on.

Nanak, the string breaketh not if it be strong.

The Brahman priest, on hearing this, became angry, and asked the Guru if everybody else was a fool, and he alone, who had abandoned the customs of his forefathers, was wise. He then called on the Guru to tell him what a proper janeu was. The Guru replied :—

By adoring and praising the Name honour and a true thread are obtained.

In this way a sacred thread shall be put on, which will not break, and which will be fit for entrance into *God's* court.

[1] Āsa ki Wār. This composition will subsequently be given *in extenso*, and the meaning of the word *wār* explained.

[2] *Lākh*. Here used for an indefinite number.

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The Guru then wound up his instruction on the subject as follows :—

There is no string for the sexual organs, there is no string for women ;

There is no string for the impure acts which cause your beards to be daily spat upon ;

There is no string for the feet, there is no string for the hands ;

There is no string for the tongue, there is no string for the eyes.

Without such strings *the Brahman* wandereth astray,

Twisteth strings *for the neck*, and putteth them on others.

He taketh hire for marrying ;

He pulleth out a paper, and showeth the fate *of the wedded pair*.

Hear and see, ye people, it is strange

That, while mentally blind, man is named wise.[1]

We have seen in the Introduction to this work that Sultanpur was then the capital of the Jalandhar Doab. At that time and up to the period of British occupation, land revenue was generally collected in kind.[2] Surveyors and appraisers called Amils were dispatched from the capital to different districts. Amil Jai Ram was appointed to appraise the revenue demand of Talwandi. While one day surveying a corn-field, he observed Nanaki, sister of Nanak, drawing water from a well, and saw that she was fair to look upon. A marriage between them was arranged through the kind offices of Rai Bular. The lady went and lived with her husband at Sultanpur.

Nanak's marriage must have taken place soon after his sister's. It is related in the Janamsakhi which bears the name of Mani Singh, that Nanak was married at the age of fourteen. His marriage, as is usual in the East, was arranged for him as a matter of religious duty by his parents. He was

[1] Āsa ki Wār.

[2] Under the Emperor Akbar it was often optional for the husbandman to pay either in money or in kind. Aīn-i-Akbari, Book III, Aīn 13.

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betrothed to Sulakhani, daughter of Mula, a resident of Batala[1] in the present district of Gurdaspur. It would appear that, owing to the distance between Nankana and Batala, which hindered frequent visits and negotiations, the marriage followed very soon after the betrothal. Nanak's sister was present at the wedding, but her husband could not obtain permission to attend. He sent word that he was another person's servant, an apology that was perfectly understood.

Nanak appears to have been further trusted in the capacity of a herdsman. While one day herding his buffaloes, he lay down to sleep under a tree during the midday heat. Rai Bular passing by in the evening found him in that attitude, and observed that the protecting shadow of the tree had remained stationary over him, and not veered round like the shadows of the other trees with the sun's progress. On another occasion, as Nanak lay asleep in the pasture ground, it was observed that a large cobra watched over him, and protected the youthful saint with its hood. Rai Bular acknowledged the miraculous powers of the boy, and congratulated Kalu on being the father of such a son. Kalu ought no longer to be displeased with him for his indifference to his worldly affairs. He was a very great man. A jal-tree,[2] gnarled and maimed by the centuries, is still pointed out as the scene of the former miracle. It possesses a thick trunk, is still gratefully umbrageous, and its venerable branches depend to the earth in a fashion that suggests the pillared shade of the Indian fig-tree.

Nanak still persisted in doing no useful work, and his mother reproached him with his idleness. She counselled him to rise, work for his livelihood, and cease weaving unpractical discourses. She told him

[1] Her place of birth in Batāla is reverenced by the Sikhs. Mahārāja Sher Singh erected a temple in her honour.

[2] The *Salvadora Oleoides*.

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that he was popularly credited with madness; but he paid no heed to her admonitions further than to compose the following hymn on the occasion :—

He who dieth in obstinacy shall not be accepted.

Even though man wear a religious garb and apply much ashes to his body,

Yet, if he forget the Name, he shall afterwards repent.

O man, obey God and thou shalt be happy.

If thou forget the Name, thou shalt have to endure Death's torture.

They who apply distilled aloe-wood, sandal, and camphor to their bodies,

Are immersed in worldly love, and far *from* the supreme dignity of salvation.

They who forget the Name are the falsest of the false.

They who are *guarded by* lances, *for whom* bands play, *who sit* on thrones, and *are objects* of salutation,

Suffer from excessive avarice and lust.

Being without God they pray not for His service or His name.

God is found not by argument or by pride.

If man apply his mind *he shall find* the comforting Name.

They who love mammon are painfully ignorant.

Without money goods cannot be had from a shop ;

Without a boat man cannot cross the sea ;

So, without serving the Guru, there is complete loss.

Hail, hail to him who showeth the road !

Hail, hail to him who communicateth the Word !

Hail, hail to him who blendeth us with God !

Hail, hail to Him to whom the soul belongeth !

Under the Guru's instruction separate *the true from the false*, and drink *it* as nectar.

The greatness of the Name is bestowed according to Thy pleasure, *O God*.

Without the Name how could I live, O mother ?

Night and day.[1] I repeat it and remain, *O Lord*, under Thy protection.

Nanak, he who is imbued with the Name obtaineth honour.[2]

[1] *Anudin*, translated 'night and day' by the gyānis, is literally—every day. [2] Gauri Ashtapadi.

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After this Nanak lay down, remained in one position for four days, and declined all physical exertion. Nanak appears to have become unfitted for all secular occupation. His idleness became notorious, and a serious source of anxiety to his parents. His mother sought to lead him with mild admonitions to secular duty, but fortunately failed. His father then addressed himself to the task. He represented that he required assistance in the cultivation of his land, and Nanak was now of an age to turn his attention to agriculture. Nanak replied :—

Make thy body the field, good works the seed, irrigate with God's *name* ;

Make thy heart the cultivator ; God will germinate in thy heart, and thou shalt thus obtain the dignity of nirvan.[1]

His father and Rai Bular represented that that was not the way to become a husbandman, whose business ought to be manual labour, and whose object was to gain a livelihood. Upon this Nanak composed the following :—

Become a husbandman, make good works thy soil, and the word of God thy seed ;[2] ever irrigate with the water of truth.

Faith shall germinate, and thus even a fool shall know *the distinction between* heaven and hell.

Think not that thou shalt find the Lord by mere words.

In the pride of wealth and the splendour of beauty life hath been wasted.

The sin of the body is a puddle, the mind is a toad *therein*, which valueth not at all the lotus.

The bumble-bee is the teacher,[3] who preacheth incessantly ; but can *the guru* cause a man to understand who will not understand ? [4]

[1] Sri Rāg.

[2] Also translated—Clear thy ground, make the Word thy seed.

[3] That is, the Guru.

[4] The body is compared to a puddle ; the mind to a toad which loves the puddle, but sets no value on the beautiful lotus of spiritual wisdom. The spiritual guide, like the bee, unceasingly hums his message.

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Preaching and listening are *as the sough* of the wind, when man's mind is tinctured by the illusions of the world.

The Lord casteth a look of favour, and is well pleased with those who meditate on Him alone.

Even though thou perform the thirty days' fast, and make the five prayers thy daily companions, yet he who is called Satan will cut the thread of thy thoughts.[1]

Nanak saith, man must depart ; why amass property and wealth ? [2]

On the same occasion the Guru uttered the following :—

Make thy mind the ploughman, good acts the cultivation, modesty the irrigating water, and thy body the field *to till*,

The Name the seed, contentment the harrow, and the garb of humility thy fence :

By the work of love the seed will germinate ; thou mayest behold happy the homes *of persons* who thus act.

O father, mammon accompanieth not *man when he departeth* :

Mammon hath allured this world, and few there are who understand it.

Then Nanak informed his father that he had sown his own field, and that its harvest was now ready. He had such confidence in his tillage, that, even after deduction of the portion paid in kind to the government as revenue, the full produce would still remain. Sons, daughters, beggars, brethren, and relations would all be profited thereby. He had done farming work for God, who had treated him as a lord does his tenants, and the day that he effected union with his Creator, his soul within him would be glad.

[1] That is, make thy thoughts wander. For *man* in the old Panjābi life of the Guru the Granth Sāhib has *mat*. The line may then be translated—Perform the thirty days' fast of the Musalmāns, make their five daily prayers thy companions, and take care lest Satan destroy the effect of thy prayers. [2] Sri Rāg.

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On hearing this, his father told him to keep a shop, for a shop was as profitable as tillage. Nanak replied :—

Make the knowledge that life is frail thy shop, the true Name thy stock-in-trade ;

Make meditation and contemplation thy piles of vessels ; [1] put the true Name into them.

Deal with the dealers *of the true Name*, and thou shalt gladly take home thy profits.

Then again Kalu said, ' If thou desire not to be a shopkeeper, take horses and deal in them. Thy heart is sad ; but do something for thy livelihood, and visit foreign countries. We will say that thou hast gone to earn thy living, and that thou wilt soon return.' Upon this Nanak uttered a third stanza :—

Make thy hearing of the sacred books thy merchandise, truth the horses thou *takest to sell* ;

Tie up virtues as thy travelling expenses, and think not in thy heart of to-morrow.

When thou arrivest in the land of God, thou shalt obtain happiness in His abode.

Kalu in despair replied, ' Thou art lost to us ; go and take government service. Jai Ram, Daulat Khan's revenue officer, is thy brother-in-law ; go and take service with him ; perhaps thou wilt like that place ; we can dispense with thine earnings. If thou go elsewhere without any occupation, everybody will say that my son hath become a faqir, and people will heap reproaches on me.' Upon this, Guru Nanak uttered a fourth stanza :—

Make attention thy service, faith in the Name thine occupation ;

Make the restraint of evil thine effort, so shall men congratulate thee.

[1] In which the Indian petty shopkeeper keeps his goods

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God will then look on thee, O Nanak, with an eye of favour, and thy complexion shall brighten fourfold.[1]

Nanak then informed his father that God had granted him the object of his prayers. The gains of commerce, of government service, and of banking, had all been imparted to him. The astonished father said he had never seen or heard of a God who granted so many favours. Nanak replied that his God was the object of praise to those who had seen Him :—

As men have heard, *O Lord*, so all call Thee great ;
But hath any one ever seen how great Thou art ? [2]
Thy worth cannot be estimated or described ;
They who seek to describe it are absorbed in Thee.
O my great Lord, deep and profound, brimful of excellences,
None knoweth the extent of Thine outline.
Though all meditative men were to meet and meditate upon Thee,
Though all appraisers were to meet and appraise Thee—
They who possess divine and spiritual wisdom, priests, and high priests [3]—
Yet could they not describe even a small portion of Thy greatness.
All truth, all fervour, all goodness,
The excellences of perfect men,
Cannot be obtained in their perfection without Thee.
If Thy grace be obtained none can be excluded ;
Of what account is the helpless speaker ?
Thy store-rooms are filled with Thy praises.
Who can prevail against him to whom Thou givest ?
Nanak, the True One arrangeth all.[4]

His father was not satisfied, but further remon-

[1] Sorath.

[2] Also translated—How great He is whoever hath seen Him could tell.

[3] *Gurhāi*, translated high priests, is really the Persian plural of *guru*. Compare the words *Shaikh mashāikh*, so frequently found in the Granth Sāhib. *Mashāikh* is, of course, the Arabic plural of *shaikh*.

[4] Asa.

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strated with Nanak. He enjoined him to abandon his whims and act like others, as no one could live without worldly occupation. Nanak was not convinced, so his father in despair left him and went to attend to his ordinary business. Nanak's mother again attempted the worldly reformation of her son. She requested him to forget even for a few days his devotions and go abroad, so that the neighbours might be assured that Kalu's son had recovered his reason. Nanak then uttered the following verses in the Rag Asa :—

If I repeat the Name, I live ; if I forget it, I die ; [1]
It is difficult to repeat the true Name.
If a man hunger after the true Name,
His pain shall depart when he satisfieth himself with it.[2]
Then how could I forget it, O my mother ?
True is the Lord, true is His name ;
Men have grown weary of uttering
Even an iota of His greatness ; His worth they have not discovered.
If all men were to join and try to describe Him,
That would not add to or detract from His greatness.
God dieth not, neither is there any mourning for Him ;
He continueth to give us our daily bread which never faileth.
His praise is—that there neither is,
Nor was, nor shall be any one like unto Him.
As great as Thou art Thyself, O God, so great is Thy gift.
Thou who madest the day madest also the night.
They who forget their Spouse [3] are bad characters ; [4]
Nanak, without His name they are naught.[5]

[1] Of course, spiritual life and death are meant.

[2] Literally—the pain of that hungry man shall depart on eating the Name, that is, on receiving it as food. The verse is also translated—His pain shall depart; all his desires shall be merged in his hunger for the Name.

[3] The allusion here is to men forgetting God.

[4] A colloquial meaning of the word *kamjāt*, which literally means inferior caste.

[5] *Sanāt*, a plural form of *san*, a year, or an age. The word was

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Then his mother arose and told the household of Nanak's state. Upon this the whole family and relations grew sad, and said it was a great pity that Kalu's son had become mad.

His uncle Lalu among others exerted himself to console the young prophet. He represented to Nanak that all his relations had fixed on an occupation for him, but he had refused to adopt it. On the contrary, he would do nothing whatever, not even enjoy himself. Nanak then gave utterance to the following hymn, which, however, is not found in the Granth Sahib :—

All men are bound by entanglements; how can these be called good qualities ?

Nay, O Lalu, listen to the following qualities :—

Forgiveness is my mother, contentment my father,

Truth by which I have subdued my heart my uncle,

Love of God my brother, affection mine own begotten son,

Patience my daughter—I am pleased with such relations—

Peace my companion, wisdom my disciple—.

This is my family in whom I ever rejoice.

The one God who adorned us all is my Lord.

Nanak, he who forsaketh Him and clingeth to another shall suffer misery.

Guru Nanak then became silent, lay down, and ate and drank nothing. The whole family represented to Kalu that something ought to be done for his son. A physician ought to be called, and medicine prescribed. 'Who knows but that behind a straw there is a lakh ?' that is, by a small expenditure Nanak may recover. Upon this, Kalu went and brought a physician. The physician came, and began to feel Nanak's pulse. He withdrew his arm, and, drawing in his feet, stood up and said, 'O

applied to coin which had long circulated, and which had consequently worn away and become worthless.

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physician, what art thou doing?' The physician said that he was diagnosing his disease. Upon this Nanak laughed, and then uttered the following verses :—

The physician is sent for to prescribe a remedy ; he taketh my hand and feeleth my pulse.

The ignorant physician knoweth not that it is in my mind the pain is.[1]

Physician, go home ; take not my curse with thee.

I am imbued with my Lord; to whom givest thou medicine?

When there is pain, the physician standeth ready with a store of medicine :

The body is weeping, the soul crieth out, 'Physician, give none of thy medicine.'

Physician, go home, few know *my malady*.

The Creator who gave me this pain, will remove it.

The physician asked Nanak what he himself thought his illness was. Nanak replied :—

I first feel the pain of separation *from God*, then a pang of hunger *for contemplation on Him*.

I also fear the pain which Death's powerful myrmidons *may inflict*.

I feel pain that my body shall perish by disease.

O ignorant physician, give me no medicine.

Such medicine *as thou hast*, my friend, removeth not

The pain I feel or the continued suffering of my body.

I forgot God and devoted myself to pleasure ;

Then this bodily illness befell me.

The wicked heart is punished.

Ignorant physician, give me no medicine.

As sandal is useful when it exhaleth perfume,

As man is useful as long as he hath breath in his body,

So when the breath departeth, the body crumbleth away *and becometh useless* :

No one taketh medicine after that.

[1] Malār ki Wār.

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When man shall possess the Name of the Bright and Radiant[1] One,
His body shall become like gold and his soul be made pure ;
All his pain and disease shall be dispelled,
And he shall be saved, Nanak, by the true Name.[2]

The following was on the same subject :—

Pain is arsenic, the name of God is the antidote.
O ignorant man, take such medicines
As shall cure thee of thy sins.
Make contentment thy mortar, the gift of thy hands thy pestle :
By ever using these the body pineth not away,
Nor at the final hour shall Death pommel thee.
Make enjoyments thy firewood, covetousness thy clarified butter and oil.
Burn them with the oil of lust and anger in the fire[3] of *divine knowledge*.
Burnt offerings, sacred feasts, and the reading of the Purans,[4]
If pleasing to God, are acceptable.
Empire, wealth, and youth are all shadows ;
So are carriages and imposing mansions.
Hereafter neither man's name nor his caste shall be considered.
There is day, here all is night.
Let us make penitence the paper,[5] Thy name, *O Lord*, the prescription.
They for whom this priceless medicine is prescribed,

[1] Also translated—When man possesseth even a portion of the name of the Bright One.
[2] Malār.
[3] It was intended by his parents to make a *hom* sacrifice or burnt offering for Nānak's recovery. The Sanskrit word *hom* is interpreted to mean casting into the fire, and correctly represents the oblation of clarified butter, sesames, butter, &c., which forms part of the ceremonial.
[4] Sacred books of the Hindus, eighteen in number. They are the principal authorities for the idolatry and superstition of the Hindus.
[5] To write a prescription on..

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Are fortunate when they reach their final home.
O Nanak, blessed are the mothers who bore them.[1]

Then the physician drew back, stood still, and said that Nanak was not ill. His relations and friends ought to feel no anxiety for him, for he was a great being. Upon this the physician worshipped him and took his leave.

There is very little known regarding Nanak's married life excepting that he begot two sons, Sri Chand and Lakhmi Das. It was related that he used to retire to the desert, and pass his time under trees in religious contemplation.

All the modern Janamsakhis make Nanak's marriage long subsequent to this, and after his departure to Sultanpur. They say that it was Jai Ram who had him married, and that his wife was a native of Pakkho, a town not far from Sultanpur. We have followed Mani Singh and the old Janamsakhi. If Nanak had been left to his own discretion, and if his marriage had not been made for him by his parents, it is most probable that he would not have turned his attention to that part of a man's duties after entering the service of the government in Sultanpur. This will subsequently be understood when we come to consider his mode of life at that capital.

Chapter III

The Guru, on one occasion seeing his parents and relations standing around him to consider his condition, composed a hymn in the Rag Gauri Cheti[2] :—

Since when have I a mother? Since when a father? Whence have we come?

[1] Malār.

[2] *Gauri* is a *rāgini* or consort of Sri Rāg, and has nine varieties one of which is the *Cheti*.

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From fire and bubbles of water are we sprung ; for what object were we created ?

My Lord, who knoweth Thy merits ?

My demerits cannot be numbered.

How many shrubs and trees have we seen ! how many beasts created *by Thee* !

How many species of creeping things, and how many birds hast Thou caused to fly !

Men break through the shops and great houses of cities and stealing therefrom go homewards.

They look before them, they look behind them, but where can they hide themselves from Thee ?

The banks of streams of pilgrimage, the nine regions[1] of the earth, shops, cities, and market-places have I seen.

Becoming a shopkeeper I take a scale and try to weigh *my actions* in my heart.

My sins are numerous as the waters of the seas and the ocean.

Bestow compassion, extend a little mercy, save me who am like a sinking stone.

My soul is burning like fire ; *it is as though* shears were cutting my heart.

Nanak humbly representeth—he who obeyeth *God's* order is happy day and night.[2]

Kalu then desired that his son should embrace a mercantile life. He instructed him to go to Chuharkana in the present district of Gujranwala, and buy there salt, turmeric, and other articles to trade with. Nanak set out with a servant, and on the way met some holy men, whose vows obliged them to remain naked in all seasons. Nanak was struck with this peculiarity, and inquired of their head-priest Santren if they had no clothes to wear, or if, having clothes, they found it uncomfortable to

[1] The ancient Indian Geographers divided the earth into nine regions or continents.

[2] Gauri.

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wear them. Before he could receive an answer, Nanak was reminded by his servant of his more practical mission, and counselled to proceed to Chuharkana in obedience to his father's instructions. Nanak, however, was not to be thwarted in his object. He pressed the priest for an answer. The priest replied that his company required not clothes or food, except in so far as the latter was voluntarily bestowed on them. To avoid all luxury they dwelt in forests, and not in peopled towns and villages. Nanak thought he had found what he had sought for, and said to his servant that he had already obeyed his father's instructions, which were to spend his money to the best advantage. He therefore gave the holy men the money with which his father had provided him. Upon this they asked him his name, and he said that he was Nanak Nirankari, or Nanak the worshipper of the Formless One, that is, God. Nanak was prevailed upon to take the money to the nearest village to buy food for the holy men, who had not tasted any for some days.

When the faqirs took their departure, Nanak was censured by his servant for his reckless prodigality. He then realized the nature of his act, and did not go home, but sat under a tree outside the village of Talwandi. He was there found by his father, who cuffed him for his disobedience. The aged tree under which he sat is still preserved. A wall has been built around it for protection. Within the enclosure are found religious men in prayer and contemplation. The tree is known as the Thamb Sahib, or the holy trunk.

Jai Ram, during his yearly visits to Talwandi at the close of the spring harvest, had ample opportunities of cultivating Nanak's acquaintance, and appreciating his good qualities. Rai Bular, too, was no apathetic advocate of Nanak. It was agreed

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between him and Jai Ram that Nanak was a saint ill-treated by his father; and Jai Ram promised to cherish him and find him occupation in Sultanpur. Nanak's departure to his brother-in-law was precipitated by another act of worldly indiscretion. He had entered into companionship with a faqir who visited the village. Nanak told him, as he did the other faqirs, that his name was Nanak Nirankari; and a friendly intimacy sprang up between them. The faqir was probably a swindler, and coveted a brass lota, or drinking vessel, and a gold wedding ring which Nanak wore, and asked that they might be presented to him. Nanak acceded to the request, to the further sorrow and indignation of his parents. After that it was not difficult to induce Kalu to allow his son to proceed to Sultanpur to join Jai Ram and Nanaki.

The other members of Nanak's family also unanimously approved of his decision. Nanak's wife alone, on seeing him make preparations for his journey, began to weep, and said, 'My life, even here thou hast not loved me; when thou goest to a foreign country, how shalt thou return?' He answered, 'Simple woman, what have I been doing here?' Upon this she again entreated him, 'When thou satest down at home, I possessed in my estimation the sovereignty of the whole earth; now this world is of no avail to me.' Upon this he grew compassionate, and said, 'Be not anxious; thy sovereignty shall ever abide.' She replied, 'My life, I will not remain behind; take me with thee.' Then Nanak said, 'I am now going away. If I can earn my living, I will send for thee. Obey my order.' She then remained silent.

When Nanak asked Rai Bular's permission to depart, the Rai gave him a banquet. The Rai then requested him to give him any order he pleased, that is, to state what favour he might grant him. Nanak replied:—

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I give thee one order if thou wilt comply with it.
When thine own might availeth not, clasp thy hands and worship God.

Jai Ram introduced Nanak as an educated man to the Governor, Daulat Khan, who appointed him storekeeper and gave him a dress of honour as a preliminary of service. Nanak began to apply himself to his duties, and so discharged them that everybody was gratified and congratulated him. He was also highly praised to the Governor, who was much pleased with his new servant. Out of the provisions which Guru Nanak was allowed, he devoted only a small portion to his own maintenance; the rest he gave to the poor. He used continually to spend his nights singing hymns to his Creator.

If Nanak, when weighing out provisions, went as far as the number thirteen—*tera*—he used to pause and several times repeat the word—which also means 'Thine,' that is, 'I am Thine, O Lord,'—before he went on weighing.

The minstrel Mardana subsequently came from Talwandi and became Nanak's private servant. Mardana was of the tribe of Dums, who are minstrels by heredity. He used to accompany Nanak on the rabab, or rebeck.[1] Other friends too followed. Nanak introduced them to the Khan and procured them employment. They all got a living by Nanak's favour, and were happy. At dinner-time they came and sat down with him, and every night there was continual singing. A watch before day, Nanak used to go to the neighbouring Bein river and perform his ablutions. When day dawned, he went to discharge the duties of his office.

One day after bathing Nanak disappeared in the

[1] This instrument, which was of Arabian origin, has fallen into disuse in Northern India. It had from four to six strings of goat-gut with steel strings for resonance.

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forest, and was taken in a vision to God's presence. He was offered a cup of nectar, which he gratefully accepted. God said to him, 'I am with thee. I have made thee happy, and also those who shall take thy name. Go and repeat Mine, and cause others to do likewise. Abide uncontaminated by the world. Practise the repetition of My name, charity, ablutions, worship, and meditation. I have given thee this cup of nectar, a pledge of My regard.' The Guru stood up and made a prostration. He then sang the following verses to the accompaniment of the spontaneous music of heaven :—

Were I to live for millions of years and drink the air for my nourishment ;

Were I to dwell in a cave where I beheld not sun or moon, and could not even dream of sleeping,[1]

I should still not be able to express Thy worth ; how great shall I call Thy name ?

O true Formless One, Thou art in Thine own place—

As I have often heard I tell my tale—If it please Thee, show Thy favour unto me.

Were I to be felled and cut in pieces, were I to be ground in a mill ;

Were I to be burned in a fire, and blended with its ashes,

I should still not be able to express Thy worth ; how great shall I call Thy name ?

Were I to become a bird and fly to a hundred heavens ;

Were I to vanish from human gaze and neither eat nor drink,

I should still not be able to express Thy worth ; how great shall I call Thy name ?

Nanak, had I hundreds of thousands of tons of paper and a desire *to write on it all* after the deepest research ;

Were ink never to fail me, and could I move my pen like the wind,

[1] That is, were I to lead even the most ascetic life possible.

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I should still not be able to express Thy worth ; how great shall I call Thy name ? [1]

Hereupon a voice was heard, ' O Nanak, thou hast seen My sovereignty.' Then Nanak said, ' O Sire, what is anything that mortal can say, and what can be said or heard after what I have seen ? Even the lower animals sing Thy praises.' Upon this, the Guru uttered the preamble of the Japji :—

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful.[2]

The True One was in the beginning ; The True One was in the primal age.

The True One is, was, O Nanak, and the True One also shall be.

When Nanak had finished, a voice was heard again : ' O Nanak, to him upon whom My look of kindness resteth, be thou merciful, as I too shall be merciful. My name is God, the primal Brahm, and thou art the divine Guru.'

The Guru then uttered the following hymn :—

Thou wise and omniscient, art an ocean ; how can I a fish obtain a knowledge of Thy limit ?

Wherever I look, there art Thou ; if I am separated from Thee, I shall burst.

I know neither *Death* the fisherman nor his net.

When I am in sorrow, then I remember Thee.

Thou art omnipresent though I thought Thee distant.

What I do is patent unto Thee ;

Thou beholdest mine acts, yet I deny them.

I have not done Thy work or uttered Thy name ;

Whatever Thou givest, that I eat.

There is no other gate than Thine ; to whose gate shall I go ?

Nanak maketh one supplication—

Soul and body are all in Thy power.

[1] Sri Rāg.

[2] The ordinary translation of *Gur parsād*, ' By the Guru's favour,' does not seem appropriate here.

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Thou art near, Thou art distant, and Thou art midway.
Thou seest and hearest; by Thy power didst Thou create the world.
Whatever order pleaseth Thee, *saith* Nanak, that is acceptable.[1]

After three days the Guru came forth from the forest. The people thought he had been drowned in the neighbouring river; and how had he returned to life? He then went home, and gave all that he had to the poor. A great crowd assembled, and Nawab Daulat Khan, the Governor, also came. He inquired what had happened to Nanak, but received no reply. Understanding, however, that the Guru's acts were the result of his abandonment of this world, the Governor felt sad, said it was a great pity, and went home.

It was the general belief at this time that Nanak was possessed with an evil spirit, and a Mulla or Muhammadan priest was summoned to exorcise it. The Mulla began to write an amulet to hang round Nanak's neck. While the Mulla was writing Nanak uttered the following :—

When the field is spoiled where is the harvest heap?
Cursed are the lives of those who write God's name and sell it.

The Mulla, paying no attention to Nanak's serious objurgation, continued the ceremony of exorcism and finally addressed the supposed evil spirit, 'Who art thou?' The following reply issued from Nanak's mouth :—

Some say poor Nanak is a sprite, some say that he is a demon,
Others again that he is a man.

Those who were present then concluded that Nanak was not possessed, but had become insane.

On hearing this Nanak ordered Mardana to play the rebeck and continued the stanza :—

[1] Sri Rāg.

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Simpleton Nanak hath become mad upon the Lord.[1]
And knoweth none other than God.
When one is mad with the fear of God,
And recognizeth none other than the one God,
He is known as mad when he doeth this one thing—
When he obeyeth the Master's order—in what else is there wisdom ?
When man loveth the Lord and deemeth himself worthless,
And the rest of the world good, he is called mad.[2]

After this, Guru Nanak donned a religious costume and associated constantly with religious men. He remained silent for one day, and the next he uttered the pregnant announcement, 'There is no Hindu and no Musalman.' The Sikhs interpret this to mean generally that both Hindus and Muhammadans had forgotten the precepts of their religions. On a complaint made by the Nawab's Qazi, or expounder of Muhammadan law, the Guru was summoned before Daulat Khan to give an explanation of his words. He refused to go, saying, 'What have I to do with your Khan ?' The Guru was again called a madman. His mind was full of his mission, and whenever he spoke he merely said, 'There is no Hindu and no Musalman.' The Qazi was not slow to make another representation to the Governor on the impropriety of Nanak's utterance. Upon this the Governor sent for him. A footman went and told the Guru that the Governor had requested him to come to him. Then Guru Nanak stood up and went to the Governor. The Governor addressed him, 'Nanak, it is my misfortune that such an officer as thou should have become a faqir.' The Governor then seated him beside him, and directed his Qazi to ask, now that Nanak was in conversational mood, the meaning of his utterance. The Qazi became thoughtful, and smiled. He then asked Nanak, 'What hath happened to thee, that

[1] S. colloquialism. [2] Māru.

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thou sayest there is no Hindu and no Musalman ?' The Guru, not being engaged in controversy with Hindus at the time, gave no answer to the first part of the question. In explanation of his statement that there was no Musalman he uttered the following :—

To be[1] a Musalman is difficult ; if one be really so, then one may be called a Musalman.

Let one first love the religion of saints,[2] and put aside pride and pelf [3] as the file *removeth rust.*

Let him accept the religion of his pilots, and dismiss anxiety regarding death or life ; [4]

Let him heartily obey the will of God, worship the Creator, and efface himself—

When he is kind to all men, then Nanak, shall he be indeed a Musalman.[5]

The Qazi then put further questions to the Guru. The Guru called on Mardana to play the rebeck, and sang to it the following replies and instructions adapted for Muhammadans :—

Make kindness thy mosque, sincerity thy prayer-carpet, what is just and lawful thy Quran,

Modesty thy circumcision, civility thy fasting, so shalt thou be a Musalman ;

Make right conduct thy Kaaba,[6] truth thy spiritual guide, good works thy creed and thy prayer,

The will of God thy rosary, and God will preserve thine honour, O Nanak

[1] In the original, 'to be called a Musalmān.' The same idiom is found in Greek.

[2] Also translated—(*a*) Let him first of all make his religion agreeable to men ; (*b*) let him first love his saints and his religion.

[3] Also translated—(*a*) which bring trouble ; (*b*) to dispel pride and worldly love is to be filed or cleansed of impurities.

[4] This verse is also translated—Being resigned to God, obedient (dīn), and lowly (mahāne), let man set aside all fear of birth and death—the transmigration which so exercises the oriental mind.

[5] Mājh ki Wār.

[6] The great cube-like Muhammadan temple at Makka to which the faithful make pilgrimages.

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Nanak, let others' goods [1] be to thee as swine *to the Musalman* and kine *to the Hindu* ; [2]

Hindu and Musalman spiritual teachers will go bail for thee if thou eat not carrion.[3]

Thou shalt not go to heaven by lip service ; it is by the practice of truth thou shalt be delivered.

Unlawful food will not become lawful by putting spices [4] therein.

Nanak, from false words only falsehood can be obtained.

There are five prayers, five times for prayer, and five names for them [5]—

The first should be truth, the second what is right, the third charity in God's name,

The fourth good intentions, the fifth the praise and glory of God.

If thou make good works the creed thou repeatest, thou shalt be a Musalman.

They who are false, O Nanak, shall only obtain what is altogether false.

The Qazi became astonished at being thus lectured. Prayers had become to him a matter of idle lip-repetition of Arabic texts, while his mind was occupied with his worldly affairs.

It was now the time for afternoon prayer. The whole company, including Nanak, went to the mosque. Up rose the Qazi and began the service. The Guru looked towards him and laughed in his face. When prayer was over, the Qazi complained to the Nawab of Nanak's conduct. The Guru said he had laughed because the Qazi's prayer was not

[1] Literally—rights, or what is due to thy neighbour.

[2] The Musalmāns abstain from the flesh of swine, and the Hindus from the flesh of kine.

[3] What is not thine own.

[4] This means that, if wealth be improperly obtained, a portion of it bestowed in alms will be no atonement.

[5] Prayers, or rather texts from the Qurān, are repeated by strict Musalmāns at dawn, at midday, in the afternoon, in the evening, and before going to sleep at night.

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accepted of God. The Qazi asked Nanak to state the reason for his conclusion. The Guru replied that immediately before prayer the Qazi had unloosed a new-born filly. While he ostensibly performed divine service, he remembered there was a well in the enclosure, and his mind was filled with apprehension lest the filly should fall into it. His heart was therefore not in his devotions. The Guru informed the Nawab also that while he was pretending to pray, he was thinking of purchasing horses in Kabul. Both admitted the truth of the Guru's statements, said he was favoured of God, and fell at his feet. The Guru then uttered the following :—

He is a Musalman who effaceth himself,
Who maketh truth and contentment his holy creed,
Who neither toucheth what is standing, nor eateth what hath fallen—
Such a Musalman shall go to Paradise.

The whole company of Musalmans at the capital —the descendants of the Prophet, the tribe of shaikhs,[1] the qazi, the muftis,[2] and the Nawab himself, were all amazed at Nanak's words. The Muhammadans then asked the Guru to tell them of the power and authority of his God, and how salvation could be obtained. Upon this the Guru addressed them as follows :—

At God's gate there dwell thousands of Muhammads, thousands of Brahmas, of Vishnus, and of Shivs ;[3]
Thousands upon thousands of exalted Rams,[4] thousands of spiritual guides, thousands of religious garbs ;

[1] *Shaikhs* are superiors of darweshes or Muhammadan monks, but the title has now in India a much more extended signification, and is very often adopted by Hindu converts to Islām.
[2] Muhammadan jurists.
[3] Brahma, Vishnu, and Shiv, form the Hindu trinity, and are respectively the gods of creation, preservation, and destruction.
[4] Ram Chandar, king of Ayudhia, deified by the Hindus. He and his consort Sīta will be found often mentioned.

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Thousands upon thousands of celibates, true men, and Sanyasis ; [1]

Thousands upon thousands of Gorakhs,[2] thousands upon thousands of superiors of Jogis ;

Thousands upon thousands of men sitting in attitudes of contemplation, gurus, and their disciples *who make* supplications ;

Thousands upon thousands of goddesses and gods, thousands of demons ;

Thousands upon thousands of Muhammadan priests, prophets, spiritual leaders, thousands upon thousands of qazis, mullas, and shaikhs—

None of them obtaineth peace of mind without the instruction of the true guru.

How many hundreds of thousands of sidhs [3] and strivers,[4] yea, countless and endless !

All are impure without meditating on the word of the true guru.

There is one Lord over all spiritual lords, the Creator whose name is true.

Nanak, His worth cannot be ascertained ; He is endless and incalculable.[5]

It is said that Daulat Khan, the Musalman ruler, on hearing this sublime hymn, fell at Guru Nanak's feet. The people admitted that God was speaking through Nanak's mouth, and that it was useless to catechize him further. The Nawab, in an outburst

[1] The *Sanyāsis* are anchorets who have abandoned the world, and are popularly believed to have overcome nature. The word *sanyās* means renunciation.

[2] Gorakh was a famous Jogi who lived many centuries ago. His followers slit their ears, and make Shiv the special object of their worship. The name Gorakh, meaning Supporter of the earth, is often used for God in the sacred writings of the Sikhs.

[3] Sidhs, in Sanskrit *Siddhs*, are persons who by the practice of Jog are popularly supposed to acquire extended life and miraculous powers.

[4] *Sādhik*, persons aspiring to be *Sidhs*.

[5] Banno's Granth Sāhib. An account of Banno will be found in the life of Guru Arjan.

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of affectionate admiration, offered him a sacrifice of his authority and estate. Nanak, however, was in no need of temporal possessions, and went again into the society of religious men. They too offered him their homage, and averred that he was desirous of the truth and abode in its performance. Nanak replied :—

My beloved, this body, first steeped in the base of worldliness,[1] hath taken the dye of avarice.

My beloved, such robe[2] pleaseth not my Spouse ; How can woman thus dressed go to His couch ?

I am a sacrifice, O Benign One, I am a sacrifice unto Thee.

I am a sacrifice unto those who repeat Thy name.

Unto those who repeat Thy name I am ever a sacrifice.

Were this body, my beloved friends, to become a dyer's vat, the Name to be put into it as madder,

And the Lord the Dyer to dye therewith, such colour had never been seen.

O my beloved, the Bridegroom is with those whose robes are *thus* dyed.

Nanak's prayer is that he may obtain the dust of such persons' feet.

God Himself it is who decketh, it is He who dyeth, it is He who looketh with the eye of favour.

Nanak, if the bride be pleasing to the Bridegroom, he will enjoy her of his own accord.[3]

Upon this the faqirs kissed the Guru's feet, the Governor also came, and all the people, both Hindu and Musalman, attended to salute and take final leave of him. Some complaints had been made of his extravagance as storekeeper ; but, when the Governor made an investigation, he found the

[1] A metaphor from the dyer's trade. Clothes before the process of dyeing are steeped in alum as a base or mordant the better to retain the dye.

[2] *Cholra*, a coat which reaches to the knees ; *choli*, its diminutive, is a woman's bodice.

[3] That is, man will be happy if he by good works make himself acceptable to God. The hymn is from Tilang.

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storehouse full and all the Guru's accounts correct. Nay, it was discovered that money was due to him from the State. The Guru, however, refused to receive it and requested the Nawab to dispose of it in relieving the wants of the poor.

Chapter IV

After a short stay with the holy men with whom he had recently been consorting, the Guru, in company with Mardana, proceeded to Saiyidpur, the present city of Eminabad, in the Gujranwala district of the Panjab. Nanak and his companion took shelter in the house of Lalo, a carpenter. When dinner was ready, Lalo informed the Guru, and asked him to eat it within sacred lines.[1] The Guru said, 'The whole earth is my sacred lines, and he who loveth truth is pure. Wherefore remove doubt from thy mind.' On this Lalo served dinner, and the Guru ate it where he was seated. After two days the Guru desired to take his departure, but was prevailed on by Lalo to make a longer stay. The Guru consented, but soon found himself an object of obloquy because he, the son of a Khatri, abode in the house of a Sudar. After a fortnight, Malik Bhago, steward of the Pathan who owned Saiyidpur, gave a great feast, to which Hindus of all four castes were invited. A Brahman went and told the Guru that, as all the four castes had been invited, he too should partake of Malik Bhago's bounty. The Guru replied, 'I belong not to any of the four castes; why am I invited?' The Brahman replied, 'It is on this account people call thee a heretic. Malik Bhago will be displeased with thee for refusing his hospitality.' On this the Brahman went away, and

[1] Enclosures, generally smeared with cow-dung to make them holy, within which Hindus pray and cook their food.

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Malik Bhago fed his guests, but the Guru was not among them.

When subsequently Malik Bhago heard of the Guru's absence from the feast, he ordered him to be produced. Bhago inquired why he had not responded to his invitation. The Guru replied, that he was a faqir who did not desire dainty food, but if his eating from the hands of Malik Bhago afforded that functionary any gratification, he would not be found wanting. Malik Bhago was not appeased, but charged the Guru, who was the son of a Khatri, while refusing to attend his feast, with dining with the low-caste Lalo. Upon this the Guru asked Malik Bhago for his share, and at the same time requested Lalo to bring him bread from his house. When both viands arrived, the Guru took Lalo's coarse bread in his right hand and Malik Bhago's dainty bread in his left, and squeezed them both. It is said that from Lalo's bread there issued milk, and from Malik Bhago's, blood. The meaning was that Lalo's bread had been obtained by honest labour and was pure, while Malik Bhago's had been obtained by bribery and oppression and was therefore impure. The Guru hesitated not to accept the former.

After this the Guru and Mardana proceeded to a solitary forest, nowhere entering a village or tarrying on the bank of a river. On the way they were overtaken by hunger, and Mardana complained. The Guru directed him to go straight on and enter a village where the Upal Khatris dwelt. He had only to stand in silence at the doors of their houses, when Hindus and Musalmans would come to do him homage, and not only supply him with food, but bring carpets and spread them before him to tread on. Mardana did as he had been directed, and succeeded in his errand.

Mardana subsequently received an order to go to another village. He there also received great homage.

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The villagers came and fell at his feet, and offered him large presents of money[1] and clothes. These he tied up in bundles and took to the Guru. On seeing them the Guru laughed, and asked Mardana what he had brought. He answered that the villagers had made him large presents of money and clothes, and he thought that he would bring them to his master. The Guru replied that they did not belong to either of them. Mardana inquired how he was to dispose of them. The Guru told him to throw them away, an order which he at once obeyed. The Guru explained to him the disastrous effects of offerings on laymen. 'Offerings are like poison and cannot be digested. They can only bring good by fervent adoration of God at all hours. When man performeth scant worship and dependeth on offerings for his subsistence, the effect on him is as if he had taken poison.'

The Guru and Mardana are said to have visited a notorious robber called Shaikh Sajjan. With extreme impartiality he had built for his Hindu guests a temple, and for his Muhammadan guests a mosque; and he otherwise ostensibly provided them with everything necessary for their comfort. His hospitality, however, was as false as that of the famous Greek robber, Procrustes. When night came on, Sajjan dismissed his guests to sleep. He then threw them into a well in which they perished. Next morning he took up a pilgrim's staff and rosary, and spread out a carpet to pray in the true spirit of an ancient Pharisee. Shaikh Sajjan, seeing the Guru, interpreted the look of spiritual satisfaction on his countenance into a consciousness of worldly wealth, and expected much profit from such a windfall. He as usual invited his guests to go to sleep. The Guru asked permission to recite a hymn to God, and having obtained it, repeated the following :—

[1] Literally—twenty-fives, because it used to be the Indian custom to count money in heaps of twenty-five each.

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Bronze is bright and shining, but, by rubbing, its sable blackness appeareth,

Which cannot be removed even by washing a hundred times.

They are friends [1] who travel with me as I go along,

And who are found standing ready whenever their accounts are called for.

Houses, mansions, palaces painted on all sides,

When hollow within, are *as it were* crumbled and useless.

Herons arrayed in white dwell at places of pilgrimage;

Yet they rend and devour living things, and therefore should not be called white.[2]

My body is like the simmal tree; [3] men beholding me mistake me.[4]

Its fruit is useless: such qualities my body possesseth.

I am a blind man carrying a burden while the mountainous [5] way is long.

I want eyes which I cannot get; how can I ascend and traverse the journey?

Of what avail are services, virtues, and cleverness?

Nanak, remember the Name, so mayest thou be released from thy shackles.[6]

Shaikh Sajjan, on hearing this warning and heart-searching hymn, came to his right understanding. He knew that all the faults were his own, which the Guru had attributed to himself. Upon this he made

[1] The name Sajjan also means friend. There is here a pun on the word.

[2] The heron, though white, has a black heart.

[3] The *Bombax heptaphyllum*. It bears no fruit in the true sense of the word. Its pods yield cotton, which is unfit for textile purposes. Its wood is very brittle, and almost useless for carpentry.

[4] Like birds which peck at what they suppose to be the fruit of the simmal tree, but find none. The gyānis exercise their ingenuity on this line, and translate—The parrots (*mai jan*) looking at it make a mistake.

[5] *Dūgar*, thence the tribe of Dogras in the Kāngra and adjacent districts. Dogra literally means hillman.

[6] Sūhi.

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him obeisance, kissed his feet, and prayed him to pardon his sins. Then the Guru said, 'Shaikh Sajjan, at the throne of God grace is obtained by two things, open confession and reparation for wrong.' Shaikh Sajjan asked him to perform for him those things by which sins were forgiven and grace obtained. Then the Guru's heart was touched, and he asked him to truly state how many murders he had committed. Shaikh Sajjan admitted a long catalogue of the most heinous crimes. The Guru asked him to produce all the property of his victims that he had retained in his possession. The Shaikh did so, whereupon the Guru told him to give it all to the poor. He obeyed the mandate, and became a follower of the Guru after receiving charanpahul.[1] It is said that the first Sikh temple[2] was constructed on the spot where this conversation had been held.

The Guru, hearing of a religious fair at Kurkhetar[3] near Thanesar, in the present district of Ambala, on the occasion of a solar eclipse desired to visit it with the object of preaching to the assembled pilgrims. Needing refreshment, he began to cook a deer which a disciple had presented to him. The Brahmans expressed their horror at his use of flesh, upon which he replied:—

Man is first conceived in flesh, he dwelleth in flesh.

When he quickeneth, he obtaineth a mouth of flesh; his bone, skin, and body are *made of flesh*.

[1] Also called charanāmrit. This was a form of initiation by drinking the water in which the Guru's feet had been washed. The preamble of the Japji was read at the same time. The ceremony was inaugurated by Guru Nānak.

[2] *Dharmsāl.* In modern times this word means a charitable rest-house where the Granth Sāhib is kept and divine worship held, where travellers obtain free accommodation, and children receive religious instruction. A temple at a place visited by a Guru is now called Gurdwāra.

[3] The ancient Kurukshetra, the scene of the great battle between the Pāndavs and Kauravs. In Hindu books it is called the Navel of the earth, and it is held that worldly beings were there created. *Khulāsat-ul-Tawārīkh.*

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When he is taken out of the womb, he seizeth teats of flesh.

His mouth is of flesh, his tongue is of flesh, his breath is in flesh.

When he groweth up he marrieth, and bringeth flesh home with him.

Flesh is produced from flesh; all man's relations are made from flesh.

By meeting the true Guru and obeying God's order, everybody shall go right.

If thou suppose that man shall be saved by himself, he shall not; Nanak, it is idle to say so.

The following is also on the same subject :—

Fools wrangle about flesh, but know not divine knowledge or meditation *on God*.

They know not what is flesh, or what is vegetable, or in what sin consisteth.

It was the custom of the gods to kill rhinoceroses, roast them and feast.

They who forswear flesh and hold their noses when near it, devour men at night.

They make pretences to the world, but they know not divine knowledge or meditation on God.

Nanak, why talk to a fool? He cannot reply or understand what is said to him.

He who acteth blindly is blind; he hath no mental eyes.

Ye were produced from the blood of your parents, yet ye eat not fish or flesh.

When man and woman meet at night and cohabit,

A foetus is conceived from flesh; we are vessels of flesh.

O Brahman, thou knowest not divine knowledge or meditation on God, yet thou callest thyself clever.

Thou *considerest* the flesh that cometh from abroad [1] bad, O my lord, and the flesh of thine own home good.

All animals have sprung from flesh, and the soul taketh its abode *in flesh*.

[1] The flesh of animals.

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They whose guru is blind, eat things that ought not to be eaten, and abstain from what ought to be eaten.

In flesh we are conceived, from flesh we are born; we are vessels of flesh.

O Brahman, thou knowest not divine knowledge or meditation on God, yet thou callest thyself clever.

Flesh is allowed in the Purans, flesh is allowed in the books of the Musalmans, flesh hath been used in the four ages.

Flesh adorneth sacrifice and marriage functions; flesh hath *always* been associated with them.

Women, men, kings, and emperors spring from flesh.

If they appear to you to be going to hell, then accept not their offerings.

See how wrong it would be that givers should go to hell and receivers to heaven.

Thou understandest not thyself, yet thou instructest others; O Pandit, thou art very wise![1]

O Pandit, thou knowest not from what flesh hath sprung.

Corn, sugar-cane, and cotton are produced from water;[2] from water the three worlds are deemed *to have sprung*.

Water saith, 'I am good in many ways'; many are the modifications of water.

If thou abandon the relish of such things, thou shalt be superhuman, saith Nanak deliberately.[3]

The Guru succeeded in making many converts at Kurkhetar. When departing, he thus addressed his Sikhs: 'Live in harmony, utter the Creator's name, and if any one salute you therewith, return his salute with the addition true, and say "Sat Kartar", the True Creator, in reply. There are four ways by which, with the repetition of God's name, men may reach Him. The first is holy companionship, the second truth, the third contentment, and the fourth restraint of the senses. By whichsoever of these

[1] Said ironically.

[2] Water assists the growth of vegetables, and on vegetables animals are fed.

[3] Malār ki Wār.

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doors a man entereth, whether he be a hermit or a householder, he shall find God.'

The Guru next visited Hardwar in pursuance of his mission. A great crowd was assembled from the four cardinal points for the purpose of washing away their sins. The Guru saw that, while they were cleansing their bodies, their hearts remained filthy; and none of them restrained the wanderings of his mind or performed his ablutions with love and devotion. While they were throwing water towards the east for the manes of their ancestors, the Guru went among them, and, putting his hands together so as to form a cup, began to throw water towards the west, and continued to do so until a large crowd had gathered round him. Men in their astonishment began to inquire what he was doing, and whether he was a Hindu or Muhammadan. If the latter, why had he come to a Hindu place of pilgrimage? If he were a Hindu, why should he throw water towards the west instead of towards the rising sun? And who had taught him to do so? In reply, the Guru asked them why they threw water towards the east. To whom were they offering it, and who was to receive it? They replied that they were offering libations to the manes of their ancestors. It would satisfy them, and be a source of happiness to themselves.

The Guru then asked how far distant their ancestors were. A learned man among them replied that their ancestors were thousands of miles distant. The Guru, upon this, again began to throw palmfuls of water towards the west. They reminded him that he had not answered their questions, or vouchsafed any information regarding himself. He replied that, before he had set out from his home in the west, he had sown a field and left no one to irrigate it. He was therefore throwing water in its direction, that it might remain green and not dry up. His field was on a mound where rain-water would not

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rest, and he was obliged to have recourse to this form of irrigation. On hearing this, the spectators thought he was crazed, and told him he was sprinkling water in vain, for it would never reach his field. Where was his field and where was he, and how could the water ever reach it? 'Thou art a great fool, thy field shall never become green by what thou art doing.' The Guru replied, 'Ye have forgotten God. Without love and devotion your minds have gone astray. My field, which you say this water cannot reach, is near, but your ancestors are very far away, so how can the water ye offer them ever reach them or profit them? Ye call me a fool, but ye are greater fools yourselves.'

The Guru after a little time again broke silence, and said, 'The Hindus are going to hell. Death will seize and mercilessly punish them.' A Brahman replied, 'How can they who repeat God's name go to hell? Thou hast in the first place acted contrary to our custom, and now thou hast the audacity to tell us that we are going to hell.' The Guru replied, 'It is true that, if ye repeat the Name with love, ye shall not be damned. But when ye take rosaries in your hands, and sit down counting your beads, ye never think of God, but allow your minds to wander thinking of worldly objects. Your rosaries are therefore only for show, and your counting your beads is only hypocrisy. One of you is thinking of his trade with Multan, another of his trade with Kabul, another of his trade with Dihli, and the gain that shall in each case accrue.' The people, on hearing the Guru thus accurately divine their thoughts, began to think him a god, and prayed him to pardon them and grant them salvation by making them his disciples.

The Guru, requiring fire to cook his food, went into a Brahman's cooking-square for it. The Brahman charged him with having defiled his viands. The Guru replied that they had already

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been defiled. Upon this the following was composed :—

Evil mindedness is a low woman,[1] cruelty a butcher's wife, a slanderous heart a sweeper woman, wrath which ruineth *the world a* pariah woman.

What availeth thee to have drawn the lines *of thy cooking place* when these four are seated with thee ?

Make truth, self-restraint, and good acts thy lines, and the utterance of the Name thine ablutions.

Nanak, in the next world he is best who walketh not in the way of sin.[2]

While at Hardwar the Brahmans pressed the Guru to return to his allegiance to the Hindu religion. They pointed out the spiritual advantages of sacrifices and burnt-offerings, and of the worship of cremation-grounds, gods, and goddesses. The Guru replied that the sacrifices and burnt-offerings of this age consisted in giving food to those who repeated God's name and practised humility. And where the Guru's hymns were read, there was scant worship of places of burial or cremation, or of gods, goddesses, and ignorant priests. As to the homage paid the latter, the Guru said that men were ruined thereby, as sweetmeats are spoiled by flies settling on them.

Guru Nanak and Mardana departed thence, and proceeded to Panipat, a place famous in Indian history as the scene of three great decisive battles. At that time a successor of Shaikh Sharaf [3] was the

[1] Dūmni, the wife of a Dūm.

[2] Sri Rāg ki Wār.

[3] Shaikh Sharaf, whose patronymic was Abū Ali Qalandar, received instruction at the age of forty years from Khwāja Qutub-ul-Dīn, who was also spiritual guide of Shaikh Farīd and of the Emperor Shams-ul-Dīn Altmish. Shaikh Sharaf says of himself, 'Learned men gave me a licence to teach and to pronounce judicial decisions, which offices I exercised for twenty years. Unexpectedly I received a call from God, and throwing all my learned books into the Jamna, I set out on travel. In Turkey I fell in with Shams-ul-dīn Tabrezi and Maulānā Jalāl-ul-Dīn Rūmi, who presented me with a robe and turban and with many books, which in their presence I threw into the river.

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Muhammadan priest of the place. A disciple called Tatihari went to fetch a pot of water for his spiritual guide from the well near which the Guru and Mardana had sat down to rest. The Guru wore a Persian hat and a nondescript costume, which Tatihari took for that of a Persian darwesh. He addressed the Guru with the Muhammadan salutation, 'Salam Alaikum' (the peace of God be with you). Nanak replied, 'Salam Alekh' (salutation to the Invisible). Tatihari was astonished, and said that until then nobody had distorted his salutation. He went and told his religious superior, the Shaikh, that he had met a darwesh who had taken the liberty of punning on the Muhammadan salutation. The Shaikh at once resolved to go himself to see the man who had saluted the Invisible One, and inquire what he knew regarding Him.

The Shaikh, on arriving, asked the Guru what religious denomination his head-dress denoted, and why he did not shave his head in orthodox fashion. The Guru replied :—

When man hath shaved his mind he hath shaved his head ;[1]
Without shaving his mind he findeth not the way.
Let him cut off his head and place it before his guru.
If he resign his own wisdom, he shall be saved by the wisdom of his guru.
To become the dust of the feet of all is to shave the head.
Such a hermit appreciateth the words of the guru ;
That is the way in which the head is shaved, O brother.
Few are there who shave their heads according to the instruction of their guru.
Nanak having abandoned all pleasures, affections, and egotism,
Hath put on a hat of this fashion.[2]

Subsequently I came to Pānīpat and there lived as a recluse.' His tomb is there.

[1] That is, has laid aside egotism.

[2] This and the following hymns bearing on the Jog philosophy express Guru Nānak's ideas on the subject. These hymns are not found in the Granth Sāhib.

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The Shaikh then asked the Guru to what religious sect he belonged. The Guru replied :—

Under the instructions of my Guru[1] I remain His disciple.

My stole and my hat consist in grasping the Word in my heart.

I have turned the flowing river into a streak of sand.[2]

I sit there at mine ease and am happy.[3]

I have dispelled joy and sorrow.

Having put on my stole I have killed all mine enemies ;[4]

I have settled in the silent city and abide therein :

There I learned how to wear this stole.

Having forsaken my family I live alone—

Nanak having put on this stole is happy.

The Shaikh next inquired to what sect the Guru's loin-cloth belonged. The Guru replied :—

By the word and instruction of the Guru my mind hath obtained peace ;

I restrain my five senses and abide apart from the world ;

I close mine eyes and my mind hath ceased to wander.

I have locked up the ten gates[5] of my body,

And I sit in contemplation in its sixty-eight chambers.[6]

With this loin-cloth I shall neither grow old nor die.

Putting on a loin-cloth I dwell alone

And drink from the waterfall[7] of the brain.

I discard my low intelligence for the lofty wisdom of my Guru.

In this way Nanak weareth a loin-cloth.

[1] Nānak s Guru was God. See Sorath xi, Mahalla I, and Gur Dās's Wār, xiii, 25.

[2] My brain is in a state of repose.

[3] The wanderings of the mind hither and thither have ceased.

[4] *Dusht*, literally, ill-wishers, then man's evil passions.

[5] The apertures or openings of the body frequently mentioned in Oriental medical and theological sciences. Nine of them can be easily enumerated, the tenth is the brain.

[6] In Jog philosophy the breath is supposed to wander in sixty-eight chambers of the body.

[7] Jogis believe that nectar falls or trickles from the brain in a state of exaltation.

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Then again the Shaikh desired to know what sect the Guru's slippers denoted. The Guru replied :—

By associating with those who go the right way *I have obtained* all knowledge.

I have reduced my mind to the caste of fire and wind ; [1]

I abide in the manner of the earth or a tree ;

I can endure the cutting and digging of my heart ; [2]

I desire *to be as* a river or sandal

Which whether pleased or displeased conferreth advantage *on all.*

Having churned the churn [3] of this world I am exalted,

And having abandoned evil I appear before my God.

To those, who put on their slippers while meditating on Him,

O Nanak, mortal sin shall not attach.

Again the Shaikh said, 'Explain to me what a darwesh is.' The Guru, ordering Mardana to play the rebeck, composed the following hymn :—

He who while he liveth is dead, while he waketh is asleep,[4] who knowingly alloweth himself to be plundered,[5]

And who having abandoned everything meeteth his Creator, is a darwesh

Few servants of Thine, *O God*, are darweshes at heart,

Who feel not joy, sorrow, anger, wrath, pride, or avarice ;

Who look on gold as dross, and consider what is right to be lawful ;

Who obey the summons of God and heed none other ;

Who seated in a contemplative attitude in the firmament [6] play spontaneous music—

Saith Nanak, neither the Veds nor the Quran know the praises of such holy men.

[1] That is—I have no more caste than fire and wind.

[2] Cutting, as applied to a tree, and digging to earth. That is—I can endure every form of torture.

[3] Having extracted all pleasures from this world.

[4] Who takes no heed of the world.

[5] That is, who effaces himself.

[6] That is, in the brain in a state of exaltation.

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The Shaikh finally said, 'Well done! why make a further examination of him who beareth witness to God? Even to behold him is sufficient.' Then he shook hands with the Guru, kissed his feet and departed.

Guru Nanak journeyed on and arrived in Dihli. An elephant belonging to the reigning sovereign Ibrahim Lodi had just died; and the keepers, regretting the loss of the animal whose service had afforded them maintenance, were bewailing its death. The Guru inquired whose the elephant was. They replied in Oriental fashion, that it was the Emperor's, but that all things belonged to God. The Guru said that the elephant was alive, and bade them go and rub its forehead with their hands, and say at the same time, 'Wah Guru'—hail to the Guru![1] It is said that the elephant stood up to the astonishment of all. The Emperor, having received information of the miracle, sent for the animal, mounted it, and went to the Guru, and asked if it was he who had restored it to life. The Guru replied, 'God is the only Destroyer and Re-animater. Prayers are for faqirs, and mercy for Him.' The monarch then asked, if the elephant were killed would the Guru again restore it. The Guru, not wishing to be treated as an itinerant showman, replied :—

It is He (pointing on high) who destroyeth and destroying re-animateth ;
Nanak, there is none but the one God.

The animal then died, the inference of the chroniclers being that it died at the will of the Guru, as it had been previously called to life by him. The Emperor ordered him to again revivify it. The Guru replied, 'Hail to your Majesty! Iron when heated in the fire becometh red, and cannot be held for a moment in the hand. In the same way faqirs

[1] Wāhguru generally means God. We here merely give its apparent meaning.

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become red in the heat of God's love, and cannot be constrained.' The Monarch, it is said, was pleased at this reply, and requested the Guru to accept a present from him. The Guru replied :—

Nanak is hungry for God, and careth for naught besides.
I ask for God, I ask for nothing else.

The king returned to his palace, and the Guru continued his wanderings.

The Guru next proceeded to Bindraban, where he saw enacted the play called Krishanlila, in which the exploits of Krishan[1] are represented. Krishan appears making love to milkmaids, stealing their clothes while they were bathing, and killing his uncle Kans. The Guru expressed his dissatisfaction with the subject of the performance :—

The disciples play, the gurus dance,
Shake their feet, and roll their heads.
Dust flieth and falleth on their hair ;
The audience seeing it laugh and go home.
For the sake of food the performers beat time,
And dash themselves on the ground.
The milkmaids sing, Krishans sing,
Sitas and royal Rams sing.
Fearless is the Formless One, whose name is true,
And whose creation is the whole world.
The worshippers on whom God bestoweth kindness worship Him ;
Pleasant is the night for those who long for Him in their hearts.
By the Guru's instruction to his disciples this knowledge is obtained,

[1] Krishan son of Vasudev, by his wife Devaki, was born, according to Indian tradition, 3185 B.C. Cattle-grazing was the original calling of the family, and Krishan is celebrated for his adventures among the milkmaids of Mathura. In the Bhagavat Gīta, an episode of the Sanskrit epic *Mahābhārat*, he declared himself to be God, the supreme Soul, the Creator of the world, and its Destroyer; and he has been accepted as such by Hindus, who deem him an incarnation of Vishnu.

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That the Kind One saveth those on whom He looketh with favour.

Oil-presses, spinning-wheels, hand-mills, potters' wheels,
Plates,[1] whirlwinds, many and endless,
Tops, churning-staves, threshing-frames,
Birds tumble and take no breath.
Men put animals on stakes and swing them round.
O Nanak, the tumblers are innumerable and endless.
In the same way men bound in entanglements are swung round ;
Every one danceth according to his own acts—
They who dance and laugh shall weep on their departure,
They cannot fly or obtain supernatural power.
Leaping and dancing are mental recreations ,
Nanak, they who have the fear of God in their hearts have also love.[2]

Chapter V

The Guru set out towards the east, having arrayed himself in a strange motley of Hindu and Muhammadan religious habiliments. He put on a mango-coloured jacket, over which he threw a white safa or sheet. On his head he carried the hat of a Musalman Qalandar,[3] while he wore a necklace of bones, and imprinted a saffron mark on his forehead in the style of Hindus. This was an earnest of his desire to found a religion which should be acceptable both to Hindus and Muhammadans without conforming to either faith. As the Guru and his attendant proceeded, they met a Muhammadan notable called Shaikh Wajid. The Shaikh alighted under a tree, and his bearers began to shampoo and fan him. This afforded matter for contemplation to Mardana, and he asked the Guru whether there was not one God for the rich and another for the poor. The Guru replied that there

[1] *Thāl*, plates poised on a stick and spun round.
[2] Āsa ki Wār.
[3] A Muhammadan anchoret who abandons all worldly ties and possessions. He corresponds to the Indian Sanyāsi.

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was only one God. Mardana then put his question in another form: 'Who created this man who rideth in a sedan of ease while the bearers have no shoes to their feet? Their legs are naked while they shampoo and fan him.' The Guru replied with the following verses:—

They who performed austerities in their former lives, are now kings and receive tribute on earth.

They who were then wearied, are now shampooed *by others*.

The Guru continued in prose: 'O Mardana, whoever is born hath come naked from his mother's womb, and joy or misery is the result of actions in previous states of existence.' Upon this, Mardana fell at the Guru's feet.

As Guru Nanak and Mardana journeyed on, they arrived at Gorakhmata, or temple of Gorakh, some twenty miles north of Pilibhit, in the United Provinces of India.[1] There they observed a pipal-tree[2] of many a religious reminiscence. Years previously it had withered from age, but it is related that when the holy man sat beneath it, it suddenly became green. The biographer of the Guru states that Sidhs came on that occasion and addressed him: 'O youth, whose disciple art thou, and from whom hast thou obtained instruction?'

Guru Nanak, in reply, composed the following hymn:—

What is the scale? What the weights? What weighman[3] shall I call for Thee?

Who is the guru from whom I should receive instruction, and by whom I should appraise Thy worth?

O my Beloved, I know not Thy limit.

Thou fillest sea and land, the nether and upper regions; it is Thou Thyself who art contained in everything.

[1] The place is now known as Nānakmata, in memory of the Guru's visit.

[2] The *Ficus religiosa*.

[3] This line appears to mean that God cannot be weighed or estimated.

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My heart is the scale, my understanding the weight, Thy service the weighman I employ.

I weigh the Lord in my heart, and thus I fix my attention.

Thou Thyself art the tongue of the balance, the weight, and the scales ; Thou Thyself art the weighman ;

Thou Thyself beholdest, Thou Thyself understandest, Thou Thyself art the dealer *with Thee*.[1]

A blind man, a low-born person, and a stranger come but for a moment, and in a moment depart.

In such companionship Nanak abideth ; how can he, fool that he is, obtain Thee ? [2]

Then the Sidhs said, 'O youth, become a Jogi, and adopt the dress of our order, so shalt thou find the true way and obtain the merits of religion.' The Guru replied with the following hymn :—

Religion consisteth not in a patched coat, or in a Jogi's staff, or in ashes smeared over the body ;

Religion consisteth not in earrings worn, or a shaven head, or in the blowing of horns.[3]

Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.

Religion consisteth not in mere words ;

He who looketh on all men as equal is religious.

Religion consisteth not in wandering to tombs[4] or places of cremation, or sitting in attitudes of contemplation ;[5]

Religion consisteth not in wandering in foreign countries, or in bathing at places of pilgrimages.

Abide pure amid the impurities of the world ; thus shalt thou find the way of religion.

On meeting a true guru doubt is dispelled and the wanderings of the mind restrained.

It raineth nectar, slow ecstatic music is heard, and man is happy within himself.

[1] In the Granth Sāhib God is the wholesale merchant from whom all grace and good gifts proceed, and men are the dealers who receive from Him. [2] Sūhi. [3] The Jogis blow deers' horns.

[4] *Marhī*, a structure raised over the ashes of the dead.

[5] *Tāri lagāna* is to sit cross-legged in contemplative attitude as Buddha is represented.

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Abide pure amid the impurities of the world; thus shalt thou find the way of religion.

Nanak, in the midst of life be in death; practise such religion.

When thy horn soundeth without being blown, thou shalt obtain the fearless dignity—

Abide pure amid the impurities of the world, thus shalt thou find the way of religion.[1]

On hearing this the Sidhs made Guru Nanak obeisance. The Guru, having infused sap into the pipal-tree by sitting under it, necessarily became a great being in their estimation.

The Guru and his musical attendant proceeded to Banaras,[2] the head quarters of the Hindu religion, and the birthplace of the renowned Kabir, then dead but not forgotten. The Guru and Mardana sat down in a public square of the city. At that time the chief Brahman of the holy city was Pandit Chatur Das. On going to bathe he saw the Guru and made the Hindu salutation, 'Ram Ram!' On observing the Guru's dress, he twitted him with possessing no salagram[3] though he called himself a faqir, with wearing no necklace of sacred basil and no rosary. 'What saintship hast thou obtained?' The Guru replied :—

O Brahman, thou worshippest and propitiatest the salagram, and *deemest* it a good act *to wear* a necklace of sweet basil.[4]

Why irrigate barren land and waste thy life?

Why apply plaster to a frail tottering wall?

Repeating God's name, form a raft *for thy salvation;* may the Merciful have mercy on thee!

[1] Sūhi.

[2] Banāras, in Sanskrit Bārānasi, is derived from Barna and Asi, two tributary streams of the Ganges.

[3] A quartzose stone bearing the impression of ammonites and believed by the Hindus to represent Vishnu petrified by a curse of Brinda for possessing her in the guise of her spouse. Sālagrams are found in the Gandaka and Son rivers.

[4] Thereby denoting that he was dedicated to the god Vishnu.

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Chatur Das replied: 'O saint, the salagram and the necklace of sweet basil may indeed be useless as the irrigation of barren land, but tell me by what means the ground may be prepared and God found.' The Guru replied:—

Make God the well, string *His name* for the necklace of waterpots, and yoke thy mind as an ox thereto.

Irrigate with nectar and fill the parterres therewith; thus shalt thou belong to the Gardener.

The Pandit inquired: 'The soil is irrigated, but how can it yield produce until it hath been dug up and prepared for the seed?' The Guru explained how this was to be done:—

Beat both thy lust and anger into a spade, with which dig up the earth, O brother:

The more thou diggest, the happier shalt thou be: such work shall not be effaced in vain.

The Pandit replied: 'I am the crane, and thou art the primal swan of God. My understanding is overcome by my senses.' The Guru replied:—

If thou, O Merciful One, show mercy, a crane shall change into a swan.

Nanak, slave of slaves, supplicateth. O Merciful One have mercy.[1]

The Pandit then admitted that the Guru was a saint of God, and asked him to bless the city and sing its praises. The Guru inquired in what the specialty of the city consisted. The Pandit said it was learning, by which wealth was acquired. 'The world admireth the ground on which the possessor of wealth treadeth. By applying the mind to learning, thou shalt become a high priest.' The Guru replied in a series of metaphors:—

The city [2] is frail, the king [3] is a boy and loveth the wicked;

He is said to have two mothers [4] and two fathers [5]; O Pandit, think upon this.

[1] Basant. [2] The body. [3] The heart.
[4] Hope and desire. [5] Love and hate.

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O, sir Pandit, instruct me
How I am to obtain the Lord of life.
Within me is the fire,[1] the garden [2] is in bloom, and I have an ocean [3] within my body.
The moon and sun [4] are both in my heart ; thou hast not obtained such knowledge ?
He who subdueth mammon knoweth that God is everywhere diffused ;
He may be known by this mark that he storeth contentment as his wealth.[5]
The *king* dwelleth with those who listen not to advice, and who are not grateful for what they receive.
Nanak, slave of slaves, representeth, *O God*, in one moment Thou makest the small great and the great small.[6]

Chatur Das requested further information. 'Sir, shall the name of God be to any extent obtained by what we teach the people and what we learn ourselves ?' The Guru inquired in return : 'O religious teacher, what hast thou read ? What teachest thou the people, and what knowledge dost thou communicate to thy disciples ?' The Pandit replied : 'By the will of God I teach the people the fourteen sciences—reading, swimming, medicine, alchemy, astrology, singing the six rags and their raginis, the science of sexual enjoyment, grammar, music, horsemanship, dancing, archery, theology, and statesmanship.' The Guru replied that better than all these was knowledge of God. Upon this he repeated the long composition called the Oamkar in the Rag

[1] The fire of evil passions. [2] Of my youth.
[3] Of desires. Man is here the measure of infinity. The ocean is supposed to contain fire which consumes it and hinders its increase. This fire is called *barwānal*, and is supposed to be near the Equator.
[4] Meditation and divine knowledge.
[5] Also translated—He who hoardeth mercy instead of wealth recognizeth God.
[6] Literally—in a moment thou canst make a tola a māsha, and in a moment a māsha a tola. A tola is 180 grains avoirdupois, the weight of a rupee. A māsha is the twelfth part of a tola. The hymn is from Basant.

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Ramkali, the first two pauris or stanzas of which are as follow :—

It is the one God who created Brahma ;[1]

It is the one God who created our understanding ;

It is from the one God the mountains and the ages of the world emanated ;

It is the one God who bestoweth knowledge.

It is by the word of God man is saved.

It is *by the name of* the one God the pious are saved.

Hear an account of the letter O—[2]

O is the best letter in the three worlds.

Hear, O Pandit, why writest thou puzzles ?

Write under the instruction of the Guru the name of God, the Cherisher of the world.

He created the world with ease : in the three worlds there is one Lord of Light.

Under the Guru's instruction select gems and pearls, and thou shalt obtain *God* the real thing.

If man understand, reflect, and comprehend what he readeth, *he shall know at last that* the True One is everywhere.[3]

The pious man knoweth and remembereth the truth—that without the True One the world is unreal.

On hearing the whole fifty-four stanzas of the Oamkar, the Pandit fell at the Guru's feet, and became a Sikh and possessor of God's name.

During the Guru's stay at Banaras Krishan Lal and Har Lal, two eminent young pandits, went to visit him, and he explained to them the tenets and principles of his religion.

From Banaras the Guru proceeded to Gaya, the famous place of pilgrimage, where Buddha in days long past made his great renunciation and performed his memorable penance. There the Guru uttered the following in reply to Brahmans who had

[1] This means that the true God is superior to all other gods.

[2] The symbol of the eternal God. It is here used instead of the Name.

[3] *Nirantar*, pervades creation uninterruptedly.

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urged him to perform the ceremonies usual among Hindus for the repose of the souls of ancestors.

The Name alone, is my lamp, suffering the oil I put therein.

The lamp's light hath dried it up, and I have escaped meeting Death.

O ye people, make me not an object of derision.

The application of a particle of fire *will destroy* even hundreds of thousands of logs heaped together.[1]

God is my barley rolls [2] and leafy platters,[3] the Creator's name the true obsequies.[4]

In this world and the next, in the past and the future, that is my support.

Thy praises are as the Ganges and Banaras to me; my soul laveth therein.

If day and night I love Thee, then shall my ablution be true.

Some rolls are offered to the gods, some to the manes [5]; but it is the Brahman who kneadeth and eateth them.

Nanak, the rolls which are the gift of God are never exhausted.[6]

The Guru and Mardana in the course of their travels found themselves at a grain-dealer's house. A son had just been born to one of the partners, and several people had come to offer him congratulations. Some threw red powder [7] in token of joy, and voices of blessing and congratulation filled the neighbourhood. Mardana sat down and gazed on the

1 That is, God's name will remove hundreds of thousands of sins.

2 *Pind*; this word also means the body which is supposed to be put together by the offering of these rolls.

3 *Pattal*, literally, plates of leaves generally of the *palās* (*Butea frondosa*) in which food is placed.

4 *Kiriyā*, the ceremonies performed on the thirteenth day after death.

5 *Chhamchari*, those who walked the earth, the manes of ancestors.

6 Āsa.

7 Red powder is thrown on passers-by in India on occasions of festivity. The practice is particularly resorted to on the occasion of the Holi, a Hindu saturnalia.

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spectacle. In the evening, when the grain-dealer's entertainment was at an end, he stood up and went to his private apartments without taking any notice of Mardana. The latter went to the Guru, who sat at some distance, informed him of the birth of the child, and gave him an account of the entertainment. The Guru smiled, and said it was not a son who had been born in the grain-dealer's house, but a creditor who had come to settle his account. He would remain for the night and depart in the morning. Then the Guru ordered Mardana to play the rebeck, and sang to its strains the following hymn :—

I

In the first watch of night, my merchant friend, *the child* by God's order entereth the womb.

With body reversed it performeth penance within, O merchant friend, and prayeth to the Lord—

It prayeth to the Lord in deep meditation and love.

It cometh naked into the world, and again it departeth naked.

Such destiny shall attend it as God's pen hath recorded upon its forehead.

Saith Nanak, in the first watch the child on receiving the order entereth the womb.

II

In the second watch of night, O merchant friend, it forgetteth to meditate on God.

It is dandled in the arms, O merchant friend, like Krishan in the house of Yasodha.

The child is dandled in the arms, and its mother saith, 'This is my son.'

Think on this, O thoughtless and stupid man,[1] nothing shall be thine at last.

Thou knowest not Him who created thee ; meditate upon Him in thy heart.

[1] *Man* in the original might be translated *mind*, but the word includes the heart in the next line.

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Saith Nanak, the child hath forgotten to meditate at the second watch.

III

At the third watch of night, O merchant friend, man's thoughts are of woman and *the pleasures* of youth ;

He thinketh not of God's name, O merchant friend, which would release him from his bondage.

Man thinketh not of God's name, but groweth beside himself with worldly love.

Devoted to woman and intoxicated with his youth he wasteth his life in vain.

He hath not traded in virtue or made good acts his friends.

Saith Nanak, in the third watch man's thoughts are of woman and *the pleasures* of youth.

IV

In the fourth watch of night, O merchant friend, the reaper cometh to the field ;

The secret hath been given to none when Death shall seize and take away *his victim*.

Think upon God ; the secret hath been given to none when Death shall seize and take man away.

Hollow are the lamentations around. In one moment *man's goods* become another's.

He shall obtain those things on which he hath set his heart.[1]

Saith Nanak, O mortal, in the fourth watch the reaper hath reaped the field.[2]

When morning came, the grain-dealer's child died, and the grain-dealer and his relatives came forth weeping and wailing. Mardana asked the Guru what sudden change of fortune had come to those who yesterday had been engaged in their rejoicings

[1] It is supposed that man shall receive in the next world the things which formed the object of his last thoughts in this. He who has not fixed his thoughts on God at the last moment shall not find Him, but begin anew a course of transmigration. See *Trilochan, Gūjari*, vol. vi.

[2] Sri Rāg Pahare.

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and saturnalia. Then the Guru uttered the following on the vicissitudes of human life :—

They to whose faces were uttered gratulations and hundreds of thousands of blessings,
Now smite their heads *in grief*; and their minds and bodies suffer agony.
Of the dead some are buried, others are thrown into rivers.[1]
The gratulations have passed away; but even so do thou, O Nanak, praise the True One.

As the Guru and Mardana pursued their way they saw a small enclosed field of gram.[2] The watchman of the field began to roast some for his dinner, while the Guru and Mardana gazed at him at a distance. As the watchman was preparing to eat, he saw them, and it occurred to him that they wanted something more dainty than gram, so he would go to his house and bring them better fare and comfortable bedding. As he stood up, the Guru, who did not wish to trouble him, asked whither he was going, and, on being informed, uttered the following verses :—

Thy pallet is a coverlet and mattress for me; thy love is my dainty dish.
Nanak is *already* satiated with thy good qualities; come back, O monarch.

In due time the watchman obtained spiritual dignity in return for his kind intentions towards the Guru.

There was at that time a shopkeeper whose mind had taken a religious bent, and who desired to meet a religious guide. He heard of Guru Nanak's arrival, and vowed that he would not eat or drink until he had had an interview with him. Having

[1] The Musalmāns bury their dead. The Hindus cremate them, or throw them into their sacred streams.

[2] Chanā, *Cicer arietinum*, chick peas, on which horses are fed in India. It is called gram by Europeans. When roasted green it is sometimes eaten by the poorer classes.

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once visited the Guru he continually went to him to receive religious instruction. A neighbouring shopkeeper heard of his friend's visits, and said that he too would go to see the holy man. They proceeded together, but on the way the second shopkeeper saw a woman of whom he became enamoured, and his visit to Nanak was indefinitely postponed. It was the custom of both to set out together, one to visit his mistress, and the other to visit the Guru. The second shopkeeper desired to put the fortunes of both to the test, and said, 'Thou practisest good works, while I practise bad works. Let us see what shall happen to each of us to-day. If I arrive first, I will sit down and wait for thee; and if thou arrive first, then wait for me.' This was agreed upon. The second shopkeeper went to the house of his mistress as usual, but did not find her. He then proceeded to the spot where his friend had agreed to meet him, but his friend, who on that day tarried long with the Guru, had not yet arrived. The second shopkeeper needing some occupation in his solitude, drew out his knife and began to whittle the ground with it, when he found a shining gold coin. He continued his excavations with the weak delving implement he possessed, when, to his disappointment, he only discovered a jar of charcoal. He had, however, obtained some reward for his labour.

Meanwhile the first shopkeeper arrived in doleful case. Having left the Guru, a thorn pierced his foot. He bound up the wound, and proceeded sore limping to the trysting-place. His friend told him of his better fortune. They both saw that he who went daily to commit sin prospered, while he who went to his religious teacher to pray and meditate on God, suffered; and they agreed to refer to Guru Nanak for an explanation of their unequal and unmerited fates.

The Guru explained that the sinful shopkeeper had in a former birth given a gold coin as alms to a holy man. That coin was converted into many

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gold coins as a reward for the alms-giver, but, when he entered on his career of sin, the gold coins were turned into charcoal. The original gold coin was, however, restored. The shopkeeper who visited the Guru, had deserved to die by an impaling stake for the sins of deceit and usury, but, as he continued to progress in virtue, the impaling stake was reduced in size till it became merely a thorn. Having been pierced by it, he had fully expiated the sins of a former birth. Thus may the decree of destiny be altered by the practice of virtue. Both men were thoroughly satisfied with this explanation of unequal retribution. The sinful as well as the virtuous man fell at Guru Nanak's feet, and both became true worshippers of God. The Guru then uttered the following verses :—

The heart is the paper, conduct the ink ;[1] good and bad are both recorded therewith.

Man's life is as his acts constrain him ; there is no limit to Thy praises, O God.

O fool, why callest thou not to mind *Thy Creator* ?

Thy virtues have dissolved away by thy forgetfulness of God.

Night is a small net, day a large one ; there are as many meshes as there are gharis in the day.

With relish thou ever peckest at the bait, and art ensnared ; O fool, by what skill shalt thou escape ?

The body is the furnace, the mind the iron therein ; five fires[2] are ever applied to it.

Sin is the charcoal added thereto, by which the mind is heated ; anxiety is the pincers.

The mind hath turned into dross, but it shall again become gold when it meeteth such a Guru

As will bestow the ambrosial name of the one God; then, Nanak, the mind shall become fixed.[3]

[1] Literally—Conduct—heart being the paper—is the ink.
[2] The deadly sins. [3] Māru.

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The Guru then took the opportunity of discoursing on the immoral shopkeeper's peculiar vice: 'Man is fickle when he beholdeth a courtesan; he then hath a special desire for love's play, and can in no way be restrained. On meeting her he loseth his human birth. Bereft of his religion he falleth into hell, where he undergoeth punishment and profusely lamenteth. Wherefore look not on her, but pass thy time among the holy.'

After this they all separated, and the Guru and Mardana continued their wanderings. On the way they were encountered by robbers. On seeing Guru Nanak, they said to themselves that he on whose face shone such happiness could not be without wealth. They accordingly went and stood around the Guru. As they beheld him morning dawned, so they were able to examine him more closely. He asked them who they were, and what they wanted. They candidly replied that they were thags,[1] and had come to rob him. The Guru gave them spiritual instruction, and said that their sins should be wiped out when they had abandoned their evil career, turned to agriculture, and bestowed charity out of the spoils in their possession. They acted on his suggestions, began to repeat the Name, and reform their lives. The Guru on that occasion composed the following :—

Covetousness is a dog, falsehood a sweeper, food obtained by deceit carrion;
Slander of others is merely others' filth in our mouths; the fire of anger is a sweeper.[2]
Pleasures and self-praise—these are mine acts, O Creator.
My friends, doth any one obtain honour by mere words?
Call them the best, who are the best at the gate of the Lord; they who do base acts sit and weep.

[1] Indian robbers who generally effect their purpose by the use of stupefying and poisonous drugs.

[2] Also translated—Slander of others is our neighbour's dirt, filthy language a sweeper, anger fire.

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There is pleasure in gold, pleasure in silver and in women, pleasure in the perfume of sandal ;

There is pleasure in horses, pleasure in couches and in palaces, pleasure in sweets, and pleasure in meats.

When such are the pleasures of the body, how shall God's name obtain a dwelling therein ?

It is proper to utter the words by which honour is obtained.

Injury resulteth from uttering harsh words ; hearken, O foolish and ignorant man.

They who please God are good ; what more can be said ?

They in whose heart God is contained possess wisdom, honour, and wealth.

What need is there of praising them ? What further decoration *can they obtain* ?

Nanak, they who are beyond God's *favouring* glance love not charity or His name.[1]

By the following the Guru recommended agricultural labour :—

The oxen are disciples,[2] the ploughman is their Shaikh ;[3]
The earth is a book, the furrow the writing.
The sweat of the ploughman's brow falleth to his heels,
And every one eateth of his earning.[4]
They who eat the fruit of their earning and bestow a little *from it*,
O Nanak, recognize the true way.

Then the Guru departed thence.

[1] Sri Rāg.
[2] *Mushāiq*. This is the Arabic *mashshāq*, a striver.
[3] Their spiritual guide.
[4] Compare—

> 'On its oxen and its husbandmen
> An empire's strength is laid.'

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Chapter VI

The Guru and Mardana went to Kamrup,[1] a country whose women were famous for their skill in incantation and magic. It was governed by a queen called Nurshah in the Sikh chronicles. She with several of her females went to the Guru and tried to obtain influence over him.

Then the Guru uttered the following verses :—

You buy saline earth,[2] and want musk into the bargain :
Without good works, Nanak, how shall you meet your Spouse ?

The Guru continued as follows :—

The virtuous wife enjoyeth her husband ; why doth the bad one bewail ?

If she become virtuous, then shall she too go to enjoy her husband.

My Spouse is an abode of sweetness ; why should He enjoy other women ?

If a woman become virtuous and turn her heart into a thread,

She shall string her Spouse's heart thereon like a priceless gem.

I show the way to others, but walk not in it myself;[3] I say I have *already* traversed it.

If thou, O my Spouse, speak not to me, how shall I abide in Thy house ?

Nanak, excepting One there is none besides.

If Thy wife, O Spouse, remain attached to Thee, she shall enjoy Thee.[4]

Nurshah observed that her people's spells were of no avail, however much they tried. The Guru, on

[1] In the time of the Guru it is believed that Kāwarū, or Kāmrūp, included at least the present districts of Goālpāra and Kāmrūp.

[2] *Kallar*, impure nitrate of soda found in sandy soils in India. Compare—

'Fungar vice cotis, acutum
Reddere quae ferrum valet, exsors ipsa secandi.'—Horace.

[3] Wadhans.

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beholding their fruitless efforts, uttered the following hymn in the Suhi measure entitled Kuchajji, or the woman of bad character :—

I am a worthless woman ; in me are faults ; how can I go to enjoy my Spouse ?

My Spouse's wives are one better than the other ; O my life, who careth for me ? [1]

My female friends who have enjoyed their Spouse are in the shade of the mango.[2]

I do not possess their virtues ; to whom can I attribute blame ? [3]

What attributes of Thine, O Lord, shall I blazon abroad ? What names of Thine shall I repeat ?

I cannot even attain one of Thy many *excellences* : I am ever a sacrifice unto Thee.

Gold, silver, pearls, and rubies which gladden the heart—

These things the Bridegroom hath given me, and I have fixed my heart on them.[4]

I had palaces of brick fashioned with marble.

In these luxuries I forgot the Bridegroom and sat not near Him.

The kulangs cry in the heavens,[5] and the cranes have come to roost.[6]

The woman goeth to her father-in-law's ; [7] how shall she show her face as she proceedeth ?

As morning dawned she soundly slept, and forgot her journey.

She separated from Thee, O Spouse, and *therefore* stored up grief *for herself*.

[1] Literally—who knoweth my name?

[2] That is, they are fortunate. The mango is an evergreen, and its leaves always afford shelter.

[3] It is my own fault that I possess not virtue.

[4] And forgotten the Giver.

[5] The Orientals believe that very old men hear noises in their heads. The kulang is a large stately Indian bird.

[6] Grey hair has come.

[7] In the Granth Sāhib the present world is called one's father's house, and the next world one's father-in-law s.

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In Thee, *O Lord*, are merits ; in me all demerits : Nanak hath this one representation to make.

Every night is for the virtuous woman ; *may* I though unchaste *obtain* a night also ! [1]

Nurshah grew weary of her efforts. She felt that her ill success was the result of her sins. Her women then, beating drums, stood in front of the Guru, and began to dance and sing. He on that occasion composed the following hymn :—

The impulses of my heart are my cymbals and madiras.[2]

The world is my drum ; this is the music that playeth for me.

Saints like Narad dance under the influence of this Kal age.[3]

They who call themselves continent and virtuous also enter the dance.

Nanak, I am a sacrifice to the Name.

The world is blind *in the opinion of those* who know the Lord.

Contrary to custom, a disciple eateth from the hand of his guru,

And goeth and dwelleth with him only for the sake of food.[4]

If man were to live and eat hundreds of years,

Only that day would be acceptable in which he recognized the Lord.

Compassion is not exercised by merely beholding *a suitor* ;[5]

There is no one who receiveth or giveth not bribes.

The king dispenseth justice when his palm is filled.

If a man make a request for God's sake nobody heedeth him.

Nanak, men *nowadays* are men only in shape and name :

[1] She has grown grey in sin, and is not desirable to her Husband.

[2] The *madiras* were struck with a stick, and somewhat corresponded to European triangles.

[3] Even saints dance for pleasure, and not for the love of God in this age.

[4] This is described as a custom of this degenerate age. The proper course would be for the disciple to feed his master.

[5] A bribe must be paid to the judge.

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In action they are dogs ; shall they be accepted at God's gate ?

If man by the favour of his guru deem himself a guest *in this* world,

He shall acquire some honour in God's court.[1]

Again the Guru uttered the following verses :—

In words we are good, but in acts bad.

We are impure-minded and black-*hearted*, yet we wear the white robes of *innocence*.[2]

We envy those who stand and serve at His gate.

They who love the Bridegroom and enjoy the pleasure of His embraces,

Are lowly even in their strength, and remain humble.

Nanak, our lives shall be profitable if we meet such women.[3]

When the Guru had uttered these verses, Nurshah thought she would tempt him with wealth. Her attendants brought pearls, diamonds, gold, silver, coral, sumptuous dresses, all things precious the state treasury contained, and laid them at his feet. The Guru rejected all the proffered presents, and uttered the following hymn, which he sang to Mardana's rebeck :—

O silly woman, why art thou proud ?

Why enjoyest thou not the love of God[4] in thine own home ?

The Spouse is near ; O foolish woman, why searchest thou abroad ?

Put the surma[5] needles *of God's* fear into thine eyes, and wear the decoration of love.

Thou shalt be known as a devoted happy wife[6] if thou love the Bridegroom.

[1] Āsa.

[2] Literally—we are white outside.

[3] Sri Rāg ki Wār.

[4] The Indian husband is deemed as a god by his wife.

[5] A species of collyrium.

[6] *Suhāgan*, from the Sanskrit *su*, good, and *bhāg*, fortune, is applied to a wife whose husband is alive. Her lot is happy, and her state deemed holy in comparison with that of a widow.

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What shall a silly woman do if she please not her Spouse ?

However much she implore, she may not enter His chamber.

Without God's grace she obtaineth nothing, howsoever she may strive.

Intoxicated with avarice, covetousness, and pride, she is absorbed in mammon.

It is not by these means the Bridegroom is obtained ; silly is the woman *who thinketh so*.

Go and ask the happy wives[1] by what means they obtained their Spouse—

'Whatever He doeth accept as good ; have done with cleverness and orders.

'Apply thy mind to the worship of His feet by whose love what is most valued is obtained.[2]

'Do whatever the Bridegroom biddeth thee ; give Him thy body and soul ; such perfumes apply.'[3]

Thus speak the happy wives :[4] 'O sister, by these means the Spouse is obtained.

'Efface thyself, so shalt thou obtain the Bridegroom ; what other art is there ?'

Only that day is of account when the Bridegroom looketh with favour ; the wife hath then obtained the wealth of the world.

She who pleaseth her Spouse is the happy wife ; Nanak, she is the queen of them all.

She is saturated with pleasure, intoxicated with happiness,[5] and day and night absorbed in His love.

She is beautiful and fair to view, accomplished, and it is she alone who is wise.[6]

1 Who have God for their spouse.

2 That is, salvation. Also translated—from whom the wealth of love is obtained.

3 That is, let these be thy blandishments.

4 This is the reply of the favourite wives showing how they won God as their Spouse.

5 *Sahij*. This word has many meanings in the Granth Sāhib. It means natural disposition, easily, slowly, divine knowledge, divine tranquillity, God, &c. In some of its meanings it is derived from *sah*, with, and *ja*, born.

6 Tilang.

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Nurshah and her women, on hearing this hymn, twisted their head-dresses around their necks in token of submission, and fell at the Guru's feet. They asked how they could obtain salvation. The Guru told them to repeat God's name, conscientiously perform their domestic duties, renounce magic, and they should thus secure future happiness. It is said that they became followers of Guru Nanak, and thus secured salvation.

The Guru, on leaving Kamrup, entered a wilderness. There Kaljug[1] came to tempt him. Mardana became sore afraid. The Guru remonstrated with him; asked why he was afraid of Kaljug; if he felt fear it ought to be the fear of God.

The Guru then sang the following hymn :—

Put the fear of God[2] into thy heart; then the fear of *Death* shall depart in fear.

What is that fear by fearing which the fear *of Death* may take fright ?

O God, there is no other abode than in Thee ;

Whatever happeneth is according to Thy pleasure.

Fear if thou have any other fear than that *of God* :

Fear is mental disturbance.

The soul dieth not, neither is it drowned ; it is saved *through fear of God.*

He who made something will make something.

By His order man cometh ; by His order man goeth ;

Before and behind us His order prevaileth.

The swan of the heart aspireth to fly to heaven ;

But on the way it is a target for great hunger which *restraineth it.*

Let *the swan* make fear its eating, drinking, and support ;

Without such food the stupid bird would die.

Who hath *a helper let* anybody say.

Everybody is Thine ; Thou art *the helper of* all.

[1] Kaljug here means Satan.

[2] *Dar ghar*, the abode of fear, is explained by the gyānis to mean God.

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Nanak, to name and meditate on Him to whom belong
Men, lower animals, wealth, and property, is difficult.[1]

Mardana inquired who Kaljug was, by what signs he was known unto men, and what prerogative he exercised ? The Guru replied :—

When true men speak the truth and suffer for it ; when penitents fail to perform penance in their homes ;
When he who repeateth the name of God meeteth obloquy—these are the signs of the Kaljug.[2]

Kaljug offered the Guru the wealth of the world if he would abandon his mission. He said, ' I possess everything. Say but the word, and I will build thee a palace of pearls, inlay it with gems, and plaster it with fragrant aloes and sandal. I will bring thee very beautiful women, and give thee the wealth of the world, the power of working miracles, and confer upon thee the sovereignty of the East and of the West. Take whatever pleaseth thee.' The Guru informed him that he himself had renounced all sovereignty. What could he do with what Kaljug offered him, which moreover belonged to others ? Then the Guru uttered the following stanza :—

Were a mansion of pearls erected and inlaid with gems *for me* ;
Perfumed with musk, saffron, fragrant aloes and sandal to confer delight ;
May it not be that on beholding these things I may forget Thee, *O God*, and not remember Thy name !

My soul burneth without Thee.
I have ascertained from my Guru that there is no other shelter *than in God*.
Were the earth to be studded with diamonds and rubies, and my couch to be similarly adorned ;
Were fascinating damsels whose faces were decked with jewels to shed lustre and enhance the pleasure of the scene ;

[1] Gauri. [2] Rāmkali.

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May it not be that on beholding them I may forget Thee and not remember Thy name !

Were I to become a Sidh and work miracles ; could I command the wealth of *the universe* to come to me ;

Could I disappear and appear at *pleasure*, and were the world to honour me ;

May it not be that on beholding these things I may forget Thee and not remember Thy name !

Were I to become a monarch on my throne and raise an army ;

Were dominion and regal revenue mine—O Nanak, they would be all worthless—

May it not be that on beholding these things I may forget Thee and not remember Thy name ! [1]

Then Kaljug went round him in adoration, fell at his feet, and took his departure.

On the way Guru and Mardana sought shelter in a village, but were not allowed to remain there. The villagers began to play practical jokes on them. The Guru on that occasion uttered the following verses :—

When I remain silent, they say I have no understanding in my heart ;

When I speak, they say I chatter too much ;

When I sit, they say I have spread my pallet *to stay* ;

When I go away, they say I have thrown dust on my head ; [2]

When I bow down, they say I perform my devotions through fear.

I can do nothing by which I may spend my time in peace.

Both here and hereafter may the Creator preserve Nanak's honour !

Then the Guru composed the following hymn in the Rag Malar :—

[1] Sri Rāg.

[2] That is, I have become a faqīr and dishonoured my family

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Death is forgotten amid eating and drinking, laughter and sleep.

By forgetting the Lord man hath ruined himself and rendered his life accursed ; he is not to tarry here.

O man, ponder on the one Name,

And thou shalt go to thy home with honour.

What do they who worship Thee give Thee ? *Nay*, they cease not to beg of Thee.

Thou conferrest gifts on all creatures ; Thou art the life within their lives.

The pious who meditate on God receive nectar ; it is they who are pure.

Day and night repeat the Name, O mortal, that thine impurities may be washed away.

As is the season so the comfort of the body, and so the body itself.[1]

O Nanak, that season is agreeable *in which God's name is repeated* ; but what is any season without the Name ?

The Guru and Mardana did not remain long in that village. Mardana asked the Guru what his decision was regarding its inhabitants. He replied, 'O Mardana, may they remain here !'

The inhabitants of the next village at which they arrived showed them great attention. They remained there, however, for only one night, and departed next morning. The Guru when leaving said that the village should be abandoned. Then Mardana remarked, 'Sir, the village in which we were not allowed to sit down, thou hast blessed ; and that which bestowed great attention and kindness on us thou hast cursed.' The Guru replied, 'Mardana, if the people of the former village remove to another, they shall ruin it ; but if the people of the latter village remove to another, they shall save it.'

The Guru returned from Kamrup by the great river Brahmaputra, and then made a coasting voyage to Puri on the Bay of Bengal, where Vishnu or

[1] That is, the condition of the body is as changeable as the seasons.

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Krishan, under the name of Jagannath, lord of the world, is specially worshipped. When the lamps were lit in the evening the Guru was invited by the high priest to stand up and join in the god's worship, which was of a gorgeous and imposing character. In that rich temple offerings to the god were made on salvers studded with pearls. On the salvers were placed flowers and censers. A fan was employed to excite the flames of the incense, while the lamps around threw light over the temple. But the use of these articles showed artificial worship, while the expanse of the firmament, the sun and the moon, the procession of the stars, the natural incense of the sandal, the winds and forests, were the fitting accessories of Nanak's purer worship of the God of creation. The Guru therefore, instead of accepting the high priest's invitation to adore the idol, raised his eyes to heaven, and gave utterance to the following hymn :—

The sun and moon, O Lord, are thy lamps ; the firmament, Thy salver ; the orbs of the stars, the pearls *enchased* in it.

The perfume of the sandal [1] is Thine incense ; the wind is Thy fan ; [2] all the forests are Thy flowers, O Lord of light.[3]

[1] *Maliānlo*, literally—the wind from the Malay tree.

[2] In the original, *ćhauri*, a flapper made from the tail of the yak or Thibetan cow, and used in India to brush away flies.

[3] The following is Dr. Trumpp's translation of these two verses :—

The dish is made of the sky, the sun and moon are made the lamps, the orbs of stars are, so to say, the pearls.

The wind is incense-grinding, the wind swings the fly-brush, the whole blooming wood is the flames (of the lamps).

While the present author was engaged in translating the sacred writings of the Sikhs at their request, one Bhāi Gurumukh Singh projected a rival translation, which was to surpass all others. His *modus operandi* was to alter Dr. Trumpp's words here and there, and thus produce what he perhaps deemed would be an original version. He circulated the following as his translation of these lines :—

The sky is for my plate (for arti) ; the sun and moon are for lamps ; (and) rows of stars are as it were for pearls.

The air of sandal wood for perfumary smoke, the wind (for my) fan and all the rows of blooming forests (for flowers), O Lord of light.

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What worship is this, O Thou Destroyer of birth?[1] Unbeaten strains of ecstasy are the trumpets of Thy worship.

Thou hast a thousand eyes and yet not one[2] eye; Thou hast a thousand forms and yet not one form;[3]

Thou hast a thousand pure feet and yet not one foot; Thou hast a thousand organs of smell and yet not one organ—I am fascinated by this play *of Thine*.[4]

The light which is in everything is Thine, O Lord of light.

From its brilliancy everything is brilliant;

By the Guru's teaching the light becometh manifest.

What pleaseth Thee is the real arati.[5]

O God, my mind is fascinated with Thy lotus feet *as the bumble-bee* with the flower: night and day I thirst *for them*.

Give the water of Thy grace to the sarang[6] Nanak, so that he may dwell in Thy name.[7]

[1] That is, of transmigration.

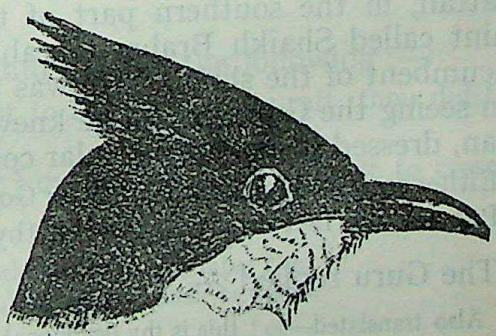
[2] Thou hast many spiritual eyes, but no material eye.

[3] Thy manifestations are many, yet Thou hast no bodily form.

[4] Also translated—In this way Thou hast enchanted the world.

[5] In memory of the circumstance recorded in the text the Sikhs repeat several prayers in the evening. The prayers are collectively called Ārati, and consist of this hymn and some others, which will be noted in their proper place. The word Ārati originally meant waving lamps at night before an idol.

[6] The Sārang, or pied Indian cuckoo, the *Cuculus Melanoleukos* is supposed to drink water only when the moon is in the mansion of Arcturus, so, when its time comes to drink, it is naturally thirsty. This bird is also known under the names chātrik and papīha. Its love is celebrated in song and story. It is in full voice on the approach of the Indian monsoon, when its plaintive strains are heard clearest at night. It is said that they make love's unhealed wounds bleed anew.



[7] Dhanāsari.

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While at Jagannath, Guru Nanak met a Brahman who kept his eyes and nose closed so as to receive no pleasure from these organs. He averred that in that state he with his mental eyes saw the secrets of the world. Nanak hid his lota and the Brahman could not find it, so Nanak by the following hymn in the Dhanasari measure twitted him on his want of omniscience :—

This is not the age, there is no longer acquaintance with Jog ; this is not the way of truth.

The holy places in the world have fallen ; the world is thus ruined.

In this Kal age God's name is the best thing.

Thou closest thine eyes and holdest thy nose to deceive the world.

Thou holdest thy nose with thy thumb and first two fingers, and sayest that thou seest the three worlds.

But thou seest not what is behind thee, this is a wonderful thing.[1]

Chapter VII

The Guru and Mardana after their travels in Eastern India returned to the Panjab, and proceeded on a visit to the shrine of Shaikh Farid, a Moslem saint, at a place then called Ajodhan, but now Pak Pattan, in the southern part of that province. A saint called Shaikh Brahm (Ibrahim) was then the incumbent of the shrine. He was the first to speak. On seeing the Guru, whom he knew to be a religious man, dressed in ordinary secular costume, he said :—

Either seek for high position[2] or for God.

Put not thy feet on two boats lest thy property founder.[3]

The Guru replied :—

[1] Also translated—lo ! this is thy devotional attitude. *Padam āsan* is one of the Jogis' attitudes.

[2] *Muqaddami*, literally, the headship of a town.

[3] The meaning is—lead either a secular or a religious life. Do not combine both.

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Put thy feet on two boats and thy property also on them :[1]
One boat may sink, but the other shall cross over.[2]
For me there is no water, no boat, no wreck, and no loss.
Nanak, the True One is my property and wealth, and He is naturally everywhere contained.

Shaikh Brahm replied :—

O Farid, the world is enamoured of the witch[3] *who is found to be* false when her secret *is known*.
Nanak, while thou lookest on, the field[4] is ruined.

Upon this the Guru urged :—

O Farid, love for the witch hath prevailed from the very beginning.
Nanak, the field shall not be ruined if the watchman be on the alert.

Then Shaikh Brahm :—

Farid, my body faileth, my heart is broken, and no strength whatever remaineth me.
Arise, beloved, become my physician and give me medicine.

Then the Guru exhorted him :—

My friend, examine the truth, lip-worship is hollow.
Nanak, the Beloved is not far from thee ; behold Him in thy heart.

Then Shaikh Brahm uttered the following :—

When thou oughtest to have made thy raft, thou didst not do so ;
When the full river[5] overfloweth, it is difficult to cross over.

1 That is, enjoy the world and also remember God.
2 The body may perish, but the soul shall be saved.
3 Worldly love.
4 Man's body.
5 When the body has completed its measure of sin. *Sarwar* is, literally, a tank or lake, but Shaikh Brahm refers to the broad river Satluj, near which he lived.

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Put not thy hand into the fire or it will burn,[1] my dear.
Some have obtained honour for themselves by uttering God's name.
As milk will not return to the udder, so the soul will not again enter the same body.
Saith Farid, O my companions, when the Spouse calleth you,
The soul shall depart in perplexity, and the body become a heap of dust.[2]

The Guru replied by a hymn in the same measure:—

Make a raft of devotion and penance, so mayest thou cross the stream.[3]
There is no lake, no overflowing ; such a road is easy.
O Lord, Thy name alone is the madder with which my robe is dyed.
Such colour is everlasting, O my dear.
If thou, my beloved, go not *thus* arrayed to meet the *Bridegroom*, how canst thou meet Him ?
If thou possess virtues, He will meet thee.
If He become united with thee, He will not part from thee ; that is, if union *be really* effected.
It is the True One who putteth an end to transmigration.
She who hath abandoned egotism hath sewed for herself a garment *to please the Bridegroom*.
Under the Guru's instruction she obtaineth her reward in the ambrosial converse of her Lord.
Nanak saith, O female companions, the Lord is thoroughly dear.
We are His slaves, true is our Spouse.

Then Shaikh Brahm uttered the following :—

They who have heart-felt love for God are the true ;
But they who have one thing in their hearts and utter another are accounted false.

[1] Also translated—Touch not safflower : its dye will depart.
[2] Sūhi.
[3] *Wahela*, also translated—comfortably.

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They who are imbued with the love of God and a longing to behold Him *are also true*.

They who forget God's name are a burden to the earth.

God hath attached to His skirt those who were darweshes at His gate.

Blest the mothers who bore them; profitable was their advent *into the world*.

O Cherisher, Thou art illimitable, unapproachable, and endless.

I kiss the feet of those who recognize the True One.

I seek Thy shelter, O God; it is Thou who pardonest.

Grant Thy worship as charity to Shaikh Farid.[1]

On this the Guru uttered the hymn called Suchajji, the fortunate, in the Suhi measure :—

When I have Thee I have everything; Thou, O Lord, art my treasure.

In Thee I dwell in peace, in Thee *to dwell* is my pride;

If it please Thee, Thou *bestowest* a throne and greatness; if it please Thee, *Thou makest* man a forlorn mendicant;

If it please Thee, rivers flow over dry land, and the lotus bloometh in the heavens;

If it please Thee, man crosseth the terrible ocean; if it please Thee, he is drowned therein;

If it please Thee, Thou art my merry Spouse—I am absorbed in Thy praises, O Lord[2] of excellences.

If it please Thee, O Lord, Thou terrifiest me, and then I am undone with transmigration.

O Lord, Thou art inaccessible and unequalled; I am exhausted uttering Thy praises.

What can I ask of Thee? What can I say to Thee? I hunger and thirst for a sight of Thee.

Under the instruction of the Guru I have obtained the Lord; Nanak's prayer hath been granted.

[1] Āsa.

[2] *Tāsh* is a Persian word meaning Lord. The gyānis translate it vessel.

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The Guru and Shaikh Brahm remained together that night in the forest. A kind-hearted and charitable villager who had seen them, took them a basin of milk before daylight. The Shaikh separated his own share from that of the Guru, and uttered these verses :—

Devotion in the beginning of the night is the blossom, in the end of the night [1] the fruit.

They who watch obtain gifts from the Lord.[2]

The Guru responded :—

Gifts are the Lord's ; what can prevail against Him ? [3]

Some who are awake receive them not ; others who are asleep He awaketh, and conferreth presents upon them.[4]

The Guru then asked Shaikh Brahm to put his hand into the milk and feel what was in it. Farid found that it contained four gold coins. Upon this the villager, deeming that he was in the hands of magicians, went away without his basin. The Guru uttered the following hymn :—

I

O thou with the beautiful eyes, in the first watch of a dark night

Watch thy property, O mortal ; thy turn shall come next.

When thy turn cometh, who will awake thee ? Death shall taste thy sweets as thou sleepest.

The night is dark ; what shall become of thee when the thief breaketh into and robbeth thy house ?

O inaccessible, incomparable Protector, hear my supplication.

O Nanak, the fool hath never thought of God ; what can he see in a dark night ?

[1] That is, the end of life.
[2] Farīd's Sloks.
[3] No one can force Him to bestow His gifts.
[4] Sri Rāg ki Wār.

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II

It is the second watch ; awake, O heedless one.

Watch thy property, O mortal ; thy field is being eaten up.

Watch thy field, love God's praises ; while thou art awake, the thief shall not touch thee.

Then shalt thou not go the way of Death, nor suffer *from him* ; the fear and dread of him shall depart.

The lamps of the sun and moon shall shine for thee, if thou under the Guru's instruction ponder on the True One in thy heart, *and utter His name* with thy lips.

Nanak, the fool heedeth not even now ; how shall he obtain happiness in the second watch ?

III

It is the third watch, thou art wrapt in slumber.

By wealth, children, and wives men are afflicted with sorrow :

Yet wealth, children, wives, and worldly possessions are dear to man ; he nibbleth at the bait, and is continually caught.

If man under the Guru's instruction meditate on the Name, he shall obtain rest, and Death shall not seize him.[1]

Transmigration and death never forsake us ; without the Name we are afflicted.

Nanak, in the third watch men, under the influence of the three qualities,[2] feel worldly love.

[1] Death only seizes the soul which has to undergo further transmigration. He does not harass the emancipated soul.

[2] The three *gunas* or qualities of goodness, passion, and darkness—or reality, impulse, and ignorance—are frequently mentioned in Sikh as well as Hindu sacred literature. The Mosaic and Zoroastrian systems recognized two principles, good and evil, in the economy of nature. It was the Indian sage Kapila who discerned the three principles or qualities above stated. He beheld good, moderately good, and evil everywhere in creation. He believed that these qualities, but in different degrees, pervade all things, and are the distinguishing characteristics of matter implanted in it by the Creator Himself.

The demigods possess goodness in excess, the demons darkness, and men passion. Manu thus defines the three qualities: 'It ought to be known that the three gunas or fetters of the soul are goodness, passion, and darkness. Restrained by one or more of these it is ever

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IV

It is the fourth watch ; the sun riseth.

They who night and day are watchful have saved their homes.

Night is pleasant for those who under the Guru's instruction watch and apply themselves to the Name.

They who act according to the instruction of the Guru shall not be born again ; the Lord will befriend them.

In the fourth watch hands shake, feet and frames totter, eyes grow dim, and men's bodies become like ashes.

Nanak, without God's name abiding in the mind man is unhappy during the four watches.

V

The knot *of life* is open ; arise, thine allotted time hath come.

All pleasures and happiness are at an end ; Death will lead thee captive away.

Without being seen or heard he will lead thee captive, when it so pleaseth God.

His turn shall come to every one ; the ripe field shall ever be cut down.

An account of every ghari and moment shall be taken, and the soul shall obtain punishment or reward.

Nanak, God made everything, demigods and men are herein agreed.[1]

When the Guru and Shaikh Brahm left the forest the villager returned to fetch his basin. On lifting it up, it is said, he found that it had become gold, and was filled with gold coins. Then he began to repent of his suspicions, and confessed to himself that they were religious men. If he had come with

attached to forms of existence. Whenever any one of the three qualities predominates, it causes the embodied spirit to abound in that quality.' The aim of the soul apparently should be to divest itself of all three qualities. Compare Plato's distinction of the three parts of the mind corresponding to the three classes of his ideal state.

[1] Tukhāri Chhant.

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his heart disposed towards God, he would have gained holiness. 'I came with worldliness, and worldliness have I found.' Upon this he took up his basin and departed.

Shaikh Brahm remarked that it was difficult for those who attached themselves to mammon to obtain salvation, and inquired what aid besides God's name was ordinarily necessary for future happiness. The Guru replied with the following hymn :—

The union of father and mother produceth a body,
On which the Creator hath written its destiny,
The gifts, the *divine* lights, and the greatness *allotted it* ;
But on associating with mammon it loseth remembrance *of God*.
O foolish man, why art thou proud ?
Thou shalt have to depart when it pleaseth the Lord.
Abandon pleasures, and peace and happiness shall be thine.
Thou shalt have to leave thy home ; no one is permanent *here*.
Eat a little and leave a little,
If thou art again to return to this world.[1]
Man decketh his body, dresseth it in silk,
And issueth many orders ;
He maketh a couch of ease and sleepeth thereon.
Why weepeth he when he falleth into the hands *of Death* ?[2]
Domestic entanglements are a whirlpool, O brother ;
Sin is a stone which floateth not over.
Put thy soul on the raft of God's fear, *and thou shalt be saved*.
Saith Nanak, *such a raft God* giveth but to few.[3]

Then the people brought them bread, but Shaikh Brahm said that he had already dined. The people, annoyed that their offerings were thus spurned, said

[1] That is, to practise great economy would be useless for him who is not to return to this world.
[2] If man disregard the present opportunity of doing good works, why should he afterwards weep when Death seizes him for punishment ?
[3] Māru.

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to him: 'You must be a liar from that country where Farid, who wore a wooden cake on his stomach, held religious sway. Whenever any one offered him food he used to say he had taken dinner.'[1] Upon this Shaikh Brahm said: 'What shall be my condition, who am ever saying that I have dined, when I am only fasting?' The Guru was pleased to observe the Shaikh's tender conscience, and said to him: 'Shaikh Brahm, God is in thee.' The Shaikh then asked the Guru to tell him of God, and by what virtues and merits He was to be found. The Guru replied as follows:—

Come, my sisters and dear companions, embrace me.

Having embraced me, tell me tales of the Omnipotent Spouse.

In the true Lord are all merits, in us all demerits.

O Creator, every one is in Thy power.

Meditate on the one Word; where Thou, *O God*, art, what more *is required*?

Go ask the happy wife by what merits she enjoyeth her Spouse—

'Composure, contentment, and sweet discourse are mine ornaments.

'I met my Beloved, who is an abode of pleasure, when I heard the Guru's word.'

How great, O God, is Thy power! how great Thy gifts!

How many men and lower animals utter Thy praises day and night!

How many are Thy forms and colours! how many castes high and low!

When the true *Guru* is found, truth is produced, and *man becoming* true is absorbed in the truth.

When man is filled with fear through the Guru's instructions, then he obtaineth understanding, and honour resulteth.

Nanak, the true King then blendeth man with Himself.[2]

[1] An account of Farid will be found in the sixth volume of this work.

[2] Sri Rāg.

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The Guru, after his pleasant visit to Shaikh Brahm and his district, where he made several converts, proceeded to a country called Bisiar, probably the state of Bushahir in the Himalayas, where he was ill received. The inhabitants, deeming his presence pollution, purified every place he had stood on. One man alone, Jhanda, a carpenter, was found to treat him with hospitality. He took him to his house, washed his feet, and drank the water used for the purpose. While drinking, it was revealed to him that Nanak was a Guru. He joined him in his wanderings.

The Guru and his companions directed their steps to the East. They went to an island in the ocean where they could obtain no food. There the Guru composed the Jugawali, a poem (no longer extant) on the four ages of the world. Jhanda committed it to writing and circulated it. With the new composition in his possession he returned to his own country, leaving the Guru and Mardana to continue their pilgrimage.

Not long after they found themselves in a lonely desert. Mardana began to feel the pangs of hunger, and thus addressed his master: 'We are lost in this great wilderness, from which God alone can extricate us. Here I shall fall into the clutches of some wild animal which will kill and eat me.' The Guru asked him to take care, and nothing should come near him. He further consoled him by stating that they were not in a desert, as the place where God's name was uttered was always inhabited. 'Many better men than we', said the Guru, 'have endured greater hardships.' Upon this he composed the following:—

The demigods in order to behold Thee, O God, made pilgrimages in sufferings and hunger.

Jogis and Jatis[1] go their own ways, and don ochre-coloured garbs.

[1] *Jatis*, men vowed to perpetual continence.

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For Thy sake, O my Lord, the darweshes are imbued with love.

Thy names are various, Thy forms are various, the number of Thy merits cannot be told.

Men leaving houses and homes, palaces, elephants and horses go abroad.

Priests, prophets, holy and sincere men leave the world to obtain salvation.

They abandon good living, rest, happiness, and dainties; they doff clothes, and wear skins.

Imbued with Thy name they in anguish and pain become darweshes at Thy gate.

They don skins, carry begging bowls, staves, and wear hair-tufts, sacrificial threads, and loin-cloths.

Thou art the Lord, I am Thy player; Nanak representeth, what is caste? [1]

The Guru further remonstrated with his attendant: 'We cannot succeed without God's word. Think of some hymn and play the rebeck.' Mardana replied that his throat was collapsing for want of food, and he had no strength to move, much less to play. The Guru then pointed to a tree and told him to eat his fill of its fruit, but take none with him. Mardana accordingly began to eat, and so much enjoyed the flavour of the fruit, that he thought he would eat what he could, and also take some with him, lest he might soon again find himself in a similar plight.

As they continued their wanderings, Mardana again felt hungry, so he drew forth his stock of fruit. Directly he tasted it he fell down. The Guru inquired what had happened. Mardana confessed his disobedience of his master's instructions in having brought with him and eaten some of the forbidden fruit. The Guru remonstrated with him for his disregard of orders. The fruit was poisonous, but the Guru had blessed it for the occasion and made

[1] Āsa.

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it wholesome. The Guru put his foot on Mardana's forehead as he lay stretched on the ground, and he at once revived.

Chapter VIII

Mardana had by this time had enough of travel, hardship, and hunger, and thus addressed his master: 'Blessings on thy devotion and thy deeds! Thou art a holy man who hast abandoned the world, who neither eatest nor drinkest, and who never enterest a village. How can I remain with thee?' The Guru asked him on what conditions he would change his mind and continue to accompany him. He replied, 'I will remain with thee if thou satisfy my hunger in the same way as thou satisfiest thine own; and if thou also promise not to take notice of anything I do.' The Guru agreed to these conditions, and told him he should be happy in this world and the next. Mardana then fell at his feet.

It would appear, however, that Mardana soon represented to the Guru the duty and propriety of returning home, and seeing his parents after twelve years' wandering. The Guru adopted his suggestion, and they both directed their steps towards Talwandi. They halted in the forest some three miles from the village. Mardana asked permission to go home and inquire if his people were dead or alive. The Guru replied, 'Since thou desire it, go and see thy people. Go also to my father Kalu's house, but mention not my name. Return quickly.'

When Mardana reached his house he found several persons assembled there. They all affectionately greeted him, and said he had grown like Nanak. He was a great man now, and no longer the humble person he had been before. Mardana, having seen his people, proceeded to the house of Kalu, and sat down in his courtyard. The Guru's mother, on

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seeing him, arose, embraced him, and wept for joy. She asked for some account of her son Nanak. By that time a great crowd had assembled, and every one wanted to hear about him. Mardana evaded all inquiries, only telling people that he had been with Nanak. He then went away. The Guru's mother at once suspected that he must have had some object in departing so quickly, and that her son could not be far off. She again arose, and taking some clothes and sweets for Nanak, followed Mardana and overtook him. She earnestly requested him to take her to her son. Mardana made no answer, but went on his way, she following.

Nanak arose on seeing his mother, and respectfully saluted her. She kissed his forehead and began to weep, saying, 'I am a sacrifice unto thee. I am a sacrifice unto the ground thou treadest on. Seeing thy face hath made me happy. Now I desire that thou shouldst abandon thy wanderings, abide with us, and turn thine attention to commerce for thy livelihood.' The Guru, who was in turn delighted to see his mother, called on Mardana to play the rebeck while he himself sang the following :—

Drunkards abandon not stimulants, nor fishes water :
So *God* is pleasing *beyond* all others to those who are imbued with their Lord.[1]

I am a sacrifice, I would be cut in pieces, O Lord, for Thy name.

The Lord is a fruit-bearing tree whose name is ambrosia.

They who have partaken of it are satisfied ; I am a sacrifice unto them.

Why appearest Thou not unto me, *O Lord*, since Thou abidest with all ?

[1] These two lines are also translated—
If drunkards obtain not stimulants, and fishes water, *they are pleased with nothing else*,
So all who are imbued with their Lord are content with none but Him.

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How shall my thirst abate when there is a screen between the Tank[1] and me ?

Nanak is Thy dealer ; Thou O Lord, art his capital.

Illusion leaveth my mind when I praise and pray to Thee.[2]

His mother placed before Nanak the new clothes and sweets she had brought for him, and asked him to eat. He said he required no food. His mother inquired where he had eaten. He again called on Mardana to play an accompaniment to the following hymn :—

To obey *God's word* is all sweet flavour ; to hear it is salt flavour ;

To utter it with the mouth is acid flavour, and to sing it is spices.

The love of the one God is thirty-six dishes[3] for those on whom He looketh with favour.

O mother, other viands afford ruinous happiness ;

By eating them the body is pained, and sin entereth the mind.

His mother asked him to take off the faqir's jacket he wore, and put on the new becoming clothes she had brought him. His reply was the following :—

To be imbued *with God* is as red, truth and charity as white clothing ;

To cut away the blackness *of sin* is blue, to meditate *on God's* feet is the *real* raiment ;

Contentment is the waistband : Thy name, *O Lord*, is wealth and youth.

Mother, other dress affordeth ruinous happiness ;

By putting it on, the body is pained and sin entereth the mind.

By this time his father Kalu had heard of Nanak's arrival, and went on horseback to meet him. Nanak

[1] God. [2] Wadhans.

[3] Indian gourmets enumerate thirty-six palatable dishes.

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bowed to him, and fell at his feet. Meantime Kalu continued to weep for joy. He asked his son to mount the horse on which he had come, and go home with him. Nanak replied that he had no need of a horse, and then sang the following :—

To know Thy way, *O God*, is as horses with saddles made of gold.

To pursue virtue is as quivers, arrows, bows, spears, and sword-belts.

To be honourably distinguished is as bands and lances ; Thy favour, *O God*, is as caste for me.

Father, other conveyance affordeth ruinous happiness ;

By mounting it the body is pained, and sin entereth the mind.

The father again pressed the son to return with him, if only for once. He said he had built a new house which he should like to show him after his long absence. Nanak ought also to visit his wife, and then, if he felt so disposed, he might continue his wanderings. Nanak replied :—

The pleasure of the Name is as mansions and palaces ; Thy favouring glance, *O Lord*, is as family for me.

To please Thee is mine empire ; to say more were altogether useless.

Nanak, true is the King ; He decideth without taking others' counsel.

Father, other intercourse affordeth ruinous happiness ;

By indulging in it the body is pained, and sin entereth the mind.[1]

Kalu again said : ' My son, tell me at what thou art offended. If thou desire it, I will find thee another wife.' The Guru replied as follows :—

He who made the world watcheth over it, and appointeth *His creatures* to their *various* duties.

Thy gifts, *O Lord*, are as light to the mind, and as the moon and lamps to the body.

[1] Sri Rāg.

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Thy gifts are as the moon and lamps to the body, by which the pain of darkness is dispelled.

The bridal procession of attributes which accompany the Bridegroom who hath chosen His bride, appeareth beautiful.

The marriage hath been performed with splendour to the accompaniment of the five musical instruments.[1]

I am a sacrifice to my unchanging companions and friends.

I have exchanged hearts with those to whom my body is attached.

Why should I forget those friends with whom I have exchanged hearts ?

Let those whose sight giveth pleasure be clasped to the heart.

All merits and not one demerit is theirs for ever and ever.

If one have a casket of virtues, let him extract odour from it.

If our friends possess virtues, let us go and become partners with them.

Let us form a partnership with virtue and abandon vice.

Let us wear silk, go in state, and take possession of our arena.[2]

Wherever we go, let us sit down, speak civilly, and skim and drink nectar.

If one have a casket of virtues, let him extract odour therefrom.

It is God Himself who acteth ; to whom should we complain ? No one else acteth.

Go and complain to Him if He forget.

If He forget, go and complain to Him ; *but* why should the Creator Himself forget ?

He heareth, seeth, giveth His gifts without asking or praying for.

The Giver, the Arranger of the world giveth His gifts, Nanak, and true is He.

[1] The voice, stringed instruments, wind instruments, leather instruments, as drums, and metallic instruments as cymbals, bells, &c. *Pānch sabd* may also mean the five species of breath enumerated by Jogis.

[2] That is, the company of saints.

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When He Himself acteth, to whom should we complain ? No one else acteth.[1]

Nanak continued to address Kalu : ' Father dear, it is God who arrangeth marriages. He maketh no mistake, and those whom He hath once joined He joineth for ever.' By these words the Guru perhaps meant to establish monogamy.[2] The Guru's mother then interposed, and asked her son to stand up and go with them, and cease his nonsense. He would obtain wealth by attending to his worldly duties. The Guru replied with the following hymn :—

In the end of the night call upon the name of the Lord,

And tents, umbrellas, pavilions, and carriages shall appear, ready *for your celestial journey.*

They are ever obtained by those who meditate on Thy name, *O Lord.*

Father, I am without good works and false ; I have not meditated on Thy name.

My mind is blind, led astray by superstition.

The pleasures I have had have blossomed into pain by primal destiny, O mother.

The pleasure was little ; the pain great ; in much pain have I passed my life.

What separation is there from those who have separated from God ? and what meeting is there with those who have met Him ?

Praise that Lord who made and beholdeth this play.

By good destiny men meet God and enjoy pleasures even in this life.

By evil destiny they who meet separate, O Nanak, but even so they meet again *by God's favour.*[3]

[1] Sūhi Chhant.

[2] Bhāi Gur Dās, so understood the Guru's words when he wrote—Be chaste with one wife (Wār, vi, 8). In the Prem Sumārag, a work containing the supplementary teaching of Guru Gobind Singh, is found the injunction : 'Be satisfied with one wife. That befits a good man.'

[3] Māru.

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Kalu, finding his arguments vain, appealed to his son on the score of his health and safety, and pointed out how regardless of them he had been. The following was the Guru's reply :—

I have no anxiety regarding death, and I have no desire for life.

Thou, *O God*, art the Cherisher of all living things ; our breathings [1] are taken into account.

Thou dwellest in the holy ; as it pleaseth Thee, so Thou decidest.

O my soul, by uttering God's name the heart is satisfied.

Under the Guru's instruction divine knowledge is obtained, and the burning of the heart extinguished.[2]

The Guru again addressed his parents: 'Father dear, mother dear, I have returned home. I have been until now a hermit. Obey God's order and let me again depart.' His mother replied: 'My son, how shall I console myself, seeing that thou hast only now returned after an absence of twelve years ?' Then the Guru urged, 'Mother, agree to what I say ; consolation shall come to thee.' She then became silent, thinking it was useless to make further remonstrance.

Chapter IX

The Guru and Mardana again set out on their travels. It is said that they went to the west and crossed the rivers Ravi and Chanab, and, after a long circuitous route through a desert country, made their way again to Pak Pattan to pay another visit to Shaikh Brahm. They sat down to rest about four miles from the city. Shaikh Kamal, a pious and God-fearing disciple of Shaikh Brahm, who had gone

[1] *Sās girās*, expiration and inspiration. [2] Sri Rāg.

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into the forest for firewood, observed the Guru and his attendant. The latter was playing his rebeck and singing the following :—

Thou art the tablet, *O Lord*, Thou art the pen, and Thou art also the writing.

Speak of the one *God* ; O Nanak, why should there be a second ? [1]

Shaikh Kamal went and, after obeisance, sat down near them, and asked to have the couplet repeated. This was done, and he learned it by heart. He then took up the firewood he had collected and went home. He told his master of his adventure, and repeated the couplet for him. Shaikh Brahm was highly pleased that the Guru had again visited his country, and he promptly proceeded to welcome him. After mutual salutations, the Guru thanked God for having again granted him a sight of Shaikh Brahm. After some friendly conversation, the Shaikh asked the Guru to explain the couplet. 'Nanak, thou sayest, "There is only one God ; why should there be a second ?" I say :—

'There is one Lord and two ways ;
Which shall I adopt, and which reject ?'

The Guru replied :—

There is but one Lord and one way ;
Adopt one and reject the other.
Why should we worship a second who is born and dieth ?
Remember the one God, Nanak, who is contained in sea and land.

The Muhammadan priest then said in turn :—

Tear thy coat into tatters and wear a blanket *instead* ;
Adopt a dress by which thou mayest obtain the Lord.[2]

The Guru traversed this instruction : 'It is not

[1] Malār ki Wār. [2] Farīd's Sloks.

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necessary for me to tear my coat or adopt a religious garb. Men who reside at home and work in their ordinary costume shall find the Lord if they fix their hearts on Him;'[1]

A young wife sitteth at home, her Beloved is abroad; she continually thinketh of Him and pineth away.

She shall have no delay in meeting Him if she have good intentions.[2]

Shaikh Brahm replied to the latter couplet :—

When she was little, she enjoyed not her Spouse; when she grew up she died.

Lying in the grave she calleth out, 'I have not met Thee, O Lord.'[3]

Guru Nanak then gave utterance to the following, to the effect that salvation depends upon virtue and not on a pleasing exterior or the possession of accomplishments :—

A woman may be stupid, untidy, black, and impure-minded;

Yet, if she possess merits, she meeteth her Beloved; otherwise, Nanak, the woman is to blame.

The Shaikh then put the following questions :—

What is that word, what that virtue, what that priceless spell;

What dress shall I wear by which I may captivate the Spouse?[4]

[1] This reply of the Guru was subsequently versified by Guru Amar Dās :—

Why tear thy coat, Nānak, and why wear a blanket?

Seated at home thou shalt find the Lord if thine intentions be good.

[2] Wadhans ki Wār.

[3] Farīd's Sloks.

[4] Farīd's Sloks.

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The Guru replied :—

Humility is the word, forbearance the virtue, and civility the priceless spell.

Make these three[1] thy dress, O sister, and the Spouse shall come into thy power.[2]

The Spouse shall be hers who serveth Him.

Forsaking all His other companions He will go to her.

The Shaikh then said he wanted a knife—'Give me such a knife as will make those who are killed with it acceptable to God. With the ordinary knife in use the lower animals are killed, and if a man's throat be cut with it he becomes carrion.' The Guru replied : 'Dear Shaikh, here it is :—

Truth is the knife, truth is pure steel ;
Its fashion is altogether incomparable.
Put it on the hone of the Word,
And fit it into the scabbard of merit.
If any one be bled with that, O Shaikh,
The blood of avarice will be seen to issue forth.
If man be slaughtered with it, he shall go to meet God,
O Nanak, and be absorbed in the sight of Him.'[3]

On hearing this the Shaikh raised his head in amazement and said, 'Well done. Thou hast seen God, and art dear to Him. God hath been very kind to me in that I have met thee. It would be rude to ask any further questions of those who are so beloved by Him.' The Guru then volunteered the following :—

There is friendship between beauty and love, alliance between hunger and dainty viands ;

Companionship between greed and wealth, between a sleepy man and a bed and coverlet.

[1] *Tewar*, three pieces forming an Indian woman's dress.
[2] Farīd's Sloks.
[3] Rāmkali ki Wār.

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The anger which barketh is despised ; it is vain to worry with worldly occupations.

To be silent, O Nanak, is good ; without the Name the mouth is defiled.[1]

The Shaikh asked the Guru to let him hear a strain in praise of the one God. 'My idea is', said the Shaikh, 'that adoration cannot be performed without two beings, that is, God and the Prophet; Let me see whom thou makest man's intercessor.' The Guru called upon Mardana to play the rebeck and recite the first slok and pauri[2] of the Asa ki War.

I am a sacrifice, Nanak, to my Guru a hundred times a day,

Who without any delay made demigods out of men.

Nanak, they who, very clever in their own estimation, think not of the Guru,

Shall be left like spurious sesames in a reaped field—

They shall be left in the field, saith Nanak, without an owner.

The wretches may even bear fruit and flower, but these shall be as ashes within their bodies.

God Himself created the world and Himself gave names *to things*.

He made Maya by His power ; seated He beheld *His work* with delight.

O Creator, Thou art the Giver ; being pleased Thou bestowest and practisest kindness.

Thou knowest all things ; Thou givest and takest life with a word.[3]

Seated Thou beholdest *Thy work* with delight.[4]

[1] Malār ki Wār.

[2] A *shlok* in Sanskrit is a distich or couplet, but in modern Indian poetry it may extend to the length of an English sonnet. The word *pauri* is literally a ladder. In the Granth Sāhib it means a stanza of five lines, and always follows a slok.

[3] Also translated—Thou givest and takest life from the body.

[4] Āsa ki Wār.

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Shaikh Brahm asked the Guru for further instruction. The Guru then spoke on the subject of humility, and said that as water, which resteth lowly on the earth, riseth under pressure into the air in sparkling fountains, so they who preserve a humble mind mount to God's highest pinnacle.

The Shaikh then rose to take his leave, and said, 'O Nanak, thou hast found God. There is no difference between Him and thee. Kindly grant that I too may be on good terms with Him.' The Guru replied, 'Shaikh Brahm, God will cause thy cargo also to arrive safe.' By this the Guru meant that God would accept the Shaikh's devotion. The Shaikh requested the Guru to give him a certain promise of this, and the Guru complied. They then shook hands and parted.

The Guru next proceeded to Dipalpur. During his journey a Sanyasi asked him to define the word *udas*. The Guru replied: 'To make use of all things in this world and not deem them one's own, but only God's property, and ever to possess a desire to meet Him is *udas*.'

The Guru then visited Kanganpur, Kasur, and Patti in the Lahore District. He thence proceeded to Windpur, not far from the present town of Cholha, in the sub-collectorate of Tarn Taran in the Amritsar District. He met some Khatris who dwelt there; but when they saw him dressed as a faqir and heard his minstrel Mardana sing, they were displeased at what they considered the masquerade he had adopted, and said to him, 'What dress is this which thou hast assumed? Having become a faqir, thou hast disgraced thy tribe, and led the world astray. Quit this place.' The Guru represented that he would only remain for the night, and would depart next morning. He added that he was not leading people the wrong way, but guiding them to salvation. They replied that they would not allow him to remain for a moment in their village. He must

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depart at once, or they would forcibly expel him. The Guru, complying with this insulting order, said that the Guru's place should ever be permanent.

The Guru thence proceeded to a village on the site of the present Goindwal, where he desired to stay, but no one except a poor leper would receive him or allow him to remain there. The leper took him to his hut, and entertained him for the night. The leper thanked God that he had at last seen a human face, for even the lower animals had fled from him. When he began further to bemoan his fate, the Guru uttered the following :—

My mind is ever and ever troubled.
In many troubles *my body* pineth away and ever groweth worse.
The body which forgetteth God's word,
Screameth like a real leper.
To make many complaints is to talk folly
Without our complaining everything is known to God,
Who made our ears, our eyes, and our noses ;
Who gave us tongues wherewith to speak ;
Who preserved us in the fire *of the womb* ;
And *through whom* the breath moveth and speaketh everywhere.
Worldly love, affection, and dainties
Are all blackness and stains.
If man depart with the brand of sin on his face,
He will not be allowed to sit in God's court.
If he meet Thy favour, *O God*, he repeateth Thy name.
By attaching himself to it he is saved ; he hath no other resource.
Even if he be drowning *in sin*, God will still take care of him.
Nanak, the True One is beneficent to all.[1]

The Guru further warmed towards the leper and blessed him. The leper was cured of his malady, fell at the Guru's feet, and began to utter the Name.

[1] Dhanāsari.

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The Guru then travelled through Sultanpur—his old head quarters when he was a Government official—Vairowal, and Jalalabad, until he arrived at a place called Kari Pathandi in the Amritsar District. In Kari Pathandi he made many Pathan converts. They used to serenade him with instrumental music, interspersed with cries of 'Hail to King Nanak!' The Guru there composed the following :—

He who made the world watcheth over it ; what shall we say, O brother ?

He Himself who hath laid out its garden knoweth and acteth.

Sing the praises of the Beloved ; sing His praises by which happiness is ever obtained.

She who enjoyeth not her Spouse with love shall afterwards repent.

She shall wring her hands, and beat her head as the night passeth away.

She shall not be able to repent when the whole night is at an end ;

But she may again enjoy her Husband when it cometh to her turn.[1]

The wife whom the Spouse hath chosen is better than I.

I have not her merits ; whom shall I blame ?

I will go and ask the female companions who have enjoyed their Spouse ;

I will touch their feet, implore them, and induce them to show me the way.

Nanak, she who obeyeth her Spouse's order, applieth fear as her sandal,

And performeth the incantation of merits, shall find her Beloved.

She who meeteth Him with her heart shall continue to meet Him ; that is called a *real* meeting.

However much one may desire it, a meeting is not effected by words.

[1] That is, in a future birth.

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Metal blendeth with metal and love hasteneth to love.

Know the Guru's favour, and thou shalt find the Fearless One.

A garden of betel may be in the house, *but* the donkey knoweth not its merits.

When one is a judge of perfume, then may one appreciate flowers.

He who drinketh nectar,[1] Nanak, putteth an end to his doubts and transmigration ;

He easily blendeth with God, and obtaineth the undying dignity.[2]

The Guru continued his wanderings and visited Batala in the Gurdaspur District. Thence he proceeded a second time to Saiyidpur, where he again visited Lalo. Lalo complained to him of the oppression of the Pathans. The Guru replied that their dominion should be brief, as Babar was on his way to the conquest of India. The Guru then addressed the following threnody to his host :—

As the word of the Lord cometh to me, so I make known, O Lalo—

Bringing a bridal procession of sin, *Babar* hath hasted from Kabul and demandeth wealth as his bride, O Lalo.

Modesty and religion have vanished ; falsehood marcheth in the van, O Lalo.

The occupation of the Qazis and the Brahmans is gone ; the devil readeth the marriage service,[3] O Lalo.

Musalman women read the Quran, and in suffering call upon God, O Lalo.

Hindu women whether of high or low caste, meet the same fate *as they*, O Lalo.

They sing the paean of murder, O Nanak, and smear themselves with the saffron of blood.

Nanak singeth the praises of the Lord in the city of corpses, and uttereth this commonplace—

[1] He who performs heartfelt devotion. [2] Tilang, Ashtapadi.
[3] This refers to the licentiousness of Bābar's army.

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He who made men assigned them different positions ; He sitteth apart alone and regardeth them.

True is the Lord, true His decision, true the justice He meteth out as an example.

Bodies shall be cut like shreds of cloth ; Hindustan will remember what I say.

They shall come in '78, depart in '97, and then shall rise another disciple of a hero.[1]

Nanak uttereth the word of the True One, and will proclaim the truth at the True One's *appointed* time.[2]

Lalo asked the Guru what he meant by saying that God had assigned men different positions. The Guru replied as follows :—

God can cause lions, hawks, kestrels, and falcons to eat grass ;

And the animals which eat grass He can cause to eat meat —such a custom can He establish.

He can cause hills to appear in rivers, and unfathomable rivers in sandy deserts.

He can appoint a worm to sovereignty, and reduce an army to ashes.

What *wonder* would it be if God caused to live without breath all the animals which live by breathing ?

Nanak, as it pleaseth the True One, so He giveth us sustenance.[3]

A Brahman came to the Guru, offered him a basket of fruit, and said, 'My friend, thou art uttering hymns of wrath.' The Guru replied, 'Remain not here ; there is a pool three miles distant ; go thither with thy family. All who remain here will be put

[1] That is, the Mughals shall come in Sambat 1578, and depart in Sambat 1597 (A.D. 1540). The Sambat year is fifty-seven years in advance of annus Domini. The departing monarch was Humāyūn. The disciple of a hero is understood to be Sher Shāh Sūri, who dispossessed him. This line appears to be an answer to a question put to the Guru by Lālo.

[2] Tilang.

[3] Mājh ki Wār.

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to death.' The Brahman acted on his advice. After some days Babar assaulted and destroyed the city. He also devastated the neighbouring villages. There was a general massacre of the people, and Pathan as well as Hindu habitations were plundered and razed to the ground.

The lives of the Guru and Mardana were spared, probably because they were strangers, but they were imprisoned and placed under the superintendence of Mir Khan, an officer of Babar's army. Mir Khan, on seeing them, ordered, 'Take away these slaves to work.' The Guru was condemned to carry loads on his head, and Mardana to do the work of a groom. The Guru upon this uttered the following :—

I am a purchased slave, my name is Lucky.
I have sold myself in the shop for God's word ; where He placed me, there am I placed.
What cleverness hath Thy slave ?
He cannot obey the Lord's order.
My mother was a slave, my father a slave, I was born a slave.
My mother danced, my father sang, I perform Thy service, O King.[1]
If Thou drink I will fetch Thee water, O Lord ; if Thou eat I will grind *Thee corn.*
I will fan Thee, I will shampoo Thy limbs, and continue to repeat Thy name.
Saith Nanak, ungrateful is Thy slave ; if Thou pardon him, it will be to Thy glory.
In the beginning, in every age, Lord of mercy, Bestower, without Thee salvation is not obtained.[2]

When the Guru had finished this hymn, Mardana saw some women weeping and shrieking as they passed along, and asked his master what had happened to them. The Guru told Mardana to play the

[1] That is, I am a hereditary servant of God. [2] Māru.

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rebeck. Mardana replied that he could not do so, as he was holding a horse. The Guru bade him utter 'Wah Guru' and let go the horse. Mardana obeyed and played the Rag Asa, to which the Guru sang the following hymn :—

They who wore beautiful tresses and the partings of whose hair were dyed with vermilion,

Have their locks now shorn with the scissors, and dust is thrown upon their heads.

They dwelt in their private chambers ; now they cannot find a seat in public—

Hail, Father ! hail !

O Primal Being, Thy limit is not known ; Thou makest and beholdest the different phases *of existence*—

When they were married, they appeared beautiful near their spouses ;

They came in their sedans adorned with ivory ;

Water was waved round their heads,[1] and glittering fans over them.

They had hundreds of thousands waiting on them sitting, and hundreds of thousands waiting on them standing.

Eating coco-nuts and dates they sported on their couches ;

But now chains are on their necks, and broken are their strings of pearls.

The wealth and beauty which afforded them pleasure have now become their bane.

The order was given to the soldiers to take and dishonour them.

If it please God, He giveth greatness ; and if it please Him, He giveth punishment.

If they had thought of Him before, why should they have received punishment ?

But they had lost *all* thought of God in joys, in spectacles, and in pleasures.

When Babar's rule was proclaimed no *Pathan* prince ate his food.

[1] The bridegroom's mother or elder sister waves water around the head of a bride and then drinks it, so as to take all her ills on herself.

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Some lost their *five* times of *prayer*, others their *hours* of worship.

How shall Hindu women now bathe and apply frontal marks without their sacred squares ?

They who never thought of Ram [1] are not now allowed even to mention Khuda.[2]

One may return to her home; another may meet and inquire after the safety *of a relation* ;

But others are destined to sit and weep in pain.

What pleaseth God, O Nanak, shall happen; what is man ?[3]

After this, Mir Khan, the governor of the jail, arrived. He saw that the Guru's bundle was raised a cubit over his head without any apparent support, and that the horse entrusted to Mardana followed him while he played sacred music on his rebeck. The governor communicated this information to Babar. The Emperor replied that, if he had known the city contained such holy men, he would not have destroyed it. At the governor's suggestion he went to the prison, which was two miles distant. There were Pathan and Hindu women huddled promiscuously together, grinding corn. The Guru had also been supplied with a hand-mill for the same purpose. It is said that the mill revolved of its own accord while he put in the corn. The Emperor addressed the Guru, but he was in a trance, thinking of the slaughter of his unoffending countrymen. On awaking he uttered the following hymn, which, however, is not found in the Granth Sahib :—

[1] The Hindu name of God.

[2] The Muhammadan name of God, which Hindus shrink from pronouncing.

[3] Compare—

> God of our fathers! what is man,
> That thou towards him with hand so various,
> Or might I say contrarious,
> Temper'st thy providence through his short course,
> Not evenly, as thou rulest
> The angelic orders, and inferior creatures mute,
> Irrational and brute ?
>
> MILTON, *Samson Agonistes.*

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No one can kill him, O Kind One, whom Thou preservest.
How can Thy praises be numbered ? Thou savest countless beings.
Preserve me, O Beloved, preserve me ! I am Thy slave.
My true Lord pervadeth sea and land, the nether and the upper regions.
Thou didst preserve Jaidev and Nama, Thy beloved saints—
Thou didst save those on whom Thou didst bestow Thy name—
Thou didst preserve Sain, Kabir, and Trilochan who loved Thy name.
Thou didst preserve Ravdas, the tanner, who is numbered among Thy saints.[1]
Nanak, who is without honour or family, uttereth supplication.
Extricate him, O Lord, from the ocean of the world, and make him Thine own.

It is said that the Emperor, on hearing this, fell at Nanak's feet, and declared that God appeared on his face. Upon this all the courtiers saluted Nanak. The Emperor asked him to accept a present from him. The Guru replied that he wanted nothing for himself, but he requested that the captives of Saiyidpur might be released. Upon this the Emperor ordered that they should be set free and their property restored to them. The captives, however, refused to depart without the Guru. He was then allowed to go with them, and they went to their homes in the city. They found that all the people who had remained in Saiyidpur had been put to death. Mardana told his master that it had all happened as God had willed it. Upon this the Guru, to the accompaniment of Mardana's rebeck, sang the following lamentation :—

[1] An account of the saints mentioned in this hymn, with their compositions contained in the Granth Sāhib, will be given in the final volume of this work.

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Where are those sports, those stables, and those horses ? Where those bugles and clarions ?

Where are those who buckled on their swords and were mighty in battle ? where those scarlet uniforms ?

Where those mirrors and fair faces ? we see them no longer here.

This world is Thine, O Lord of the earth.

In one ghari Thou establishest and disestablishest ; Thou distributest wealth as Thou pleasest.

Where are those houses, those mansions, and those palaces ? where those beautiful seraglios ?

Where are those easy couches and those women a sight of whom banished sleep ?

Where is that betel, those betel-sellers, and those fair ones ? They have vanished.

For wealth many are ruined ; this wealth hath disgraced many.

It is not amassed without sin, and it departeth not with the dead.

Him whom the Creator destroyeth He *first* depriveth of virtue.

Millions of priests tried *by their miraculous power* to restrain *the emperor* when they heard of his approach.

He burned houses, mansions, and palaces ; he cut princes to pieces, and had them rolled in the dust.

No Mughal hath become blind ; no *priest* hath wrought a miracle.

There was a contest between the Mughals and Pathans ; the sword was wielded in the battle.

One side aimed and discharged their guns, the other also handled their *weapons* :

They whose letter[1] hath been torn in God's court must die, my brethren.

There were the wives of Hindus, of Turks, of Bhattis, and of Rajputs.

[1] In India when announcing the death of a relation it is usual for the writer to tear the top of the letter. The reference here is to that custom.

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The robes of some were torn from head to foot; the dwellings of others were their places of cremation.

How did they whose husbands came not home pass the night?

The Creator acteth and causeth others to act; to whom shall man complain?

Misery and happiness are according to Thy pleasure; to whom shall we go to cry?

The Commander is pleased issuing His orders; Nanak, man obtaineth what is allotted him.[1]

A propos of the change of circumstances in India the Gūru uttered the following:—

God hath given fixed time *for all events*, and fully established the nine regions, the seven seas, the fourteen worlds,[2] the three qualities, and the four ages.

He put four lamps[3] one by one into the hands of the four *ages*.

O kind God such is Thy power.

The dwellers at every hearth are Thy slaves, and religion is their ruler.

The earth is Thy cooking-pot, Thou gavest once for all; destiny is Thy storekeeper.

Instigated by their hearts[4] men lose patience and beg again and again to their ruin.

Covetousness is a black dungeon, demerits the fetters on the feet.

Wealth ever beateth *the soul* with its mallet, while sin sitteth as judge.

Man shall be either good or bad, O Lord, as Thou lookest on him.

[1] Āsa.

[2] The Hindus and the Muhammadans agree in believing that there are fourteen worlds, seven above and seven, including the earth itself, below. According to the Hindus these worlds emerged from the mundane egg when divided into two equal parts.

[3] The Veds.

[4] Nārad the Muni is here understood by the gyānis to mean the human heart. Some further account of Nārad will be given.

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The Primal Being is *now* called Allah ; the turn of the Shaikhs hath come.

There is a tax on the shrines of the gods ; such is the practice established.

There are ablution-pots, calls to prayer, five daily prayers, prayer-carpets, and God appeareth dressed in blue.[1]

In every house all say 'Mian';[2] your language hath been changed.

Since Thou, who art Lord of the earth *hast appointed Babar a* Mir,[3] what power have we ?

In the four directions men make Thee obeisance, and Thy praises are uttered in every house.

The profit which is obtained from pilgrimages, repeating the Simritis,[4] and bestowing alms all day long,

Is, O Nanak, obtained in one ghari by remembering the Name which conferreth greatness.[5]

The Hindus and the Musalmans who returned to Saiyidpur began to dispose of their dead, and there was weeping and mourning in every house. People said, 'Such and such was the deceased.' Upon this the Guru fell into a trance, and uttered the following hymn :—

As herdsmen *stay for a short time* in the pasture-ground,[6] so *do men stay in* this world.

Men by the exercise of falsehood build houses *for themselves.*

Awake, awake, ye sleepers ; *lo ! the soul* the dealer departeth.

If ye are to remain *here* for ever, then build houses.

The body shall fall and the soul depart, if any one *desire* to know *the truth.*

1 The Muhammadans frequently wear blue clothes, a custom which has descended from the ancient Egyptians.

2 *Miān*, a title of respect addressed to Muhammadans. In the hill districts of India it is given to the sons of Rājput princes.

3 *Mīr*, a lord or master.

4 *Simritis*, the traditional ceremonial and legal institutes of the Hindus. The principal Simritis are twenty-seven in number.

5 Basant Ashtapadi.

6 This refers to the nomadic life which prevailed around the Guru's natal village.

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Why criest thou Alas! alas!'[1] God is and shall be.
Ye weep for others, *but* who will weep for you?
Ye worry with worldly occupations, my brethren, and practise falsehood.
The dead hear not at all; ye only cry to be heard of others.
He who laid them to sleep, Nanak, will awake them.
If man know his own home *in God*, then shall he not sleep.
If *any one know of any one* at his departure taking anything with him,
Then let him with open eyes amass wealth—know and consider this.
Do thy dealing; gain thine object; be not sorry hereafter.
Thou shalt be known as a *true* dealer if thou take profit *with thee*.
Sow the seed of truth in the soil of honesty; in that way practise tillage.
Forsake vice, practise virtue, so shalt thou obtain the Real Thing.
If it be God's favour, man shall meet the true Guru, understand his instruction,
Repeat the Name, hear the Name, and deal in the Name.
As is the profit so the loss; that is the way of the world.
What pleaseth Him, O Nanak, is my glory.[2]

One day Mardana took it into his head to ask the Guru to explain the cause of the Saiyidpur massacre. and said, 'Sir, some Pathans have done wrong; but why have so many been killed on their account?' The Guru pointed out a tree, and told Mardana to go and sleep under it. When he awoke, the Guru would give him an answer. Mardana accordingly went and lay down to sleep under the tree. A drop of honey fell on his naked breast. As he slept, ants came to drink it, and the sleeper half unconsciously crushed them to death with his hand. The Guru asked him on awaking what he had done. He replied

[1] *Ohi, ohi!* There is a pun on the word ohi. It means, Alas! and He (God) is.
[2] Āsa Ashtapadi.

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that one insect had bitten him, and so he had killed them all. The Guru replied, 'It is in that very way the people of Saiyidpur were killed.' Upon this Mardana fell at his feet, and the remnant of the inhabitants of Saiyidpur became his disciples.

After this the Guru returned to the Emperor's camp with the object of obtaining another interview with him. He visited the prison and sang hymns for the prisoners whose treatment he deplored. Under the influence of such feelings he composed the following :—

Babar ruled over Khurasan and hath terrified Hindustan.
The Creator taketh no blame to Himself ; it was Death disguised as a Mughal who made war on us.
When there was such slaughter and lamentation, didst not Thou, O God, feel pain ?
Creator, Thou belongest to all.
If a tyrant slay a tyrant, one is not angry ;
But if a ravening lion fall on a herd, its master [1] *should show* his manliness.
The dogs *of Lodi* [2] have spoiled the priceless *inheritance* ; when they are dead no one will regard them.
O God, Thou Thyself joinest and Thou Thyself separatest —lo ! this is Thy greatness.
If any one give himself a great name and enjoy himself to his heart's content,
In God's view he is as a worm which nibbleth corn ;
But he who while alive is dead, may gain something, O Nanak, by repeating the Name.[3]

When Babar had heard this hymn, he ordered the Guru to be sent for. When the Guru appeared, the Emperor asked him to sing the hymn again, and

[1] The master of Hindustān at the time was Sultān Ibrāhim Lodi. He only met Bābar's force at Pānīpat, where he was defeated.
[2] The Pathān dynasty of the Lodis who ruled in India prior to the advent of the Mughal Bābar.
[3] Āsa.

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the Guru did so. Upon this, it is said, Babar's brain opened for the reception of spiritual truths. He praised the Guru, and opening his bhang-pouch, offered him some. The Guru replied that he had already taken bhang whose intoxication would never subside. Babar asked what bhang that was. The Guru replied with the following hymn :—

O God, fear of Thee is my bhang, my heart its pouch ;
I am an intoxicated hermit.
My hands are the cup ; it is for a sight of Thee, *O God*, I hunger,
And ever beg at Thy door—
For a sight of Thee I crave.
I beg at *Thy* door ; grant me Thine alms.
Saffron, flowers, musk, gold, and sandal are all applied to the body ;
So the bright *perfume* of the saints rendereth all *souls* fragrant.
No one calleth clarified butter or silk impure ; [1]
Such is a saint in regard to caste.
May Nanak obtain alms at the doors
Of those who are imbued with Thy name and continue to love Thee ! [2]

The Emperor was so pleased with the Guru that he asked him to accompany him. The Guru would at first only promise to remain one day with him, but, on being pressed to remain three days, at last consented. The Guru was always distressed as he looked towards the prisoners. For the third time he sang the preceding hymn, and then fell into a trance and became unconscious. The Emperor stood over him, and asked the bystanders what had happened. They replied that the faqir, on beholding God's wrath, was in suffering, and had fallen into a trance. Babar became alarmed for the Guru's safety, and asked the people to pray to God for his re-

[1] That is, no one despises them. [2] Tilang.

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covery. Upon this the Guru stood up, and there then shone such light as if a thousand suns had arisen. Babar saluted, and asked the Guru to be gracious unto him. The Guru replied, 'If thou, O Emperor, desire kindness, set all thy captives free.' He agreed, on one condition—that the Guru should promise that his empire should continue from generation to generation. The Guru replied, 'Thine empire shall remain for a time.' The Emperor on this ordered that all his prisoners should be clothed with robes of honour, a matter which gave great pleasure and satisfaction to the Guru. The Emperor asked the Guru for instruction suitable to his position. The Guru said, 'Deliver just judgements, reverence holy men, forswear wine and gambling. The monarch who indulgeth in these vices shall, if he survive, bewail his misdeeds. Be merciful to the vanquished, and worship God in spirit and in truth.'

At the final parting, the Emperor pressed the Guru to embrace Islam, which recognized only one God, as the Guru himself had been preaching, so he would not have far to go on his spiritual journey and his progress to salvation. Moreover, on embracing Islam he would have the advantage of the mediation of God's holy and last prophet Muhammad. The Guru replied :—

There are hundreds of thousands of Muhammads, but only one God.
The Unseen is true and without anxiety.
Many Muhammads stand in His court.
So numberless they cannot be reckoned.
Prophets have been sent and come into the world.
Whenever He pleaseth He hath them arrested and brought before Him.
The slave Nanak hath ascertained
That God alone is pure and all else impure.

The Emperor, instead of being incensed at this outspoken language, invited the Guru to ask him

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a favour. The Guru replied to the accompaniment of Mardana's rebeck :—

It is the one God Who hath commissioned me.
Every one partaketh of His Gifts.
He who looketh for human support
Loseth both this world and the next.
There is but one Giver, the whole world are beggars.
They who forsake Him and attach themselves to others lose all their honour.
Kings and Emperors are all made by Him.
There is none equal to Him.
Saith Nanak, Hear, Emperor Babar,
He who beggeth of thee is a fool.

Chapter X

The Guru then departed for Pasrur, and thence to Sialkot, the fortress of the Sial tribe, now a cantonment in the northern part of the Panjab. He rested under a wild caper tree, which still exists outside the city. Having taken refreshment, he sent Mardana to the market-place for a paisa, or a farthing's worth of truth and a paisa worth of falsehood. Nobody understood what the messenger meant till Mardana reached Mula, who was a Karar, or petty shopkeeper. The latter said that death was true and life false. Mardana returned with this message to the Guru. Upon this a great friendship sprang up between the Guru and Mula, and Mula afterwards accompanied him to Kabul. On a subsequent occasion when Guru Nanak and Mardana visited Sialkot, Mardana went to Mula. His wife, thinking her husband would again leave her, concealed him, and told Mardana to say he was not at home. In his concealment, he was bitten by a snake and died. On this Guru Nanak composed the following :—

Friendship with Karars is false, and false is its foundation.
Mula saw not whence death would come to him.[1]

[1] Additional Sloks of Guru Nānak.

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When his work was accomplished in Sialkot, the Guru proceeded to the south of the Panjab as far as Mithankot (in the present district of Dera Ghazi Khan), where Mian Mitha, a famous Muhammadan priest, resided. The Guru took up his quarters in a garden near the town. When Mian Mitha heard of the Guru's arrival he said, 'Nanak is a good faqir; but, if I meet him, I will squeeze the juice out of him as if he were a lemon. Mardana, when reporting his speech to the Guru, said, 'Mian Mitha is thine automaton, and will play as thou causest him to play.' Mian Mitha continued his boasting: 'I will go to see Nanak, and, if I meet him, I will take the cream off him as I would skim milk.' Mian Mitha met the Guru and, after saluting him in the Muhammadan fashion, sat down. He challenged the Guru by the following slok :—

The first name is that of God, the second that of the Prophet.
O Nanak, if thou repeat the Creed,[1] thou shalt find acceptance in God's court.

The Guru replied :—

The first name is that of God; how many prophets are at His gate!
O Shaikh, form good intentions, and thou shalt find acceptance in God's court.

The Guru continued: 'Mian Mitha, at God's gate there is no room for a prophet. He who dwelleth there is God alone.' Mian Mitha then put the Guru two questions: 'How can a lamp burn without oil? and, How shall man obtain a seat in God's court?'
The Guru replied as follows :—

Act according to the Quran and thy *sacred* books.
Put the wick of fear into thy body;
Burn in it the knowledge of truth;

[1] That is, if thou become a Muhammadan.

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Thus shall thy lamp burn without oil.
Make such a light, and thou shalt find the Lord.
When God's words leave an impression on man
And service is performed, happiness is obtained.
All worlds come and go :
While abiding in this world perform worship ;
Thus shalt thou obtain a seat in God's court,
And, saith Nanak, *triumphantly* swing thine arm.[1]

Mian Mitha then put to the Guru the question contained in the first line of the following hymn. He also inquired the condition of the souls of the wicked after death. The Guru replied as follows :—

'My brother, salam alaikum ! for God's sake tell the truth ; how shall man obtain distinction in God's court ? '

As man soweth so shall he reap ; he shall eat what he obtaineth from the Commander.

Nanak, without the true Name man shall be bound and endure suffering.

Praise be to the Creator ; when man goeth down to the wretched dark grave, God's power shall be manifested.

The angels, the heralds of the Almighty, shall come with His orders.

They shall hold quivers, maces, battle-axes, two-edged swords, bows,

Lances, and shields made of fire ; and put chains on men's necks.

By God's order they shall bind and lead away the backbiter as well as the man without a priest.

Nanak, the true Name, the source of consolation in this last age, shall procure man's acceptance in God's court.

Ye fear lions, jackals, and snakes ; but they shall make their dwellings in your graves.

Oxen shall root up your graves, and even your enemies' hatred of you shall cool.

[1] Sri Rāg.

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Brethren, friends, and lovers read the fatiha,[1] and say prayers *for the departed.*

Nanak, *such* things are false, and God alone is true.

The sinners who have committed transgressions are bound and led away.

Their luggage of sins is so heavy that they cannot lift it.

The steep road ahead is dark, while the executioner walketh behind them.

In front is a sea of fire ; how shall they cross it ?

Ravens stand on men's skulls, and peck at them fast as a shower of sparks.

Nanak, where shall man escape when the punishment is by God's order ?

The eyes of the sinful shall be torn out ; they shall become blind, and terrible darkness *prevail.*

Their ears shall be pressed as if they were the sockets of oil-presses,[2] and storms of filth *shall assail* their noses.

Their tongues shall be cut out *for breaking* their promises and forgetting the True One.

They shall cry aloud when their skulls are burning in the fire.

No one can save the ignorant man who is covetous and hath no priest ;

But they whose demerits are pardoned through their merits shall be, O Nanak, of the elect.

As sesame is heated and pressed, or *cotton* carded by means of a thong, *so shall sinners be punished.*

Like paper they shall be beaten with mallets, and put into presses ;

They shall be heated like iron ; they shall burn and cry aloud ;

The wretched beings' heads shall be taken up with tongs and placed on anvils,

[1] The introductory prayer of the Qurān. Its secondary meaning is prayers offered up for a deceased person.

[2] The Indian oil-press is a primitive machine. A beam is made to revolve in a socket in which the seeds to be pressed are placed. The meaning here is, that the ears shall be tortured as if the beams of oil-presses revolved in them as sockets.

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On which they shall be beaten with hammers in time according to the smith's [1] lead.

Nanak, without the true Name they shall have no *rest* either in this world or the next.

Iron spikes shall be driven into their feet, and the sun shall burn their heads.

They who are captivated with the strange woman's flesh, shall lose their manhood and their honour ;

They shall be bound to a *heated* pillar, and no one will go near them ;

They shall be unloosed and again tied to it ; they shall repent and implore pity-

Everybody, Nanak, is an enemy of the sinner—

They shall be put into a furnace and bodkins of fire thrust *into their eyes* ;

They shall be burnt by sand under which fire hath been kindled ;

They shall be roasted *in a caldron* like rice, and shall then crackle and make a report.

God Himself pardoneth, O Nanak ; whom else shall we address ?

As the juice of sugar-cane is expressed by putting great weight on it,

So man is weighed down by eating, drinking, dressing, and pleasures which degrade his mind.

An account shall be demanded from the soul which hath dealt in such things.

Feet and legs perform the duties *the soul* ordereth them.

The tongue which tasted sinful savours shall stand up in court and cry out *against the soul* ;

The ears shall also depose that it is the soul which is false and deceitful.

The nose and eyes shall also plead not guilty, and it is the poor *soul* which shall suffer.

The soul under arrest in Death's court *pleadeth*, 'It is the senses which have led the whole world astray :

'The senses united have thrown man into misery as the smith *putteth iron* on the anvil.'

[1] Dharmrāj, the Pluto of Greek mythology.

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Nanak, he who meeteth not the true Guru and *obtaineth* not divine knowledge, *shall find no rest* in this world or the next.

The soul shall be filed seventy times like an arrow ;

It shall be melted like gold in a mould ; O soul, thou shalt suffer for what thou hast done.

The *soul* shall have to bear a prodigious saddle and be driven like a steed.

Nanak, it shall be bound by Death, and have to suffer transmigration again and again.

How many enemies shall it have on sea and land ! the forests and glades shall cause it to suffer.

Every house shall bear it enmity ; Nanak, the real thing is to meditate on the Eternal.

Death with the three bloodshot and terrible eyes shall lie in wait *for the soul.*

The whole world is Death's provender ; merciless is the god of death.

He seizeth men, Nanak, and hurrieth them away in obedience to the Commander.

My body is before Thee ; Thou art Master; Thou mayest preserve or destroy it.

There shall be no mother, father, kinsman, wife, or brother,

Son, or wealth *to assist us* ; how shall we have consolation ?

There shall be no quiver, or bow, or shield, or sword *to protect us*,

But a seething caldron day and night; consider this under the Guru's instruction.

Make honesty thy steed, truth thy saddle, continence thine equestrian armour ;

The five virtues[1] thine arrows, and truth thy sword and shield.

Nanak, pious men who have truth in their hearts, shall obtain honour in God's court.

[1] Contentment, compassion, piety, patience, morality. The list of the five virtues is somewhat arbitrary. Truth is generally included in them, but here the Guru makes it a separate virtue.

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Brahma who came into the world repeating the Veds cannot describe *God*.

What is poor Krishan who by God's order descended upon earth ?

Shiv and countless gods and goddesses standing at Thy gate praise Thee.

He who turneth *from God* shall pine away and die ; the True One is ever the Pardoner.[1]

Mian Mitha then spoke : 'What is that one Name which thou praisest so much ?' The Guru replied, 'Hath any one ever known the worth of that Name ?' Mian Mitha asked him to be good enough to explain it to him. The Guru then took his arm, led him aside, and said to him, 'Shaikh, hearest thou the Name of the one God ?' While they were speaking, the name of the Prophet vanished amid the sounds of divine ecstasy, and when they looked again there appeared instead of it only a heap of ashes. Then came a voice from heaven which only repeated 'Allah', God's Arabic name. Upon this Shaikh Mitha got up and kissed the Guru's feet. The Guru then fell into a trance, and in that state gave utterance to the following :—

Nasihat Nama[2]

The present are favoured ; the absent are not.

Faith is a friend, want of faith an infidel ;

Pride is ruin, wrath is unlawful ;

Concupiscence is Satan, conceit is infidelity ;

The slanderer's face is black.

The man without faith is unclean ; he who is tender-hearted is pure.

Knowledge is gentleness. The non-avaricious are holy ; the avaricious are impatient.

The honest man hath a bright, the ungrateful man a yellow face.

[1] Banno's Granth Sāhib. It must be noted that this hymn is not generally accepted by the Sikhs.

[2] Instruction. This too is not found in the Granth Sāhib.

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Truth is heaven, falsehood is hell.
Mildness is victuals.
Force is oppression, justice is pure.
God's praises are ablutions, the call to prayer is noise.
Theft is greed, adultery uncleanness.
Patience is humility, impatience deceit.
The *right* way is that of spiritual advisers; the wrong way is for those who have none.
Compassion is wealth, want of compassion useless.
The sword is for warriors, justice for monarchs.
He who knoweth and causeth others to know these things,
Is, O Nanak, called a wise man.

Upon this the Guru and Mian Mitha separated.

CHAPTER XI

The Guru proceeded to the river Ravi and thence to Lahore. The Lahore territory was then farmed from the Emperor by a millionaire Khatri, whose name was Duni Chand. He was performing the ceremony of shradh[1] for his father, when he heard of the devout Nanak's arrival. He took the Guru to his house, and treated him with great affection. When everything was ready for the anniversary feast, Duni Chand began to feed the Brahmans. The Guru, on being summoned, asked what the matter was. Duni Chand replied that it was his father's shradh, and that he had fed one hundred Brahmans in his name. The Guru replied, 'It is now two days since thy father hath eaten anything, and yet thou sayest thou hast fed one hundred Brahmans for him.' Duni Chand asked where his father was. The Guru replied that he had become incarnate in a wolf, which was now in a clump of trees six miles distant. The reason

[1] *Shrādhs* are oblations of cakes and libations of water made to the spirits of deceased ancestors: *Vide* Monier Williams's *Indian Wisdom, passim.*

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his father's soul had entered a wolf was, that while he was in human birth he had coveted meat which a Sikh was cooking, and had died in that desire.

The Guru, on seeing several flags over Duni Chand's door, asked what they were. It was explained that each flag denoted a lakh of rupees which Duni Chand had acquired. On this the Guru gave him a needle, and told him to keep it until he asked for it in the next world. Duni Chand took the needle to his wife, and told her to put it by for the purpose indicated. She believed him crazed, and asked how a needle could go to the next world. She accordingly charged him to return it to the Guru. Duni Chand took the needle with his wife's message to the Guru, who said, 'If such a small and light thing as a needle cannot go to the next world, how can thy wealth reach there?' Upon this Duni Chand fell at his feet, and prayed him to tell him by what means his wealth should reach the next world. The Guru replied, 'Give some of thy wealth in God's name, feed the poor, and thy wealth shall accompany thee.' Upon this Duni Chand distributed seven lakhs of treasure, for he understood that disobedience to the Guru's order would militate against his salvation. He then became a disciple of the Guru, and began to repeat the Name. Guru Nanak uttered the following on the occasion :—

False are kings, false their subjects, false the whole world ;

False are mansions, false palaces, false those who dwell therein ;

False is gold, false silver, false he who weareth them ;

False the body, false raiment, false peerless beauty ;

False husbands, false wives ; they pine away and become dust.[1]

Man who is false loveth what is false, and forgetteth the Creator.

[1] Instead of *chhār*, dust, the Granth Sāhib has *khwār*, despised.

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With whom contract friendship ? The whole world passeth away.

False is sweetness, false honey, in falsehood shiploads are drowned—

Nanak humbly asserteth—Except Thee, *O God*, everything is thoroughly false.[1]

The Guru went in a north-east direction, and took up his post on the bank of the Ravi. His arrival there caused great excitement, and every one went to see him. He was universally held to be a man of God. All who visited him went away pleased. Every verse that he composed was at once published abroad. He used to compose verses like the following, which faqirs sang to the accompaniment of reeds :—

Falsehood is at an end ; Nanak, truth at last prevaileth.[2]

There was only the one Name mentioned in the Guru's dwelling, and he became the object of great popular admiration.

A millionaire official who dwelt in a neighbouring village began to depreciate the Guru. He said, 'Who is this person whose name is repeated by every one, as if he were a god, though he is only a mortal like ourselves ? The Hindus are being perverted, and even the Musalmans are losing their faith. Come, let us imprison him.' When the speaker mounted on horseback, the animal shied and threw him. Next day he again mounted, but, as he proceeded on his way, became blind and had to alight. Those who witnessed his calamity were afraid to make any remark save that Nanak was a great saint. They, however, suggested to the millionaire that he should do homage to the Guru. Upon this he began to praise the Guru ; and those who were with him bowed towards the Guru. The millionaire again

[1] Āsa ki Wār. [2] Rāmkali ki Wār I.

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mounted his horse, intending this time to go and supplicate the Guru, but immediately fell down. His companions addressed him, 'Thou hast made a mistake in going on horseback. Go on foot, that thou mayest be pardoned.' He took this advice. On arriving at a spot whence the Guru's residence could be seen, he recovered his sight, and began to make salutations in the Guru's direction. On arriving in his presence he fell at his feet. The Guru was pleased and made him his guest for three days. The millionaire, in honour of the Guru, founded a village, which he called Kartarpur, on the margin of the Ravi, and built a Sikh temple therein, both of which he dedicated to the Guru.

One day a fanatical Brahman came to the Guru and begged for alms. The Guru, who was at his breakfast, invited the Brahman to join him. The Brahman replied that he would not eat food in that way. He would only eat what he had cooked himself. He would first dig up the earth to a depth of a cubit so that all impurity of the surface might be removed, and he would also make a cooking square into which none but himself might enter. He would then dig a span deeper, and make a fireplace on which he would put firewood which he had washed, so that no insects might be burned in it. The Guru had not attended to these formalities, and the Brahman spurned food otherwise cooked. The Guru told him he would give him uncooked viands which he might cook himself. He then went outside and began to dig up the earth, but wherever he dug he only turned up bones, which he deemed a still greater abomination than the Guru's food. He continued digging all day, but with the same result. At last, overcome by hunger, he went and threw himself at Nanak's feet, and asked for the cooked food he had previously rejected. The Guru was pleased to gratify him, and then composed the following :—

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Cooking places of gold, vessels of gold,
Lines of silver far extended,
Ganges water, firewood of the karanta [1] tree,
Eating rice boiled in milk—
O my soul, these things are of no account
Until thou art saturated with the true Name.
Hadst thou the eighteen Purans with thee,
Couldst thou recite the four Veds,
Didst thou bathe on holy days and give alms according to men's castes,
Didst thou fast and perform religious ceremonies day and night;
Wert thou a qazi, a mulla, or a shaikh,
A Jogi, a jangam,[2] didst thou wear an ochre-coloured dress,
Or didst thou perform the duties of a householder—
Without knowing *God*, *Death* would bind and take all men away.
The duties of all creatures are recorded on their heads;
They shall be judged according to their acts.
Foolish and ignorant men issue orders—
Nanak, the True One hath storehouses of praises.[3]

The Guru initiated the practice of singing hymns in the end of the night. A boy seven years of age used to come to listen and stand behind him. When the singing was over, he used quietly to depart. One day the Guru ordered his servants to detain the boy in order to discover the object of his continual attendance. He was accordingly brought before the Guru, who asked him, 'O boy, why comest thou so early in the morning to listen to hymns? This is the time of life for thee to eat, play, and sleep.' The boy replied, 'Sir, one day my mother bade me light the fire. When I put on the wood, I observed that the little sticks burned first and afterwards the big ones. From that time I have been afraid of early death. It is very

[1] The *Carissa Carandas*.
[2] A class of faqirs with matted hair and thin chains to their feet. They generally go about ringing bells.
[3] Basant.

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doubtful whether we shall live to be old, and so I attend thy religious gatherings.' The Guru was much pleased on hearing this wisdom from the child's lips, and said he spoke like an old man (budha). On that occasion the Guru composed the following :—

In the briny unfathomable ocean the fish did not recognize the net.[1]

Why did the very clever and beautiful fish have *so much* confidence ?

It was caught through its own doing ; death cannot be averted,

O my brethren ; know that in like manner death *hangeth* over your heads.

Man is like the fish upon which the net falleth unawares.

The whole world is bound by death ; without the Guru death cannot be destroyed.

They who are imbued with the True One, and have abandoned worthless mammon, are saved.

I am a sacrifice unto those *who are found* true at the gate of the True One.

Death is like the hawk among the birds, or the huntsman with the noose in his hands.

They whom the Guru preserved have been saved ; all others have been entrapped by the bait.

They who possess not God's name shall be rejected ; no one will assist them.

God is the truest of the true, and His place is the truest of the true.

They who obey the True One meditate on Him in their hearts.

Even the perverse who obtain divine knowledge under the Guru's instruction are pure.

Make supplication to the true Guru to unite thee with the Friend.

When man meeteth the Friend he obtaineth happiness, and the myrmidons of death poison themselves.

[1] The worldly man does not remember death.

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I abide in the Name, and the Name abideth in my heart.

Without the Guru *all* is darkness; without the Word nothing can be known.

By the Guru's instruction light shineth, and man continueth to love the True One.

Death entereth not where the soul's light is blended with God's.

Thou, *O God*, art the Friend; Thou art wise; it is Thou who unitest men with Thee.

Under the Guru's instruction, O man, praise Him who hath no end or limit.

Death entereth not where there is the incomparable Word of the Guru.

By God's order all *sentient beings* were produced; by God's order they perform their functions.

By God's order they are in the power of death; by God's order they are absorbed in the True One.

Nanak, what pleaseth God shall happen; there is nothing whatever in the power of His creatures.[1]

The boy to whom the above hymn was addressed was subsequently known as Bhai Budha on account of the complimentary expression of the Guru. He was held in such high estimation that he was commissioned to confer the tilaks or patches of Guruship on the first five successors of Guru Nanak.

Kalu with all his people proceeded to where his son the Guru had fixed his habitation. Sikh societies then began to be formed. The Guru took off his extraordinary costume and dressed in a more conventional manner. With a cloth around his waist, a sheet over his shoulder, and a turban on his head, he looked the impersonation of holiness. The string of his fame rose to heaven, it was said, like that of a kite. Every one addressed him, 'Hail, Nanak! a great saint hath been born in the world.'

[1] Sri Rāg, Ashtapadi.

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At Kartarpur, a watch before day, the Japji and the Asa ki War were repeated. Then followed reading and expounding of the Guru's hymns, until a watch and a quarter after sunrise. This was succeeded by singing and the reading of the Arati (Gagan mai thal). After this, breakfast was served. In the third watch there was again singing, after which in the evening the Sodar was read. Then the Sikhs all dined together. The repast ended with further singing. After a watch of night had elapsed the Sohila was read, and every one then retired.

The Guru when not engaged in prayer occupied himself during the day in Kartarpur in giving instruction to all who sought it. He thus delivered himself to Malo and Bhago on the subject of Hindu penances: 'To burn in fire, to abide long in water, to fast, to endure heat and cold, to hold up one's arm permanently, to do penance with body reversed, to stand for a long time on one leg, to live on forest tubers and roots, to abide on the margins of rivers, to wander over the world as a pilgrim, to fast at full moon—all such penances are works of darkness.'

The Guru thus expressed himself on the subject of the devotional exercises of the Sikhs: 'To recall the wándering mind from the distraction of the senses, and then employ it in pious discourses and in devoutly singing and listening to songs of praise of the Almighty—know that these are meritorious acts which may be easily performed. They involve but little labour and bring great reward. The Hindu penances on the contrary involve great trouble while only small recompense is obtained therefrom.'

The Guru replied to a man called Kalu who had asked him for a definition of a holy man: 'Recognize him as holy in whom are to be found friendship, sympathy, pleasure at the welfare of others, and dislike of evil company. In the first place, the intentions of holy men are pure. Secondly, they are

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pleased on hearing the praises of others. Thirdly, holy men serve the virtuous. Fourthly, they honour those who can impart to them learning and good counsel. Fifthly, as there is a periodical craving for food or intoxicants, so they feel a craving for the Guru's word and for divine knowledge. Sixthly, they love their wives, and renounce other women. Seventhly, they avoid subjects from which quarrels may arise. Eighthly, they serve those who are superior to themselves in intelligence or devotion. Ninthly, even if strong, they are not arrogant, and trample not on others. Tenthly, they abandon the society of the evil, and only associate with the holy.'

Two Sikhs, called Bhagta and Ohri, asked Guru Nanak how rest was to be obtained, and transmigration avoided. The Guru replied as follows: 'You shall find rest by avoiding *manmukh karm* (perverse acts).' Being asked to define *manmukh karm* more particularly, the Guru replied: 'It is to be heartily envious of every one, to desire that worldly wealth and all happiness should forsake others and come to oneself, to suffer great pain as one beholdeth the houses and property of others, to believe all men one's enemies, and do good to no one. Expel all this evil from your hearts. In the second place, the perverse man is proud and relentless to every one. When he seeth such and such a person inferior to himself, he never adviseth him; nay, he laugheth at him, and treateth him with contempt, saying, "His is not equal to my lofty intellect." In the third place, the perverse man is addicted to slander; but do you renounce it and never utter it. If any one praise another who is superior to him, he cannot endure it, nay he becometh wroth, saying, "O! I am well acquainted with him." In this way he uttereth slander. How can he who is proud of his efforts and envious of others ever possess excellence? In the fourth place, if the perverse man receive advice, he will not act on it through obstinacy; nay, he will

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perversely do the very reverse. These vices—envy, pride, slander, and obstinacy—belong to the perverse. Relinquish them, acting as trees do when they drop their leaves in autumn.'

The Guru was asked why the words Sat Nam—the True Name—were always written as an introduction to his hymns. He replied, 'The Name is the God of all gods. Some propitiate Durga,[1] some Shiv, some Ganesh,[2] and some other gods; but the Guru's Sikhs worship the True Name and thus remove all obstacles to salvation. Accordingly, the prefatory words, the True Name, are written in all compositions.'

It was here the Guru composed his poem on the Twelve Months of the year. The description is of course suited to the climate of the Panjab, his native country. We here give a translation in extenso[3]:—

Hear Thou, *O God*—according to men's acts in previous states of existence

The weal or woe which Thou givest to each individual is just.

O God, the Creation is Thine; what is my condition? I cannot live for a moment without Thee.

I am miserable without my Beloved; I have no friend; yet from the Guru's instruction I drink nectar.

The Formless One continueth His creation;[4] to obey God is the best of human acts.

[1] Durga is the energy or consort of Shiv.

[2] Ganesh is an elephant-headed god of the Hindus, who in one of his attributes presides over literature, and is specially invoked in the prefaces to literary works.

[3] The Indian seasons and months are—1, Spring, which includes the months Chet and Baisākh; 2, the hot weather, Jeth and Hār; 3, the rainy weather, Sāwan and Bhādon; 4, the temperate weather, Assu and Kārtik; 5, the cold weather, Maghar and Poh; 6, Autumn, Māgh and Phāgan. These seasons are in Sanskrit and Hindi called respectively—Basant, Grīkham, Pāwas, Sard, Him, and Sisar. The latter season, when the leaves fall, is contemporaneous with the European early spring. The Indian lunar year begins with Chet, which is movable, and the Indian solar year with Baisākh about the 12th of April.

[4] In Indian sacred writings several creations and destructions of the world are alluded to.

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Nanak, the woman is waiting for Thee; hear Thou, O Omnipresent Spirit.

The chatrik[1] crieth 'Prio!' and the kokil[2] *also singeth* its lays.

The woman who is embraced *by her Spouse* enjoyeth every happiness.

She whom God in His pleasure hath embraced is a happy woman.

God established the nine mansions *of the body; the tenth* which is superior to them all, is His home.

Everything is Thine; Thou art my Beloved; I delight in Thee night and day.

Nanak, the chatrik crieth 'Prio, prio!' and sweet is the kokil's song.

O God, filled with delight, my Beloved, hear Thou me.

Thou art contained in my soul and body; I forget Thee not for an instant.

Why should I forget Thee for an instant? I am a sacrifice unto Thee; I live by singing Thy praises.

I have no one; whose am I? I cannot abide without God.

I have sought the shelter of His feet, and dwell there; and my body hath become pure.

Nanak, he on whom God looketh with favour obtaineth peace in his home, and his mind is consoled with the Guru's teaching.

It raineth a torrent of nectar, whose drops are delightful,

When the friend, the kindly *Guru* meeteth one, and love is established with God.

God entereth the temple *of the body* when it pleaseth Him, and the woman riseth up and repeateth His praises.

[1] Its cry is 'prio', a word which also means beloved. Hence it is said the bird calls to God and lives in His worship.

[2] The black Indian cuckoo. Its name is derived from its cry, which increases in volume of sound as it progresses. It is larger than the chātrik.

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In every house the spouse enjoyeth his happy wife; why hath my Spouse forgotten me?

Lowering clouds have overspread *the heavens;* it raineth pleasantly and love comforteth my soul and body.

Saith Nanak, Thou who rainest ambrosial speech, graciously come to mine abode.

In Chet agreeable is the spring; the bumble-bee is pleasing.

In the Bar the forests are flowering; may my Beloved return to me!

When her beloved returneth not home, how can a wife obtain comfort? Her body wasteth away with the pain of separation.

The kokil singeth sweetly on the mango-tree; why should I endure pain of body?

The bumble-bee is flitting on the flowering branches; how shall I survive? I am dying, O mother.

Nanak, in Chet comfort is easily obtained if woman obtain God in her home as her Spouse.

The month of Baisakh is pleasant; the trees are in blossom;

The woman is waiting for God at her gate, *saying*, 'Come, take compassion on me.

'Come home, my Beloved, make me cross the difficult ocean; without Thee I am worthless.

'Who can appraise Thy worth, my Darling? If it please Thee, I shall look at Thee and show Thee to others.

'I know that Thou art not distant; I acknowledge that Thou art in my heart, and I recognize Thy mansion.'

Nanak, in Baisakh God is found by him who meditateth on the Word and whose mind is *thus* happy.

The month of Jeth is pleasant; why should the Beloved be forgotten?

The land is burning like a furnace; woman is making supplication—

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Woman is making supplication and praising His qualities : 'I shall be pleasing to the Lord if I utter His praises.

'The Bairagi[1] liveth in the true palace ; if He allow me to go to Him, I will go.

'Without God I am without honour and strength ; how shall I obtain comfort in His palace ? '

Nanak, in Jeth if a woman know God and embrace virtue, she shall by His favour become like unto Him.

The month of Har is sultry ;[2] the sun is burning in the sky ;

The earth is suffering ; it is parched and heated like fire ;

The heat is drying up moisture ; men die in anguish, *yet the sun* wearieth not of his toil.

When his chariot turneth *towards the south*,[3] woman looketh for the shade ; the grasshoppers chirp in the forest.

She who hath departed with her sins shall suffer in the next world, while she who remembereth the True One shall obtain comfort.

Nanak, with God, to whom I gave my heart, are death and life.

In Sawan be happy, O my soul ; it is the season of clouds and rain.

'I love my Spouse with my soul and body, but the Dear One hath gone abroad ;

'My Spouse cometh not home ; I am dying with the pang of *separation* ; the flash of the lightning terrifieth me.

'I am alone on my couch and greatly grieved ; O mother, my pain is as bad as death.

'Say how can sleep and appetite come to me without God ? Raiment affordeth my body no comfort.'

[1] God, in the sense that He loves not the sinner. The word Bairāgi ordinarily means a man without love for the world. The Bairāgis now form a special sect who worship Vishnu and wear sacrificial threads. They are distinguished from the Sanyāsis who worship Shiv and dispense with sacrificial threads.

[2] We are obliged here to take a liberty with the word *bhala*, which means good.

[3] After the summer solstice.

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Nanak, she is the happy wife who is embraced by her beloved Spouse.

In the month of Bhadon woman in the bloom of youth is led astray by doubt, *but afterwards* repenteth.

The lakes and the meadows are filled with water; it is the rainy season—the time for pleasure.

It raineth during the dark night; how can the young wife have comfort *without her mate*? Frogs and peacocks are croaking.

'Prio, prio' crieth the chatrik; serpents go abroad biting; Mosquitoes sting; lakes are filled to the brim; how shall man obtain comfort without God?

Nanak, I will ask my Guru and go where the Lord is.

In Assu come, O Beloved; the wife is pining and dying for Thee.

Man can meet the Lord when He granteth him an interview; but love of mammon ruineth him.

When woman is spoiled by falsehood, her husband putteth her away; then bloom the kukah and the kahi reeds.[1]

The heat is over, the cool season is approaching; on seeing this my mind is uneasy.[2]

On all sides the trees are green and verdant; that which slowly ripeneth is sweet.

Nanak, the true Guru hath become my mediator; may I meet my Beloved in Assu!

In Kartik what pleaseth God is recorded in man's destiny.

The lamp which is lit by divine knowledge easily burneth.

Love is the oil of the lamp; the woman and her Beloved have met;[3] she is overwhelmed with delight.

She whom sin killeth shall not be acceptable at her death, while she whom virtue killeth shall really die.[4]

God hath given His name and service to those who dwell in their own homes; ever their prayer is—

[1] *Kukāh* is supposed to be the *Saccharum munja*, and *kāhi* the *Saccharum spontaneum*.

[2] That is, so much time has passed away, that I fear I shall never meet my Beloved.

[3] Guided by the lamp's light. [4] Shall not suffer transmigration.

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'Meet us, O God, and open the doors *of our understanding; otherwise* one hour shall be as six months.'

The month of Maghar is pleasant for those who are blended with God's person by singing His praises.

The virtuous woman through her virtues enjoyeth *her spouse*; my Spouse is ever pleasing to me.

While the whole world is movable, He is immovable, clever, wise, the Arranger.

They who possess the merits of divine knowledge and meditation shall be blended with God. They are pleasing to God, and God is pleasing to them.

The songs, music, and poems of bards have I heard; but it is at the name of God sorrow fleeth away.

Nanak, that wife is dear to her spouse who in his presence doeth him hearty service.

In Poh it freezeth; the moisture of the forest and of the grass drieth up.

Why comest Thou not? Thou dwellest in my body, in my soul, and in my mouth.[1]

The Life of the world pervadeth my soul and body; I enjoy pleasure through the instruction of the Guru.

The light of God is contained in the hearts of animals born from eggs, wombs, perspiration, and earth.

Lord of compassion, beneficent One, grant me a sight of Thee, and give me understanding that I may obtain salvation.

Nanak, the Enjoyer enjoyeth her with pleasure who beareth Him love and affection.

In Magh woman becometh pure when she knoweth the place of Pilgrimage[2] within her.

I have easily met the Friend, and, by adopting His attributes, have become blended with Him.

Hear me, O beloved and beautiful God, I made Thine attributes mine ornaments; if it please Thee, I shall bathe in Thy tank.

[1] That is, I ever think of Thee and repeat Thy name, but am unworthy to receive Thee.

[2] God.

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The Ganges, the Jamna, the meeting of the three rivers at Tribeni Priyag,[1] the seven oceans,

Alms, charity, and worship are all contained in God's name. I recognize Him as the One God in every age.

Nanak, in the month of Magh, if I repeat God's name with great delight, I bathe at the sixty-eight places of pilgrimage.[2]

In Phagan the hearts of those to whom *God's* love is pleasing are happy.

Night and day are pleasant to him who effaceth himself.

When it pleased God, I effaced worldly love from my heart; O Lord, mercifully come to my home.

Though I deck myself in various garbs, yet without the Beloved I shall not obtain a place in heaven.

I decorated myself with necklaces, strings of pearls, perfumes,[3] silks, and satins, when my Beloved desired me.

Nanak, my Guru hath blended me with God, and I have obtained Him as my Spouse.

The twelve months, the seasons, the lunar days, and the week days,

The gharis, the mahurats,[4] the moments, are all pleasant when the True One cometh and meeteth me of His own accord.

[1] A famous place of Hindu pilgrimage, near Allāhābād. The third river is the Saraswati, which is supposed to meet the Ganges and Jamna underground. The Saraswati, though no longer seen, was at one time an actual river. From a legend in the *Mahābhārat* it would appear that it took its rise with other great rivers in the Himālayas, that it thence flowed through Rājpūtāna, where it occasionally disappeared in the sands of that country, and that it finally debouched north of Dwāraka into the Arabian Sea.

[2] Sixty-eight is the number of sacred places of pilgrimage in the estimation of the Hindus.

[3] *Ras* really means relishes.

[4] The following is the Hindi time-table:—

60 visiās	=	1 chasia
60 chasiās	=	1 pal
60 pals	=	1 ghari
2 gharis	=	1 muhūrat
4 muhūrats	=	1 pahar
8 pahars	=	1 day and night.

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When the dear Lord is obtained, everything is arranged; the Creator knoweth everything.

I am dear to Him who decorated me; I have met Him and am happy.

The couch of my home is beautiful when my Beloved enjoyeth me; the holy have good fortune written on their foreheads.

Nanak, the Beloved enjoyeth me day and night; having obtained God as my Spouse, I am a permanent bride.

At that time there was a man in very straitened domestic circumstances who had a daughter to marry. He appealed to Guru Nanak to assist in procuring her a wedding outfit. The Guru told him to give him a list of the things he required, and he would send for them. The man did so. The Guru called a servant of his, named Bhagirath, and ordered him to go to Lahore and fetch what was required. He warned him at the same time not to spend a night in that city.[1] Bhagirath, on arriving in Lahore went to a shopkeeper, and asked him to supply the articles at once. The shopkeeper bade him remain for a day and everything should be ready. Bhagirath said it was impossible. The shopkeeper told him that everything should be ready on that day, but the bride's bracelets could not be made and coloured before nightfall. Bhagirath explained the order that had been given him. The shopkeeper inquired what sort of master he had who had issued such an order. Bhagirath replied that his master was the Guru. The shopkeeper inquired who the gurus of this generation were. Bhagirath could only reply that his master was a great Being. The shopkeeper rejoined, 'Wretch, where canst thou find a great being in this age?' After further colloquy and further praise of the Guru by Bhagirath, the shopkeeper decided that he would go with him to his

[1] Which he characterized as a city of poison and wrath—*Lahaur shahr zahir qahir*. By this the Guru meant the intemperance and licentiousness of that city.

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master. He had a set of coloured bracelets in his private house, which he would take and give the Guru. 'If he be a great being,' continued the shopkeeper, 'he shall be my Guru as well as thine, and he shall have the bracelets for nothing; but, if he be not a great being, I will exact the full price from him.' When the shopkeeper saw the Guru and heard his gentle remonstrance with Bhagirath for his delay, he became convinced that he was a great being and searcher of hearts, and he accordingly fell at his feet and was made happy. He remained three years with the Guru, during which time he committed to memory many of his hymns.

When the shopkeeper returned to Lahore, he sent for merchants and bankers and sold them everything he had in his shop. He then sailed to Ceylon to extend his commerce. There he took up his residence and began to trade. At the same time he led a religious life, and did not forget the Guru's hymns. He used to sing them late into the night, and again rise before day for his devotions and ablutions. On the subject of bathing the Guru had taught him that whoever bathed a watch before day in cold water and repeated God's name with love and devotion, should receive nectar at God's door, and be blended with Him who is unborn and self-existent.

After bathing, the shopkeeper used to repeat the Japji and read the Guru's hymns. He was wont to take breakfast at daybreak, and then go to discharge his worldly duties. Though the people of Ceylon were said to corrupt strangers who went among them, they had no influence over the shopkeeper, who continued to adhere rigidly to the teachings of the Guru. The king of the country, whose name according to the Sikh annals was Raja Shivnabh, hearing that the shopkeeper would not conform to the religious customs of his country, summoned him to his presence. The shopkeeper presented the Raja with a coconut in token of his loyalty. In reply to the Raja's

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questions, he said that he had already obtained what others sought to obtain by fasting, religious ceremonies, and austerities; so why should he perform them? The Raja asked him what it was he had obtained. The shopkeeper replied that he had beheld a great being and thus secured salvation. The Raja inquired if he had really obtained spiritual comfort by seeing the great being. The shopkeeper replied, 'Sire, when one hath met God, what further comfort is necessary?' The king asked, 'In this Kal age who is there, a sight of whom can confer salvation?' The shopkeeper replied, 'Such a person is Guru Nanak; the mere repetition of his name can confer salvation.' He then translated for him one of the Guru's hymns. The Raja on hearing it was satisfied, and joy thrilled through his frame. He then requested the shopkeeper to take him to where Nanak lived, so that he too might behold him. The shopkeeper replied, 'Sire, meditate on him in thy heart, and thou shalt meet him here.'

The shopkeeper loaded his ship with the products of Ceylon, and returned to India. Raja Shivnabh remained at home, thinking of the Guru and yearning to behold him.

Chapter XII

Meanwhile the Guru made a journey to the south of India. He wore wooden sandals, took a stick in his hand, twisted a rope round his head as a turban, and on his forehead put a patch and a streak. On that occasion he was accompanied by Saido and Gheho of the Jat tribe. He proceeded to the Dravidian country now named Madras.

His companions, seeing his morning ablutions, thought that he worshipped the river god, Khwaja Khizir,[1] and derived his power from him. They

[1] Le mot de Khedher, signifiant en Arabe verd et verdoyant, on

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determined to worship the same god, and advance themselves if possible to a higher spiritual eminence than the Guru had attained. While travelling one night for the purpose of their worship they met a man carrying a fish in his hand. After mutual interrogations he said that he was the river god taking an offering to the Guru, and that it was from the Guru he had obtained his power, and not the Guru from him. He added : 'I am water, he is air, a superior element ; I am often contained in him.' Saido and Gheho then went and prostrated themselves before the Guru. He asked them why they had come to him at that hour. They used formerly only to come after sunrise. They then confessed to him the whole story of their attempted worship of Khwaja Khizir, and begged his forgiveness. The Guru composed the following on that occasion :—

He who batheth in the immortal water of divine knowledge taketh with him the sixty-eight places of pilgrimage.

The Guru's instruction is jewels and gems ; by serving him his disciples find them.

There is no place of pilgrimage equal to the Guru ;

The tank of consolation is contained in that Guru.

The Guru is a river whence pure water is ever obtained, and by which the filth of evil inclinations is washed away.

He who findeth the True Guru hath obtained perfect bathing, which maketh him a god out of a beast or a ghost.

He who is imbued with the true Name obtaineth it ; that Guru is called sandal.

Fix thine attention on His feet by whose odour vegetables are perfumed.

pretend que ce nom fut donné à ce prophète à cause qu'il jouit d'une vie florissante et immortelle depuis qu'il eut bû de l'eau de la Fontaine. Plusieurs le confondent avec le prophète Élie, que nous disons faire sa demeure dans le Paradis terrestre et jouir de l'immortalité. Parce que l'arbre de vie étoit dans ce Paradis, et qu'il y avoit aussi une Fontaine, les Musalmans donnent à cette Fontaine le nom de Fontaine de Vie, et croyent que c'est de la boisson de son eau, aussi bien que du fruit de l'arbre de vie, qu'Élie entretient son immortalité. (D'Herbelot.)

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Through the Guru man obtaineth real life, and through the Guru man departeth to God's home.

Nanak, through the Guru man is absorbed in the True One; through the Guru man obtaineth the special dignity of *deliverance*.[1]

On the same occasion the Guru composed the following :—

They who forget the Name go astray in worldly love and superstition;

They let go the stem and cling to the branches; what shall they obtain? Ashes.

How can man be saved without the Name? If any one know, *let him tell it*.

If man be holy he shall be saved; the perverse shall lose their honour.

Perfect is the wisdom of those who serve the one God.

Servants of God, take shelter in Him who was in the beginning, in every age, and who is the Bright One.

My Lord is one; there is none other, my brethren.

By the favour of the True One happiness is obtained.

Without the Guru no one hath obtained *God*, however much the matter be debated.

He Himself showeth the way and fixeth true devotion *in the heart*.

Even though thou advise the perverse man, he will still go to the wilderness;

But without God's name he shall not be saved; he shall die and go to hell.

He who repeateth not God's name shall wander in birth and death.

God's worth cannot be known without serving the true Guru.

Whatever service God causeth men to do, that will be done.

It is God Himself who acteth; whom besides shall I mention? God beholdeth His own greatness.

He whom God inspireth serveth the Guru.

[1] Prabhāti.

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Nanak, they who give their lives shall be saved, and shall obtain honour in God's court.[1]

The Guru arrived at a Saravagi or Jain temple, which was much frequented. Narbhi, the Jain priest, went with his disciple to visit him. The Jains attach an exaggerated value to life in every form. The Jain priest heard that the Guru had not the same tender scruples on the subject, and began to catechize him. 'Eatest thou old or new corn?' (that is, dost thou eat corn with worms in it or not?) 'Drinkest thou cold water; shakest thou the trees of the forest to eat their fruit? Who is thy guru, and what power hath he to pardon thee since thou violatest all rules and destroyest life?' The Guru in reply uttered the following pauri :—

When the True Guru is merciful, faith is perfected.

When the True Guru is merciful, man shall never grieve.

When the True Guru is merciful, man shall know no sorrow.

When the True Guru is merciful, man shall enjoy divine pleasure.

When the True Guru is merciful, what fear hath man of Death?

When the True Guru is merciful he ever bestoweth happiness.

When the True Guru is merciful, man obtaineth the nine treasures.[2]

When the Guru is merciful, man is absorbed in the True One.[3]

After this the Guru launched out into a satire on the Jains :—

They have their hair plucked out, they drink dirty water, they beg and eat others' leavings;

[1] Āsa Ashtapadi.

[2] *Nau nidhi.* This expression is used in the sacred writings of the Sikhs to denote unlimited wealth and prosperity. In the sacred books of the Hindus the expression has a more definite numerical signification.

[3] Mājh ki Wār.

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They spread out their ordure, they inhale its smell, they are shy to look at water;

They have their heads plucked like sheep; the pluckers' hands are smeared with ashes—

They spoil the occupations of their parents; their families weep and wail *for them.*

They give not their deceased *relations* lamps or perform their last rites, or place anywhere barley rolls and leaves *for them.*[1]

The sixty-eight places of pilgrimage grant them no access; the Brahmans will not eat their food.

They are ever filthy day and night; they have no sacrificial marks on their foreheads.

They ever sit close as if they were at a wake, and they enter no assembly.

They hold cups in their hands; they have brooms[2] by their sides; they walk in single file.

They are not Jogis, or Jangams, or Qazis, or Mullas.

God hath ruined them; they go about despised; their words are like curses.

God killeth and restoreth animals to life; none else may preserve them.

The Jains make not gifts or perform ablutions; dust lighteth on their plucked heads.

From water gems arose when Meru was made the churning staff.[3]

The gods appointed the sixty-eight places of pilgrimages, and holy days were fixed accordingly by their orders.

[1] The Jains conform in many ways to Hindu customs. The Guru here censures them for not being altogether consistent.

[2] To brush away insects and thus avoid treading on them.

[3] According to the Hindus, Vishnu in his Kurmavātar assumed the shape of a tortoise which supported the mountain Mandara—in the Sikh writings called Meru—the Olympus of the Hindus, with which the gods churned the ocean. From the ocean were produced the fourteen gems or jewels here referred to. They are Lakhsmi, wife of Vishnu, the moon, a white horse with seven heads, a holy physician, a prodigious elephant, the tree of plenty, the all-yielding cow, &c.

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After ablution *the Muhammadans* pray ; after ablution *the Hindus* worship ; the wise ever bathe.

The dead and the living are purified when water is poured on their heads.

Nanak, they who pluck their heads are devils : these things[1] please them not.

When it raineth there is happiness ; animals then perform their functions.

When it raineth, there is corn, sugar-cane, and cotton, the clothing of all.

When it raineth, kine ever graze, and women churn their milk.

By the use of the clarified butter thus obtained burnt offerings and sacred feasts are celebrated, and worship is ever adorned.

All the Sikhs are rivers ; the Guru is the ocean, by bathing in which greatness is obtained.

If the Pluckedheads bathe not, then a hundred handfuls of dust be on their skulls.[2]

The Jain priest asked the Guru why he travelled in the rainy season, when insects are abroad and there is danger of killing them under foot. The Guru replied as follows :—

Nanak, if it rain in Sawan, four species *of animals* have pleasure—

Serpents, deer, fish, and sensualists who have women in their homes.

Nanak, if it rain in Sawan, there are four *species of animals* which feel discomfort—

Cows' calves, the poor, travellers, and servants.

The Jain priest went and fell at his feet and became a convert to his faith. On that occasion the Guru completed his hymns in the Majh ki War, and Saido and Gheho wrote them down from his dictation.

It is said that the Guru then went to an island in the ocean, governed by an inhuman tyrant. The name of the island has not been preserved. Besides

[1] That is, water and bathing. [2] Mājh ki Wār.

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Saido and Gheho a third Jat called Siho accompanied him thither. On seeing them the tyrant resolved to put them to death for trespassing on his domain. He seized the Guru as the first victim of his rage. The Guru fell into a trance and sang the following :—

He to whom the Lord is compassionate and merciful, will do the Master's work.

That worshipper whom God causeth to abide by His order, will worship Him.

By obeying His order man is acceptable, and shall then reach his Master's court.

He shall act as pleaseth his Master, and obtain the fruit his heart desireth ;

And he shall be clothed with a robe of honour *in God's* court.[1]

It is said that on hearing this hymn the tyrant desisted from his intention, and prostrated himself before the Guru. Saido gave him water to drink in which the Guru had washed his feet, and thus made him a Sikh, and ensured him deliverance.

The Guru on that occasion met a successor of Pir Makhdum Baha-ul-Din Qureshi, who had an extravagant idea of his own spiritual and temporal importance. On being assured of the man's hypocrisy, the Guru uttered the following :—

The heart which relinquisheth God's praises and magnification and attacheth itself to a skeleton,[2]

Receiveth a hundred reproaches by day and a thousand by night.[3]

The Pir then fell at his feet, invited the Guru to abide with him and desist from his wanderings, upon which the Guru uttered the following reflection and instruction :—

1 Āsa ki Wār.
2 That is, to the filth of the world.
3 Sūhi ki Wār.

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Rest, sit at home, there is trouble in ever travelling.

A place of rest is recognized when men dwell there permanently.

What manner of resting-place is the world ?

Tie up the practice of sincerity as thy travelling expenses, and remain attached to the Name.

Jogis sit in devotional postures, mullas dwell at places of rest ;

Pandits read books ; sidhs sit in the palaces of the gods ;

Demigods, sidhs, heavenly musicians, munis, saints, shaikhs, pirs, and commanders

Have gone, stage by stage, and others too are departing.

Emperors, kings, princes, nobles have marched away.

Man must depart in a ghari or two ; O my heart, understand that thou too must go.

This is told in hymns, yet few are they who understand it.

Nanak humbly asserteth, God is contained in sea and land, in the upper and lower regions ;

He is unseen, inscrutable, omnipotent, the kind Creator.

The Merciful alone is permanent ; the whole world beside is transitory.

Call Him permanent on whose head no destiny is recorded.

The heavens and the earth shall pass away ; He the one God alone is permanent.

By day the sun travelleth, by night the moon ; hundreds of thousands of stars pass away.

The one God alone is our resting-place, Nanak saith verily.[1]

Upon this the Pir was convinced that the Guru was an exalted spiritual leader.

Chapter XIII

The Guru then turned his thoughts towards Ceylon, and succeeded in reaching that country, where he took his seat in Raja Shivnabh's garden.

[1] Sri Rag, Ashtapadi.

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At that time it was barren, but it is said to have become green on the Guru's arrival. The gardener requested the king to go and see the faqir who had caused the withered garden to bloom anew. The king sent beautiful damsels to dance before the Guru and tempt him with their charms. The Guru, wrapped up in his own thoughts, neither spoke to them nor noticed them. The king came and inquired his name, caste, and whether he was a Jogi. The Guru replied as follows :—

The Jogi who is associated with the Name and is pure, hath not a particle of uncleanness.

He who keepeth with him the name of the Beloved, which is ever true, hath escaped birth and death.

The king asked if he were a Brahman. The Guru replied :—

He is a Brahman who hath divine knowledge for his ablutions, and God's praises for the leaves[1] of his worship.

There is but One Name, One God, One Light in the three worlds.

The king asked if he were a shopkeeper. The Guru replied :—

Make thy heart the scale, thy tongue the beam, and weigh the inestimable Name.

There is but one shop, one Merchant above all; the dealers are many.

The king again inquired if he were a Hindu or a Muhammadan. The Guru continued his enigmatical replies :—

The True Guru hath solved *the problem* of the two ways.

It is he who fixeth attention on the One God, and whose mind wavereth not, who can understand it.

[1] Brāhmans use sweet basil and bel (*Aegle Marmelos*) leaves in their worship, the former in the worship of Vishnu and the latter in the worship of Shiv.

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He who abideth in the Word and ever worshippeth day and night, hath ended his doubts.

The king then asked if he were Gorakhnath. The Guru showed no inclination to directly gratify his curiosity.

Above us is the sky, Gorakh is above the sky; His inaccessible form dwelleth *there*;
By the favour of the Guru, whether I am abroad or at home is the same to me; Nanak hath become *such* an anchoret.[1]

When the Guru had ended, the king invited him to go to his palace and see his queen. He gave him an opportunity of expounding his doctrines to her.

It was during Guru Nanak's visit to Ceylon that he composed the Pransangali, which contained an account of the silent palace of God, the manner of meditating on Him, the private utterances of the Guru, and the nature of the soul and body. The following are its opening verses :—

The supreme state is altogether a void,[2] all people say;
In the supreme state there is no rejoicing or mourning;
In the supreme state there are felt no hopes or desires;
In the supreme state are seen no castes or caste-marks;
In the supreme state are no sermons or singing of hymns;
In the supreme state abideth heavenly meditation;
In the supreme state are those who know themselves.[3]
Nanak, my mind is satisfied with the supreme state.

Saido and Gheho subsequently wrote out the Pransangali from memory.

[1] Māru.
[2] The Greek κοῖλον, the Latin *caelum*, heaven.
[3] The meaning of this expression is totally different from that of γνῶθι σεαυτον. To know oneself, in the Sikh sacred writings, means to know God who is within one.

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On his return to India the Guru, having heard of the fair of Shivrat[1], went to Achal Batala[2] to preach his doctrines. The whole country crowded to see and hear him, and showered offerings on him. The Jogis on witnessing his success became very jealous and determined to humble him. Bhangarnath, their superior, asked him why he mixed acid with his milk, that is, why he a holy man led a family life. 'When the milk becometh sour,' said Bhangarnath, 'no butter is produced by churning. Why hast thou doffed thy hermit's dress, and donned ordinary clothes?'

The Guru replied: 'O Bhangarnath, thy mother was an unskilful woman. She knew not how to wash the churn, and so spoilt the butter in producing thee. Thou hast become an anchoret after abandoning thy family life, and yet thou goest to beg to the houses of family men. When thou doest nothing here, what canst thou obtain hereafter?'

Bhangarnath made no reply to the Guru's question but broached another subject: 'O Nanak, thou hast exhibited miracles to the world; why art thou slow to exhibit them to us also?' The Guru replied: 'I have nothing worth showing you. Man hath absolutely no shelter except in the companionship of the hymns of the Guru. Were man to move the earth, that would not induce God to grant him undeserved favours. Hear the Word; I speak verily, I have no miracle except the True Name:—

[1] A festival in honour of the god Shiv held on the 14th day of the dark half of Phāgan (February–March). It was usual for Jogis to congregate on the occasion of this festival. In the Aīn-i-Akbari it is stated that the Emperor Akbar used then to hold meetings of all the Jogis of the Empire and eat and drink with them. Under the influence of such carousals they used to promise him that he should līve three or four times as long as ordinary mortals.

[2] Achal, about three miles from Batāla, contains the shrine of Sāmkārtik, son of Shiv. For a full account of Batāla see the *Khulāsat-ul-Tawārīkh*, whose author was born there.

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Were I to put on a dress of fire, construct a house of snow and eat iron;

Were I to turn all my troubles into water, drink it, and drive the earth as a steed;

Were I able to put the firmament into one scale and weigh it with a tank;[1]

Were I to become so large that I could be nowhere contained; and were I to lead every one by the nose;[2]

Had I such power in myself that I could perform such things or cause others to perform them, it would be all in vain.

As great as the Lord is, so great are His gifts; He bestoweth according to His pleasure.

Nanak, he on whom God looketh with favour obtaineth the glory of the True Name.'[3]

In Batala the Guru vanquished in argument all priests who attended the fair, and obliged the followers of the six schools of philosophy to bow before him. The Jogis finally complimented him on his success and said: 'Hail, O Nanak, great are thy deeds! Thou hast arisen a great being, and lit a light in this last age of the world.' It was the time the Jogis took their daily wine, and the goblet was accordingly passed around. On its reaching the Guru he asked what it was. They said it was the Sidhs' cup. He inquired what it contained. They said molasses and the flower of the dhava[4] plant, of which Indian spirits are made. The Guru then uttered the following hymn:—

Make divine knowledge thy molasses, meditation thy dhava flowers, good actions thy fermenting bark[5] to put into them.

Make the love of God thy furnace, devotion the sealing of the still; in this way shall nectar be distilled.

[1] In Hindi apothecaries' weight a *tank* is equal to four *māshas*, a *māsha* is eight *rattis*, and a *ratti* is the weight of eight grains of rice.
[2] As a camel is led. [3] Mājh ki Wār. [4] The *Bassia latifolia*.
[5] This is generally the bark of the *kikar*, or *Acacia Arabica*.

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Father, by quaffing the divine juice the mind becometh intoxicated and easily absorbed in God's love.

I have arranged to fix my attention on God day and night, and heard the unbeaten sound.

God is true, His cup is pure; He giveth it to drink to him on whom He casteth a favouring glance.

Why should he who dealeth in nectar feel love for paltry wine?

The Guru's word is a nectar-speech; by drinking it man becometh acceptable.

When man performeth service at God's gate[1] to obtain a sight of Him, what careth he for salvation or paradise?

He who is dyed with God's praises never loveth the world, and loseth not his life in the game.

Saith Nanak, hear, Jogi Bharthari, I am intoxicated with the nectareous stream.[2]

The Jogis inquired if he lived by begging. The Guru replied, 'Why should he who is absorbed in the Formless go to beg alms?' They then asked if he were an Udasi or hermit. The Guru replied:—

He who taketh the sword of knowledge and wrestleth with his heart;

Who knoweth the secrets of the ten organs of action and perception[3] and of the five evil passions;

Who can knot divine knowledge to his mind;

Who maketh pilgrimage on each of the three hundred and sixty days of the year;

Who washeth the filth of *pride* from his heart—

Nanak saith, he is a hermit.

[1] Sikhs and Moslems use the expression 'Gate of God' for God's throne or God's court. The latent allusion is to a king who removes himself from his subjects' gaze. It is at his gate those who appeal to him for justice wait, and it is at his gate when he goes forth his subjects can obtain a sight of him.

[2] Āsa.

[3] The organs of action are the mouth, the hands, the feet, and the generative and excretory organs. The organs of perception are the five senses.

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The Jogis then asked the Guru if he were an Audhut. The Guru told them what an Audhut ought to be :—

He is a servant of the Guru who restraineth his sexual organs,
Whose heart is free *from worldly desires*, whose words are true,
And who receiveth as his alms the glance with which the Merciful One beholdeth him.
Know him to be meek whose heart is meek,
And whose instruction is the profitable Word.
Nanak saith, he is an Audhut
Whose mind is not fickle, who goeth not to spectacles,
Or to gamble or play chaupar,
Who attacheth not his mind to things bad or good,
Who weareth on his body whatever is given by the Guru,
Who, when he goeth to another's house, talketh not scandal,
Who *observeth* the restraint put on him by the true Guru,
And who receiveth the Guru's instructions—O holy man,
Nanak saith, such a man is an Audhut.

The Jogis then desired to know if he were a Jogi, and the Guru replied :—

To remain seated without support,
To collect and restrain the five evil passions,
To sleep little and take scant food,
To keep guard over the saintly body,
To be constant in devotion, penance, self-restraint, and remembrance of God—
Nanak saith, these are the marks of a Jogi.

When he speaketh, he uttereth divine wisdom ;
He day and night waketh in the contemplation of God ;
He attacheth a string to the vacant sphere,[1]
And by the Guru's favour never dieth.
All the gods do obeisance to him

[1] That is, he fixes his attention on God.

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Who in this way performeth the Guru's service,
And who alloweth not his tongue to taste dainties—
Nanak saith, these are the marks of a Jogi.

He who effaceth wrath, avarice, and greed ;
Who quencheth the fire of the five evil passions within his heart ;
Who day and night flieth the kite
By which divine knowledge is produced and evil inclinations depart ;
Who cherisheth holiness, restraineth his evil passions
And repeateth no spell but the Guru's—
The habits of that good man are the best—
Nanak saith, these are the marks of a Jogi.

He who maketh his body the vessel, remembrance of God his milk,
Who putteth pure truth into it as his acid,
Who by contrivance and effort easily curdleth the milk—
Without contrivance it would be spoiled—
Who useth divine knowledge as his churning staff and the Name as its string ;
Who in this way repeateth only the Name,
And who by rolling and rolling extracteth the butter—
Nanak saith, these are the marks of a Jogi.

The Jogis wondered if he were a Bairagi. The Guru defined the word for them :—

He is a Bairagi who is sold *to God*,
Who in the presence of God subdueth mammon,
Who performeth the work of God and mammon,[1]
Who beareth an unbearable and intangible thing,
Who hath abandoned wrath, avarice, and pride—
Nanak saith, such a man is a Bairagi.

He who abideth lonely in the house of enjoyment,
And dwelleth in the house of worship—

[1] That is, who performs his worldly avocations and thinks of God at the same time.

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Where the cat fleeth at the sound of a mouse [1]—
Nanak saith, is a Bairagi.

He is a Bairagi who embraceth contentment,
Who reverseth his breath and is absorbed in God,
Who subjecteth to himself the five senses—
Such a Bairagi shall rise higher than Shiv.
He who renounceth evil ways and fixeth his attention on the one God,
Nanak saith, is a Bairagi.

Upon this the followers of Gorakhnath pressed the Guru to adopt the style of a Jogi. The Guru asked them to describe a Jogi. They replied :—

A Jogi weareth earrings, a patched coat, carrieth a wallet, a staff,
And a deer's horn which soundeth through the world.

The Jogis were proceeding to give a further description of their sect when the Guru interrupted and offered spiritual substitutes for all the externals of a Jogi :—

Put the Guru's word into thy heart for the rings in thine ears ; wear the patched coat of forbearance ;
Whatever God doeth consider as good ; in this way shalt thou easily obtain the treasure of jog.
O father, in this way the soul which hath been a pilgrim in every age, uniteth with the Supreme Essence.
He who obtaineth the ambrosial name of the Pure One, and maketh reflection his Jogi's cup,
Divine knowledge his staff, and the Omnipresent the ashes *he smeareth on his body*, shall enjoy the great elixir of divine knowledge.
Make God's praise thy prayer, the Guru's instruction thy sect of Atits,[2]
The renunciation of desires and quarrels thy sitting in contemplation in God's citadel [3]—

[1] Where hypocrisy flees before humility.
[2] By Atits here is meant a sect of Jogis who consider themselves liberated from worldly restraints.
[3] The brain.

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From the sound of thy horn a melody shall thus be produced which day and night shall fill thee with music.

In everything is Thy light contained, *O God*, and many and various are its colours.

Saith Nanak, hear, Jogi Bharthari, the Primal God is the sole object of my love.[1]

During his residence in Batala the Guru composed the Sidh Gosht, a treatise from which the Jogis are said to have derived spiritual consolation.

Chapter XIV

The Guru continued his journey to the north He wore leather on his feet and on his head, twisted a rope round his body, and on his forehead stamped a saffron tilak. He was accompanied by Hassu, a smith, and Sihan, a calico-printer. The party went as far as Srinagar in Kashmir, where they stayed some time and made many converts.

Brahm Das was then the most eminent of the Kashmiri pandits. On hearing of the Guru's arrival, he went to pay him a formal visit. The better to impress the Guru with his piety and learning, he wore an idol suspended from his neck, and took with him two loads of Sanskrit books. On seeing the Guru's dress he said, 'Is that the sort of faqir thou art? Why wearest thou leather, which is unclean? Why twistest thou a rope round thy body? Why hast thou abandoned the observances of thy religion? And why eatest thou flesh and fish?' The Guru, not paying much attention to these impertinent questions, thus unburdened himself of the thoughts which filled his mind :—

There is but one road, one door ; the Guru is the ladder to reach one's home.

Beautiful is God ; Nanak, all happiness is in His name.

[1] Āsa.

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PAURI

God Himself created and recognized His creation.

He separated the earth from the sky and spread a canopy over it.

He fixed the heavens without pillars by the utterance of a word.

Having created the sun and moon, He infused His light into them.

He made the wonderful play of night and day.

Pilgrimage, religion, meditation, and bathing on holy days—

None of these is equal to Thee, O God ; how can I describe Thee ?

Thou sittest on a true throne ; all else *are subject* to birth and death.

After a pause the Guru again burst forth in God's praises :—

Thou, O God, who didst diffuse truth, art the truest of the true.

Thou sittest in an attitude of contemplation concealed in the lotus *of the heart.*

Brahma called himself great, but he found not Thy limit.

Thou hast no father or mother ; who begot Thee ?

Thou art devoid of all form, outline, or caste.

Thou feelest not hunger or thirst ; Thou art satisfied and satiated.

The great God is contained in Himself, and hath diffused His word.

They who are satisfied with the True One are absorbed in Him.[1]

Brahm Das then recognizing the Guru's piety and genius fell at his feet, and asked him what existed before creation ? The Guru in reply uttered the following hymn known as Solaha[2] in Rag Maru :—

[1] Malār ki Wār. [2] A hymn containing sixteen stanzas.

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In the beginning [1] there was indescribable darkness ;
Then was not earth or heaven, naught *but God's* unequalled order.
Then was not day, or night, or moon, or sun ; *God* was meditating on the void.
Then were not the mines *of production*, or voices, or wind, or water ;
Neither creation nor destruction, nor coming nor going,
Then were not continents, or hells, or seven seas, or rivers, or flowing streams ;
Nor was there paradise, or a tortoise,[2] or nether regions ;
Or the hell or heaven *of the Muhammadans*, or the destroyer Death ;
Or the hell or heaven *of the Hindus*, or birth, or death ; nor did any one come or go.
Then was no Brahma, Vishnu, or Shiv :
No one existed but the One God.
Then was no female, or male, or caste, or birth ; nor did any one feel pain or pleasure.
There was no Jati, Sati,[3] or dweller in the forest ;
There was no Sidh, or Striver, or dweller at ease ;
No Jogi, or Jangam, or religious garb ; nor did any one call himself a Nath ; [4]
No devotion, penance, austerity, fasting, or worship ;
Nor did any one speak or tell of duality.[5]
God Himself having created was pleased, and valued what He had done.
There was no purification, or self-restraint, or necklace of sweet basil ;
There was no milkmaid, or Krishan, or cow, or herdsman ;

[1] *Arbad* is here understood to be for *arambh*. *Arbud* in Sanskrit means a number of one hundred millions, so *arbad narbad* may also mean—for countless years.
[2] Which some Hindus believe supports the earth.
[3] Sati means a faithful wife, especially one who cremates herself with her deceased husband.
[4] A superior of Jogis
[5] *Dwait*, duality, in the Sikh writings means the worship of other than God.

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No incantations or spells, no hypocrisy, nor did any one play on the flute.[1]

There were no acts *attaching to the soul*, or religion, or the gadfly of mammon.

No one saw caste or birth with his eyes.

There was not the net of pride, nor was death *written* on man's brow, nor did man meditate on aught created.[2]

There was no slander, no seed, no soul, no life.

There was no Gorakh or Machhindar.[3]

Nor was there divine knowledge, or meditation, or nobility; nor did any one have conceit of himself.

There was no caste or religious garb, no Brahman or Khatri;

No demigod, no temple, no cow, no gayatri,[4]

No hom, no sacred feasts, no places of pilgrimage to bathe in, nor did any one perform worship.

There was no Mulla or any Qazi;

No Shaikh, no Disciple, no Haji;[5]

No subject or king; nor was pride in the world, nor did any one give himself a great name.

There was no love, no service, no Shiv, or energy of his;[6]

No friend, no helper, no seed, no blood.[7]

God Himself was the merchant, Himself the dealer—such was the will of the True One—

[1] One of Krishan's youthful accomplishments.

[2] Literally—nor did any one meditate on any one else. That is, no one then worshipped the gods or idols of the Hindus.

[3] Machhindar is described in a verse attributed to Gorakhnāth as his father.

[4] The *gāyatri* is the spell of the Hindus. It is now recited as follows: *Oam, bhūr, bhuvas, svar, tat savitur vareṇyam, bhargo devasya, dhīmahi dhīyo yo naḥ prachodyāt* 'Oam, earth and air and sky, let us meditate on that excellent sun the bright god, which stimulateth our intellects.' The late Professor Max Müller gave the following translation—'We meditate on the adorable light of the divine Savitri, that he may rouse our thoughts.'

[5] This word is applied to Muhammadans who have made the pilgrimage to Makka.

[6] Shiv's energy or consort was variously named Pārbati, Durga, &c.

[7] 'No seed, no blood': this refers to the male and female functions of generation.

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Then were no Veds or *Muhammadan* books,[1] no Simritis, no Shastars ;

No reading of the Purans, no sunrise, no sunset.

The Imperceptible God was Himself the speaker and preacher ; Himself unseen He saw *everything*.

When He pleased He created the world ;

Without supports He sustained the sky.

He created Brahma, Vishnu, and Shiv, and extended the love of mammon.

He communicated the Guru's words to some few persons.

He issued His order and watched over all.

He began with the continents, the universe, and the nether regions, and brought forth what had been hidden.

His limit no one knoweth.

From the True Guru I have learned,

Nanak, that they who are imbued with the truth are wonderful, and delight in singing God's praises.

Upon this Brahm Das again fell at the Guru's feet, cast away the idol from his neck, and, becoming a worshipper of God, performed service for the Guru. His evil desires, however, departed not. Whatever service he performed was brief and perfunctory, for he thought to himself that he had performed similar service before; but whatever he did was of no avail on account of his pride.

At one of their meetings the Guru told him to take a guru. He inquired, 'What guru shall I take?' The Guru bade him go to a certain house in the wilderness where he should find four faqirs, and they would inform him. The pandit went to them, and they, after some delay, pointed out a temple in which they said he should find his guru. The pandit proceeded thither, but instead of receiving a courteous reception, was shoe-beaten in a piteous manner by a woman in red who guarded the temple. Crying bitterly he returned to the four men who had dis-

[1] They are described as the Psalms of David, the Old Testament, the New Testament, and the Qurān.

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patched him on the unpleasant errand. They inquired if he had found a guru, and in reply he told them his painful story. They explained to him that the woman was Maya, or worldly love; and that she for whom he had so longed was his guru. The pandit returned to the Guru, and fell at his feet. He then cast away his two loads of books, began to repeat God's name, and became so humble as to be, as it were, the dust of the earth. The pandit inquired who were happy in this world. The Guru replied with the following sloks, which Hassu and Sihan committed to writing :—

Indar wept after his thousandfold punishment ;[1]
Paras Ram wept on his return home ; [2]
King Ajai [3] wept after eating *what he had obtained as* alms—
Such is the punishment meted out in *God's* court—
Ram wept when he was expelled *from his kingdom,*
And separated from Sita and Lachhman.[4]
Rawan, who took away Sita with beat of drum,
Wept when he had lost Lanka ;[5]
The Pandavs [6] *though* their master [7] had been with them,
Became slaves and wept ;

[1] Indar was the god of the firmament. His punishment was for his effort to seduce Ahalya, the wife of the sage Gautama.

[2] Paras Rām. Rām with the axe was the sixth avatār of Vishnu and preceded the Rām of Indian popular worship. He is said to have cleared the earth twenty-one times of the Kshatriyas. He then gave it to the sage Kashyapa and retired to the Mahendra mountains. The text alludes to his subsequent homeward return.

[3] Aj was grandfather of Rām Chandar. One day when hunting he dipped a cloth in the blood of a deer which he had shot, and in order to test his wife's affection sent it to her with a dying message that he had been killed in the hunting-field. She, believing the messenger, at once cremated herself with the cloth she had received. King Aj on returning home found out what had occurred, and was so overcome with grief and sorrow, that he abandoned his throne and retired from the world to do penance for his crime.

[4] Lachhman was Rām's brother.

[5] Lanka. This was the ancient name of Ceylon, where Rawan ruled.

[6] The opponents of the Kauravs in the great war which forms the subject of the *Mahābhārat.* [7] Krishan.

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Janameja [1] wept when he went astray ;—
For one *offence* he was deemed a sinner—
Shaikhs, Disciples and Pirs [2] weep
For fear of suffering at the last moment ;
Kings wept when their ears were torn,[3]
And they went to beg alms from door to door ;
The miser wept at his departure from the wealth he had amassed ;
The pandit wept when he had lost his learning ;
The young girl who hath no husband weepeth—
Nanak, the whole world is in misery.
He who revereth the Name is victorious ;
No other act is of any avail.[4]

The Guru, leaving Srinagar, penetrated the Himalaya mountains, and scaled numerous lofty peaks

[1] Janameja, king of Hastinapura, who listened to the long Sanskrit epic *Mahābhārat* in expiation of the sin of killing Brāhmans.

[2] Pīrs are Muhammadan saints.

[3] The reference is to Gopi Chand and Bharthari. Bharthari was king of Ujjain. In his state there lived a Brāhman who by his austerities had obtained the fruit of immortality. Not deeming it useful to himself he presented it as a fitting offering to his monarch. He being in love with his queen presented it to her. She being in love with the head police officer of the state presented it to him. He being in love with a favourite courtesan presented it to her. She being in love with the king presented it to him. On being informed of the strange vicissitudes of the fruit of immortality, and pondering on the instability of love and friendship, Bharthari abdicated and became a religious mendicant.

Gopi Chand was king of Bengāl, whose capital, according to legend, was then Doulagarh. His mother Menāwati was Rāja Bharthari's sister. One day as Gopi Chand was bathing, his mother, seated in an upper chamber, admired his beauty, but at the same time felt that he was not so handsome as his father, her late husband. Death had taken him, it would also take Gopi Chand. Gopi Chand as he bathed felt moisture falling on him, and was told in reply to his inquiries that it was his mother's tears. He tried to console her and said that death was the way of the world, and one must not endeavour to resist Nature's primordial law. On reflection she decided that Gopi Chand should become a faqīr under the spiritual guidance of Jalandharnāth. Gopi Chand abdicated, proceeded to him, and after many troubles received, it is said, instruction how to overcome death.

[4] Rāmkali ki Wār.

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until he arrived at Mount Sumer. He there met many renowned Sidhs. When the Guru had made his obeisance and sat down, they inquired whence he had come and in what state he had left Hindustan. He replied :—

The Kal age is a knife, kings are butchers ; justice hath taken wings and fled.

In this completely dark night of falsehood the moon of truth is never seen to rise.

I have become perplexed in my search :
In the darkness I find no way.
Devoted to pride, I weep in sorrow :
Saith Nanak, how shall deliverance be obtained ? [1]

On this the Sidhs requested the Guru to join them in praising God. Having done so he put his subsequent conversation with them into the following form :—

The Sidhs holding an assembly sat in religious attitude —hail to the assembly of the saints !

I offer my prayer to Him who is the true and Infinite One.

I will cut off my head and lay it before Him ; I will place before Him my soul and body.

Nanak, by meeting a holy man the True One is found, and honour is easily obtained.

Is the True and Pure One obtained by wandering ?
There is no salvation without the True Word

The Sidhs asked :—

'Who art thou ? What is thy name ? What is thy sect and what thine object ?

'Speak the truth ; this is what we urge ; we are a sacrifice to saintly men.

'Where is thy seat ; where dwellest thou, O youth ? Whence hast thou come, and whither goest thou ?

'Hear, O Nanak,' said the Sidhs, 'What are thy tenets ? '

[1] Mājh ki Wār.

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Nanak—'I dwell in God who hath His seat in every heart; I act according to the will of the True Guru.

'I came in the course of nature, and according to God's order shall I depart. Nanak is ever subject to His will.

'To be fixed in God is my prayerful attitude; such knowledge have I obtained from the Guru.

'If one understand the Guru's instruction and know himself, then he being true shall be absorbed in the True One.'

A Sidh called Charpat asked :—

'The world is an ocean, and is said to be difficult to cross; how shall man traverse it?'

Saith Charpat, 'O Audhut Nanak, give a true reply.'

Nanak—'Thou sayest so; thou thyself understandest; What answer can I give thee?

'I speak truly; thou hast reached the distant shore; how can I argue with thee?

'As a lotus in the water remaineth dry, as also a waterfowl in the stream,

'So by meditating on the Word and repeating God's name,' 'shalt thou be unaffected by the world.'

Nanak is a slave to those who remain apart *from the world*, in whose hearts the one God abideth, who live without desires in the midst of desires,

And who see and show to others the inaccessible and incomprehensible God.[1]

The Sidhs then said 'All hail!' The Guru replied, 'All hail to the Primal Being!'

Several Sikhs suppose that Guru Nanak composed the Sidh Gosht on that occasion when he found leisure and retirement for composition.

Chapter XV

After his sojourn with the Sidhs the Guru returned to the plains of the Panjab and travelled in a north-westerly direction until he reached Hasan Abdal,

[1] Sidh Gosht.

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then a great centre of Muhammadan religious enthusiasm.

There abode on a small hillock a bigoted and selfish priest known as Bawa Wali of Kandhar. The Guru and his minstrel needed water for their evening repast, and it could only be obtained from the Wali. Mardana told him that he and Guru Nanak had arrived, and he advised him to see the Guru, who was a great saint of God. Bawa Wali, who claimed exclusive holiness for himself, became offended on hearing the Guru's praises, and refused the required water. He said if Mardana's master were such a holy man, he ought to provide water for himself. When this reply was communicated to the Guru, he sent Mardana back to the Wali with the message that he himself was a very poor creature of God, and laid no claims to the character of a saint. The Wali paid no heed to this protestation, but persisted in his refusal to afford water to the Guru and his minstrel. The Guru was then compelled to bore a hole near where he had taken shelter, and a stream of water immediately issued forth. Upon this, the Wali's well dried up, there being only a limited supply of water in the locality. The Wali's rage naturally increased, and it is said that he hurled the hillock upon Guru Nanak's unoffending head. The Guru, on seeing the descending volume of earth, raised his right arm to protect himself. It is related that upon this the fall of the hillock was arrested. The impression of the palm of the Guru's hand was left on the descending mass, which is now known as 'Panja Sahib' and held in reverence by the Sikhs.

After a brief residence in Hasan Abdal the Guru proceeded to Gorakh-Hatari, a quarter of the city of Peshawar on the frontier of the Panjab where there is an ancient temple of Gorakhnath. The Jogis having heard of his fame were anxious to discover how he had acquired such moral and

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spiritual influence, and, when the Guru was seated, put him the questions contained in the first four verses of the following hymn. The Guru's replies follow :—

What callest thou that gate at which thou sittest ? Who can see the gate within it ?

Let some one come and describe to me that gate *to attain* which the Udasi wandereth.

How shall we cross the ocean ?

How shall we be dead when alive ?

Sorrow is the gate, wrath the porter, hope and anxiety its folding-doors.

Mammon is a moat, domestic life its water ; man abideth by taking his seat on truth.

How many names hast Thou, *O God !* Their limit cannot be known ; there is none equal to Thee.

Man ought not to call himself exalted, but dwell in his own thoughts ; what *God* deemeth *proper*, He doeth.

As long as there is desire, so long is there anxiety ; how can one *who feeleth it* speak of the one God ?

When man in the midst of desires remaineth free from desires, then, O Nanak, he meeteth the one God.

In this way shall he cross the ocean,

And thus be dead while alive.[1]

On uttering this hymn the Guru was pressed to adopt the style and religion of a Jogi. The principles of the Jogis' sect were explained to him. The Guru replied :—

The Word is my meditation, divine instruction the music of my horn for men to hear ;

Honour is my begging-wallet, and uttering the Name my alms.

Father, Gorakh awaketh.

Gorakh is He who lifted the earth and fashioned it without delay ;

[1] Rāmkali.

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Who enclosed water, breath, and life *in the body*, and *made* the great lights of the moon and sun ;

Who gave us the earth as our abode, *but whose* many favours we have forgotten.

Sidhs, Strivers, Jogis, Jangams, and Pirs are many.

If I obtain the Name *from them*, I will sing their praises, and serve them heartily—

Paper and salt melt not in clarified butter ; the lotus remaineth *unaffected* by water—

What can Death say to them, O Nanak, who meet such saints ? [1]

After his successful discussion with the Jogis the Guru decided to visit Makka, the pole star of Muhammadan devotion. He disguised himself in the blue dress of a Muhammadan pilgrim, took a faqir's staff in his hand and a collection of his hymns under his arm. He also carried with him in the style of a Musalman devotee a cup for his ablutions and a carpet whereon to pray. And when an opportunity offered, he shouted the Muhammadan call to prayer like any orthodox follower of the Arabian prophet. As usual in his peregrinations, he was accompanied by his faithful minstrel and rebeck-player Mardana. It is recorded that whenever he met children on his journey he joined in their sports. He accidentally found a Muhammadan faqir also bent on the Makkan pilgrimage, and passed a night with him in pleasant spiritual converse. The pilgrim offered him his bhang-pouch, and asked whether he was a Hindu or a Musalman. The Guru replied with the hymn he had previously addressed to the Emperor Babar when he inquired what intoxication that was whose effects should never depart.

As they proceeded on the road to Makka, it is said, a cloud they saw over their heads accompanied them. The pilgrim became alarmed at the unusual occur-

[1] Rāmkali.

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rence, and said to the Guru, 'No Hindu hath ever yet gone to Makka. Travel not with me; either go before or after.' The Guru told the pilgrim to precede him. When the pilgrim turned round to see where his companion was, it is said he could see neither him nor the cloud. The pilgrim then began to wring his hands, and said, 'It was God who was with me, but I could not endure the sight of Him. He worked illusion on me.'

When the Guru arrived, weary and footsore, in Makka, he went and sat in the great mosque where pilgrims were engaged in their devotions. His disregard of Moslem customs soon involved him in difficulties. When he lay down to sleep at night he turned his feet towards the Kaaba. An Arab priest kicked him and said, 'Who is this sleeping infidel? Why hast thou, O sinner, turned thy feet towards God?' The Guru replied, 'Turn my feet in a direction in which God is not.'[1] Upon this the priest seized the Guru's feet and dragged them in the opposite direction, whereupon, it is said, the temple turned round, and followed the revolution of his body. Some understand this in a spiritual sense, and say it means that Guru Nanak made all Makka turn to his teaching. Those who witnessed this miracle were astonished and saluted the Guru as a supernatural being.

The Qazis and the Mullas crowded round the Guru, and interrogated him on the subject of his religion. They admitted that he had accomplished a great feat, but the source of his power was not apparent. They opened his book, and seeing that it was on religious subjects, inquired which was

[1] Curious it is to find the same expression in an Italian operatic writer of the eighteenth century.

E se, dov' ei dimora,
Non intendesti ancora,
Confondimi, se puoi;
Dimmi dov' ei non è.
(Metastasio.)

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superior, the Hindu or the Muhammadan religion. The Guru replied, 'Without good acts the professors of both religions shall suffer. Neither the Hindus nor the Muhammadans shall obtain entrance into God's court. All their devotions shall vanish like the fleeting dye of safflower. Both sects are jealous of each other. The Hindus insist on saying Ram and the Moslems Rahim, but they know not the one God. Satan hath led them both along his own flowery way.' On that occasion the Guru uttered the following hymn in the Tilang measure :—

Thy fasting and worship shall be acceptable
When thou, O man, keepest watch over the ten apertures of thy body, hatest *the world*,
Chastenest thy mind, restrainest thy sight, and fleest *worldly* desires and wranglings.
Every day of the month offer thy love to the Lord; thus shalt thou be recognized as pure and gentle.
Keep the fast of meditation, and let the renunciation of pleasure be thy dance ;
Keep watch over thy heart, so shalt thou be a really learned man ;
Abandon delights, ease, evil speaking, mental anxiety, and vexation ;
Treasure kindness in thy heart, and renounce the devices of infidelity ;
Extinguish the fire of lust in thy heart, and thus become cool.
Saith Nanak, *thus* practise fasting, and thy faith shall be perfect.[1]

When the Guru had finished, the Qazi said, 'Well done! I have to-day for the first time seen a real saint of God.' The Qazi then went and told the high priest that the darwesh Nanak had arrived. The high priest went to see him, shook hands with him,

[1] This hymn is not found in the Granth Sāhib.

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and sat down beside him. He thanked God that Nanak had come.

The high priest asked Nanak if the Hindus who read the Veds, and the Musalmans who read the Quran, should or should not find God. The Guru courageously replied with the following outspoken hymn of Kabir :—

O brethren, the Veds and the Quran are false, and free not the mind from anxiety.

If for a moment thou restrain thy mind, God will appear before thee.

O man, search thy heart daily, that thou mayest not again fall into despair.

This world is a magic show which hath no reality.

Men are pleased when they read falsehood, and quarrel over what they do not understand.

The truth is, the Creator is contained in the creation ; He is not of a blue colour *in the guise of Vishnu.*

Thou shouldst have bathed in the river which floweth in heaven.[1]

Take heed ; ever fix thine eyes on Him who is everywhere present.[2]

God is the purest of the pure ; shall I doubt whether there is another equal to Him ?[3]

Kabir, he to whom the Merciful hath shown mercy, knoweth Him.

The high priest then asked how God might be obtained by men. The Guru replied that it was by humility and prayer. He added the following hymn in the Persian language :—

I make one supplication before Thee ; lend Thine ear, O Creator.

[1] In the brain instead of the Ganges and other sacred streams of the Hindus.

[2] Also translated—Embrace perpetual poverty, fix thy mental eyes on God, and thou shalt behold Him everywhere present.

[3] Also translated—If there be another like Him, then entertain doubt.

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O God, Thou art great and *merciful*; *Thou art* the faultless Cherisher.

The world is a perishable abode; O my heart, know this as the truth.

Azrail[1] seizeth me by the hair of my head; yet thou knowest it not, O my heart.

There shall be no wife, no son, no father, no brother, no one to take my hand.

There shall be no one *to hinder* my falling at last when my fate[2] cometh.

I have passed my nights and days in vanity, and my thoughts have been evil.

I have never done a good act—this is my condition;

I am unfortunate, I am also miserly and negligent; I see not, and I fear not.

Nanak saith, I am Thy slave, and the dust of the feet of Thy servants.[3]

The high priest then asked the Guru to tell him the composition of matter, the nature of the God he adored, how He was to be found, and in what consisted the essence of his religion. The Guru replied again in the Persian language :—

Know that *according to the Musalmans everything is* produced from air, fire, water, and earth;

But the pure God created the world out of five elements.[4]

However high man may leap, he shall fall on the earth again.

Even though a bird fly, *it cannot compete in endurance with* the torrent and the wind *which move* by God's will.

How great shall I call God? to whom shall I go to inquire regarding Him?

[1] Azrāīl is frequently mentioned in the Sikh sacred writings. In the Muhammadan dispensation he is the minister of Death who separates men's souls from their bodies by violently tearing them asunder. The *Qurān*, *Sūras* 32 and 79.

[2] *Takbīr* is understood to be for the Arabic *taqdīr*, destiny.

[3] Tilang.

[4] *Akāsh*, or ether, being the fifth.

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He is the greatest of the great, and great is His world; men depart in their pride.

I have consulted the four Veds, but these writings find not God's limits.

I have consulted the four books *of the Muhammadans*, but God s worth is not described in them.

I have consulted the nine regions of the earth; one improveth upon what the other saith.

Having turned my heart into a boat, I have searched in every sea;

I have dwelt by rivers and streams, and bathed at the sixty-eight places of pilgrimage;

I have lived among the forests and glades of the three worlds and eaten bitter and sweet;

I have seen the seven nether regions and heavens upon heavens.

And I, Nanak, *say* man shall be true to his faith if he fear *God* and *do good* works.[1]

In due time the Guru proceeded to Madina, where he vanquished the Muhammadan priests in argument. Thence he journeyed to Baghdad, and took up his position outside the city. He shouted the call to prayer, on which the whole population became wrapt in silent astonishment.[2] The high priest of Baghdad, on meeting face to face the enthusiastic stranger, inquired who he was and to what sect he belonged. The Guru replied, 'I have appeared in this age to indicate the way unto men. I reject all sects, and only know one God, whom I recognize in the earth, the heavens, and in all directions.'

Upon this the Guru began to repeat the Japji. As the high priest listened to its doctrines he said, 'This is a very impious faqir. He is working

[1] Banno's Granth Sāhib.

[2] It is certain that the Guru omitted the words *Muhammad ar rasūl Allah* of the creed, and substituted Arabic words of a similar sound to express his own ideas. Hence the astonishment of the people.

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miracles here, and informing us, contrary to the authority of our holy Quran, that there are hundreds of thousands of nether and upper regions, and that at last men grow weary of searching for them.' The high priest then called upon the Guru to give a manifestation of his power. Upon this, it is said, the Guru laid his hand on the high priest's son and showed him the upper and lower regions described in the Japji.[1]

The Guru having accomplished his mission in the West resolved to return to his own country. When he arrived in Multan, the local high priest presented him with a cup of milk filled to the brim. By this he meant it to be understood that the city was full of holiness already, and that there was no room for another religious teacher. The Guru, in no wise disconcerted, took the milk and laid on it an Indian jasmin flower. The cup did not overflow. This typified that there was still room for the Guru in the midst of the Multanis, as there is still room for the ever flowing Ganges in the ocean.

The Guru, after a brief sojourn in Multan, set out for Kartarpur. His reputation daily increased in the world, and men meditated on his name. He insisted that praying for anything except God's name merely conferred on man a crown of sorrow By this time the Guru had founded a pure religion and made his coin current in the world.

In due time the Guru and his minstrel arrived at Kartarpur on the right bank of the river Ravi, opposite the present town of Dehra Baba Nanak. There he doffed his pilgrim's dress, and donned worldly garments in order to show that he did not desire men to devote themselves exclusively to an ascetic life. At the same time he sat on his religious stool, and began to preach to the people.

During Guru Nanak's stay at Kartarpur he con-

[1] Japji, Pauri xxiii.

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tinued to compose hymns which diffused spiritual light and dispelled mental darkness. He ever conversed on religious subjects, and divine measures were ever sung in his presence. The Sodar and the Sohila were chanted in the evening and the Japji repeated at the ambrosial hour of morning.[1]

At Kartarpur, Mardana, the Guru's faithful minstrel, advanced in years and wearied with his long wanderings and physical privations, fell ill. He felt that he had no hope of longer life, and resigned himself to man's inevitable fate. He had originally been a Muhammadan, but, being now a Sikh, the question arose as to how his body should be disposed of after death. The Guru said, 'A Brahman's body is thrown into water, a Khatri's is burnt in the fire, a Vaisya's is thrown to the winds, and a Sudra's is buried in the earth. Thy body shall be disposed of as thou pleasest.' Mardana replied, 'Through thine instruction the pride of my body hath totally departed. With the four castes the disposal of the body is a matter of pride. I deem my soul merely as a spectator of my body, and am not concerned with the latter. Wherefore dispose of it as thou pleasest.' Then the Guru said, 'Shall I make thee a tomb and render thee famous in the world.' Mardana replied, 'When my soul hath been separated from its bodily tomb, why shut it up in a stone tomb?' The Guru answered, 'Since thou knowest God and art therefore a Brahman, we shall dispose of thy body by throwing it into the river Ravi and letting it go with the stream. Sit down therefore on its margin in prayerful posture, fix thine attention on God, repeat His name at every inspiration and expiration, and thy soul shall be absorbed in the light of God.' Mardana accordingly sat down by the river, and his soul separated from its earthly enclosure the following morning at a watch

[1] A translation of these divine services will be found in this volume.

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before day. The Guru then, by the aid of his Sikhs, consigned Mardana's body to the river Ravi,[1] caused the Sohila to be read for his eternal repose, and concluded the obsequies by distributing *karah parshad*[2] (sacred food). The Guru counselled Mardana's son Shahzada and his relations not to weep. There ought to be no lamentation for a man who was returning to his heavenly home, and therefore no mourning for Mardana.[3]

The Guru bade Shahzada remain with him in the same capacity as his father, and he would be held in equal honour. Accordingly Shahzada, the Guru's faithful friend and minstrel, accompanied him to the time of his death.

In the Granth Sahib are found three sloks of the Guru, dedicated to Mardana, against the use of wine. The following, which may conveniently be given here, will suffice as a specimen :—

The barmaid is misery, wine is lust ; man is the drinker.

The cup filled with worldly love is wrath, and it is served by pride.

The company is false and covetous, and is ruined by excess of drink.

Instead of such wine make good conduct thy yeast, truth thy molasses, God's name thy wine ;

Make merits thy cakes, good conduct thy clarified butter, and modesty thy meat to eat.

Such things, O Nanak, are obtained by the Guru's favour ; by partaking of them sins depart.[4]

Chapter XVI

There lived in a town called Khadur a Sikh named Jodha who used to repeat God's name while

[1] It is stated in several Sikh works that Mardāna's body was cremated.

[2] The recipe for the preparation of *karāh parshād*, or Sikh sacred food, will be given in the life of Guru Gobind Singh, vol. v.

[3] *Gyān Ratanāwali.* [4] Bihāgre ki Wār.

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the rest of the inhabitants worshipped Durga. Their priest was a man called Lahina. One day when Jodha was repeating Guru Nanak's Japji, Lahina heard him and inquired whose composition it was. Jodha duly informed him, and they became intimate. On being introduced to the Guru, Lahina told his name, upon which the Guru said, 'Thy *lahina* is here, where else can it be found?' In the Panjabi language the word *lahina* means to take or receive, and the Guru meant, 'What thou desirest to receive—salvation—is here, and nowhere else.' After some spiritual instruction from the lips of the Guru, Lahina threw away the tinkling bells he wore on his hands and feet to dance before the goddess, and began to repeat God's name. He made it a practice afterwards to perform menial service for the Guru.[1]

It is said that Lahina in a vision saw a female in a red dress shampooing the Guru. Lahina asked her who she was. She replied that she was Durga, and that she came once a week to do service for the Guru. On this Lahina became convinced of the divine mission of Guru Nanak.

A Jogi went to visit the Guru and congratulate him on the large number of converts he had made. The Guru replied that he had few real Sikhs, as the Jogi himself would see. The Guru and the Jogi determined to proceed into the forest and there make trial of the Sikh converts who accompanied them in numbers. For this purpose the Guru assumed a terrible guise. He put on dirty, tattered clothes, took a knife in his hand, and proceeded with some hunting dogs into the forest, ostensibly in quest of game. On this several of his Sikhs fled. It was on that occasion the Guru composed the following :—

[1] A fuller account of Jodha's influence on Lahina will be given in the Life of Guru Angad, Vol. II.

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I have a dog [1] and two bitches [2] with me ;
Every morning they bark at the wind.[3]
Falsehood is my hunting-knife and carrion its handle.
O Creator, I remain in the guise of a huntsman ;
I do not follow my Master's counsel or do His work.
I appear deformed and terrible.
Thy Name alone saveth the world ;
It is my support ; to obtain it is my desire.
I utter calumny day and night ;
I am base and worthless ; I covet my neighbour's house.
Lust and anger, which are pariahs, dwell in my heart.
O Creator, I remain in the guise of a huntsman ;
In saint's dress I meditate to entrap others.
I am a cheat in a country of cheats.[4]
I deem myself very clever, *and bear* a great load *of sin.*
O Creator, I remain in the guise of a huntsman.
Ungrateful that I was, I did not appreciate what Thou didst for me.
How can I, who am wicked and dishonest, show my face ?
Humble Nanak expresseth his thoughts—
O Creator, I remain in the guise of a huntsman.[5]

As the party proceeded they found the road covered with copper coins. Some Sikhs took them up and departed. Further on were found silver coins. Several Sikhs took up the silver coins and returned home. As the Guru's party proceeded further, they saw gold coins on the road. Several of the remaining Sikhs took up the gold coins and quickly vanished. Only the Jogi, two Sikhs, and the Guru's attendant Lahina now remained.

On proceeding further they found a funeral pyre. Near the corpse were four lighted lamps. A sheet was stretched over it as it lay on the ground and emitted an offensive smell. The Guru said, 'Let

[1] Avarice. [2] Desire and covetousness.
[3] The line means that desire and covetousness call in vain to the saint.
[4] Also translated—I am a cheat and cheat the country.
[5] Sri Rāg.

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whoever wisheth to accompany me eat of this.' The Sikhs quailed at the dreadful proposal, but Lahina remained staunch in his faith in the Guru. Without more ado he clasped his hands and asked the Guru if he should begin to eat the head or the feet of the corpse. The Guru told him to begin at the waist. Lahina lifted the winding-sheet in order to begin to eat, when lo! it is said, a dish of sacred food appeared instead of the corpse! Lahina offered the sacred food to the Guru first, and said he would partake of his leavings. The Guru replied, 'Thou hast obtained this sacred food because thou didst desire to share it with others. The wealth given by God which man useth himself or burieth in the earth, is like carrion; but the wealth which man shareth with others is as sacred food. Thou hast obtained my secret; thou art in mine image. I will tell thee the real thing, the spell which is the essence of religion, and by which thou shalt have happiness here and hereafter. The following, which is the preamble of the Japji, is the spell meant by the Guru :—

There is but one God whose name is True, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great, and bountiful. Repeat His name.

The True One was in the beginning; The True One was in the primal age;

The True One is, was, O Nanak; the True One also shall be.

The Guru instructed Lahina to utter the spell with a pure heart. It would fulfil all his desires, bestow happiness in this world and salvation in the next; and by the continual practice of it the light of God should dawn in his heart. Upon this the Jogi said, 'O Nanak, he shall be thy Guru who is produced from thy body—ang.' Upon this the Guru embraced Lahina, addressed him as Angad, and promised that he should be his successor. The Jogi and the Guru then went to their respective homes.

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The Sikhs who had deserted the Guru, afterwards bitterly regretted their conduct. They who had found the copper money said, that if they had gone further they would have found the silver money; and they who had found the silver money said that if they had gone further, they would have found the gold money. Upon this the Guru composed the following :—

The words man speaketh shall be taken into account; the food he eateth shall be taken into account;

Man's movements shall be taken into account; what he heareth and seeth shall be taken into account;

Every breath he draweth shall be taken into account; why should I go and ask the learned?

O father, attachment to Maya is deceitful.

He who being *spiritually* blind forgetteth God's name, shall gain neither this world nor the next.

Life and death are for everything that is born; death devoureth everything here.

Where *the Judge* sitteth and decideth, thither no one shall accompany thee.

All who weep for thee tie up, *as it were*, a bundle of refuse.[1]

Everybody saith that God is great; nobody detracteth from Him;

But no one hath found His price; He becometh not great by what man saith.

O True Lord, Thou art one Lord; how many other worlds in which creatures dwell!

Nanak is with those who are low-born among the lowly;

Nay, who are lowest of the low; how can he rival the great?

Where Thou, O Lord, watchest over the lowly, Thy look of favour shall be their reward.[2]

The successor of Pir Baha-ul-Din, the Musalman prelate of Multan, went accompanied by several of his followers to visit Guru Nanak. On meeting him he said, 'I have loaded the load; do something

[1] That is, they weep in vain. [2] Sri Rāg.

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for me'—that is, pray that I may have a successful journey to the next world.

The Guru replied :—

He who filleth the sack shall load it *on himself*;[1] the will of God is over all;

Nanak, they who have acted honestly shall depart with bright faces.

The Guru, seeing the Pir prepared for death, said he would soon follow him himself. The Guru upon this composed the following hymn :—

Wealth, youth, and flowers are guests[2] only for four days;[3]

They wither and fade like the leaves of the water lily.

Enjoy God's love, O dear one, in the freshness of youth.

Few are thy days; thou art wearied and the vesture *of thy body* hath grown old.

My merry friends have gone to sleep in the grave.

I too shall depart in sorrow, and weep with a feeble voice.

O fair one,[4] why not attentively listen to this message?

Thou must go to thy father-in-law's; thou mayest not dwell for ever in thy father's house.

Nanak, know that she who sleepeth[5] in her father's house, is robbed at an untimely season.

She hath lost her bundle of merits and departed with a load of demerits.[6]

Chapter XVII

The Guru, knowing that his end was approaching, appointed Angad his successor. The Guru's sons had not obeyed him. Their minds were insincere, and they had rebelled and deserted him. Wherefore he subsequently placed the umbrella

1 Man shall take with him the result of his acts.
2 *Nāthiare* is connected with the Panjābi *nathna*, to run away.
3 Four days is a common Oriental expression for a short period.
4 The soul is here meant.
5 Who awakes not in God's service.
6 Sri Rāg.

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of spiritual sovereignty over Angad's head, and bowed to him in token of his succession to the Guruship. Then it became known to his people that Guru Nanak was about to die. Whole troops of Sikhs, Hindus, and Musalmans went to bid him farewell. Angad stood up before him in an attitude of supplication. When Guru Nanak had invited him to speak, he said, 'O king, be pleased to attach again to thy skirt those who have seceded from thee.' By this Angad meant the Sikhs whose faith had been tried and found wanting. Guru Nanak replied, 'I have forgiven them all for thy sake.' Upon this Angad fell at his feet.

Guru Nanak went and sat under a withered acacia tree, when lo! it became green, and produced leaves and blossoms. Angad again fell at his feet in adoration. Guru Nanak's family, relations, and disciples began to weep. On that occasion he composed the following :—

Hail to the Creator, the True King, who allotted to the world its *various* duties!

When the measure[1] is full, the duration *of life* is at an end; the soul is led away;

When the destined hour arriveth, the soul is led away and all one's relations weep.

The body and soul are separated, O my mother, when one's days are at an end.

Thou hast obtained what was allotted thee, and reaped the fruit of thy former acts.

Hail to the Creator, the True King, who allotted to the world its *various* duties!

Remember the Lord, O my brethren; all must depart.

The affairs of this world are transitory, only for four days; we must assuredly proceed onwards:

We must assuredly proceed onwards like a guest; why should we be proud?

[1] *Pāi.* This is an Indian corn measure.

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Repeat the name of Him by whose worship thou shalt obtain happiness in His court.

In the next world thou canst in no wise enforce thine authority; every one shall fare according to his acts.

Remember the Lord, my brethren, every one must depart.

That which pleaseth the Omnipotent shall come to pass; this world is an illusion.

The true Creator pervadeth sea and land, the nether regions, and the firmament.

The true Creator is invisible, unequalled; His limit cannot be found.

Profitable is their advent into this world who have meditated with their whole hearts upon Him.

The Adorner by His order demolisheth and again constructeth.

That which pleaseth the Omnipotent shall come to pass; this world is an illusion.

Saith Nanak, O Father, they shall be considered to have wept who weep through love.

If men weep for the sake of worldly things, all their weeping, O Father, shall be in vain:

All their weeping shall be in vain; the world is not mindful *of God*, and weepeth for mammon.

They know not good from evil, and thus lose their *human* lives.

All who come into this world must depart; false are you who practise pride.

Saith Nanak, men shall be considered to have wept, O Father, if they weep through love.[1]

After this the assembled crowd began to sing songs of mourning, and the Guru fell into a trance. When he awoke therefrom, his sons, on seeing a stranger appointed to succeed their father, inquired what provision had been made for themselves. Guru Nanak replied, 'O my sons, God giveth to His creatures; you shall obtain food and clothing in

[1] Wadhans, Alāhaniān.

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abundance, and if you repeat God's name you shall be saved at last.'

The Musalmans who had received God's name from the Guru, said they would bury him after his death. His Hindu followers on the contrary said they would cremate him. When the Guru was invited to decide the discussion he said, 'Let the Hindus place flowers on my right, and the Musalmans on my left. They whose flowers are found fresh in the morning, may have the disposal of my body.'

Guru Nanak then ordered the crowd to sing the Sohila :—

In the house in which God's praise is sung and He is meditated on,

Sing the Sohila and remember the Creator.

Sing the Sohila of my fearless Lord ; I am a sacrifice to that song of joy by which everlasting comfort is obtained.

Ever and ever living things are watched over ; the Giver regardeth *their wants*.

When even Thy gifts cannot be appraised, who can appraise the Giver ?

The year and the auspicious time *for marriage*[1] are recorded ; O *relations*, meet and pour oil on *me* the bride.[2]

O my friends, pray for me that I may meet my Lord.

This message is ever sent to every house ; such invitations are ever issued.

Remember the Caller ; Nanak, the day is approaching.[3]

The concluding slok of the Japji was then sung. The Guru drew a sheet over him, uttered 'Wahguru', made obeisance to God, and blended his light with Guru Angad's. The Guru remained the same. There was only a change of body produced by a supreme miracle.

[1] Death is here considered a marriage as among the ancient Greeks.

[2] Before marriage the bride's relations anoint her with oil.

[3] Rāg Gauri Dīpaki. Guru Nānak caused this hymn to be repeated for him in token of rejoicing when he was dying. It is still read as a funeral service.

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When the sheet was removed next morning, there was nothing found beneath it. The flowers on both sides were in bloom. The Hindus and the Musalmans removed their respective flowers. All the Sikhs reverently saluted the spot on which the Guru had lain. He breathed his last on the tenth day of the light half of the month of Assu, Sambat 1595 (A.D. 1538) at Kartarpur in the Panjab.

The Sikhs erected a shrine and the Muhammadans a tomb in his honour on the margin of the Ravi. Both have since been washed away by the river, perhaps providentially, so as to avoid idolatrous worship of the Guru's last resting-place.

Bhai Gur Das, a brief account of whom we have given in the Introduction, draws a gloomy picture of the wickedness of the world at the rise of the Sikh religion:—Men's ideas and aspirations were low. Mammon fascinated the world and led every one astray. Good acts no longer commended themselves to men. They burned with pride, and respected not one another. The high and the low forgot their mutual duties. Monarchs were unjust, and their nobles were butchers who held knives to men's throats.

Everybody thought he possessed knowledge, but none knew in what knowledge or ignorance consisted. Men did what pleased themselves. Alchemy and thaumaturgy were professed, incantations and spells practised, and men indulged in strife, wrath, and mutual jealousies. In the general disorder every one adopted a religion of his own. Out of one God they made many, and carved gods attractive and unattractive from wood and stone. Some worshipped the sun or moon, others propitiated the earth, sky, wind, water, or fire, and others again the god of death, while the devotion of many was addressed to cemeteries and cremation grounds. Thus did mankind go astray in vain religions and vain worship.

Men despised one another and hence caste received

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religious sanction. The Brahmans set the Veds, the Purans, and the Shastars at variance. The professors of the six schools of Hindu philosophy quarrelled with one another, and while so employed indulged to their hearts' content in hypocrisy and superstition.

Not only were the Hindus divided into four castes, but the Muhammadans were divided into four sects,[1] and while the Hindus worshipped the Ganges and Banaras, the Muhammadans addressed their devotions to Makka and the Kaaba. The devil fascinated the members of both religions ; they forgot their holy books ; they went astray on every road ; and truth was the one thing they failed to discover.

There was no guru or religious guide, and without one the people were pushing one another to their destruction. Sin prevailed throughout creation. Pure religion was weeping day and night, and finally began to disappear from men's gaze beneath the earth. She was weighed down by human transgressions. In lowly attitude she appealed to God for a guide. God observing men's anguish and hearing their piteous cries, conferred supernatural attributes on Guru Nanak. He bestowed on him the supreme wealth of the Name and humility, and sent him into the world to relieve its sufferings. When Guru Nanak contemplated the world, he everywhere saw spiritual darkness, and heard the cry of pain. He endured the greatest privations and travelled to different countries in order to regenerate the human race.

He pointed out to men the straight way—that there was but one God, the primal and omnipresent. He restored the three legs which religion had lost, and reduced to one the four castes of the Hindus. He placed the king and the beggar on a spiritual equality, and taught them to respect each other.

[1] Hanifi, Shāfai, Māliki, and Hanbali.

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He preached to all a religion of the heart as distinguished from a religion of external forms and unavailing ritual.

He found that the acts and austerities practised by professedly religious men of his age and country were without divine love or devotion, and consequently contained no merit before God. He satisfied himself that Brahma, the reputed author of the Veds, did not include love in them, nor was it mentioned in the Simritis. He declared that God who has no form or outline was not found by wearing religious garbs, but by humility, and that if men rejected caste and worshipped God in spirit they should be accepted in His court.

The Guru examined all religious sects, contemplated the gods, goddesses, and spirits of earth and heaven, and found them all immersed and perishing in spiritual pride. He scrutinized Hindus, Moslems, priests, and prophets, and found not one godly person among them. They were all groping in the blind pit of superstition.

Religious men who ought to be guiding their flocks, had retreated to the solitude of mountains. There was no one left to instruct and save the world. Though hermits rubbed ashes night and day on their bodies, they possessed no knowledge, and the world was rushing to its ruin for want of a divine guide. Rulers were everywhere oppressive. The fence began to eat the field instead of protecting it. Guardians proved faithless to their trusts and consumed the wealth of their wards. Some disciples played while their spiritual guides danced. Other disciples sat at home while, contrary to all custom, their spiritual guides waited on them. Judges took bribes and perpetrated injustice. Women only paid regard to their husbands for the wealth they possessed, and sin was diffused throughout the world.

When Guru Nanak appeared, the fog of spiritual ignorance dispersed, and light shone in the world,

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as when the sun rises the stars disappear and darkness fades away, or as when the lion roars in the forest the timid deer incontinently disappear. Wherever the Guru planted his foot, there was established a seat of worship. Every house of his followers became a temple in which the Lord's praises were ever sung and the Lord's name continually repeated. The Guru established a separate religion, and laid out an easy and simple way of obtaining salvation by the repetition of God's name. The Guru extricated men from the terrible ocean of the world, and included them in the boon of salvation. He cut off the fear of transmigration, and healed the malady of superstition and the pain of separation from God. Until the Guru's advent death's mace ever impended over men's heads, and the apostate and the evil spent their lives in vain. When men grasped the feet of the divine Guru, he gave them the true Word and effected their deliverance. He inculcated love and devotion, the repetition of God's name, and the lesson that as men sow so shall they reap.

The four castes of the Hindus he reduced to one. Whether a Sikh had a caste or not, he was distinguished in the society of the holy. The six schools of philosophy are like the six seasons of the year, but the sect of the Guru is the sun which shines over them all. Guru Nanak having abolished all sects shed great splendour on his own. Setting aside the Veds and the books of Islam, he taught his sect to repeat the name of the infinite God who surpasses all conception. By falling at one another's feet and by practising humility are the Guru's Sikhs recognized. They live as hermits among their families, they efface their individuality, they pronounce the ineffable name of God, and they transgress not the will of the Creator by uttering blessings or curses upon their fellow-creatures. Thus were men saved in every direction and Guru Nanak became the true support of the nine regions of the earth.

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DIVINE SERVICES BY GURU NANAK AND OTHER GURUS

THE JAPJI[1]

THERE is but one God whose name is true, the Creator,[2] devoid of fear and enmity, immortal, unborn, self-existent ;[3] by the favour of the Guru.[4]

REPEAT HIS NAME

The True One was in the beginning ; the True One was in the primal age.

The True One is[5] now also, O Nanak ; the True One also shall be.[6]

[1] The Japji is considered by the Sikhs a key to their sacred volume and an epitome of its doctrines. It is silently repeated by the Sikhs early in the morning. Every Sikh must have it by heart, otherwise he is not deemed orthodox. It is the duty of all Sikhs, even if they cannot read, to have themselves taught this great morning divine service. The composition appears to have been the work of Guru Nānak in advanced age.

[2] *Karta purukh.* It is perhaps not necessary to translate the word *purukh.* It means male or creative agency. The all-pervading spirit in union with a female element uttered a word from which sprang creation.

[3] *Saibhan* is derived from the Sanskrit *swayambhu*, which we have found in this passage in a very ancient Sikh MS.

[4] *Gur Parsād.* We have translated these words in deference to the opinions of the majority of the Sikhs; but with several learned gyānis we have no doubt that they were intended as epithets of God—the great and bountiful. Guru Nānak had no human guru ; as we have already seen, his guru was God. It was during the spiritual supremacy of his successors the favour of the Guru was invoked, and deemed indispensable for deliverance. Moreover, though *gur parsād* does sometimes in the Granth Sāhib mean the Guru's favour, this appears to be more often expressed by *gur parsādi.*

[5] *Bhi.* There are two *bhi*s in this line which some say are idiomatic. We have very little doubt that the first *bhi* is an obsolete past tense of the defective verb *bhu*, and that the verse ought to be translated—'The True One is, was, and also shall be.' Compare—'Guru Nānak, Shahu hai, bhi, hosi.'—Sūhi Ashtapadi 1.

[6] Also translated—

God was true in the beginning, He was true in the primal age ;
He is true now also, Nānak, and He also will be true.

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I

By thinking I cannot obtain a conception *of Him*, even though I think hundreds of thousands of times.

Even though I be silent and keep my attention firmly fixed on Him, I cannot preserve silence.

The hunger of the hungry *for God* subsideth not though they obtain the load of the worlds.

If man should have thousands and hundreds of thousands of devices, even one would not assist him in obtaining God.

How shall *man* become true before God? How shall the veil of falsehood be rent? [1]

By walking, O Nanak, according to the will [2] of the Commander as preordained.

II

By His order bodies are produced; His order cannot be described.

By His order souls [3] are infused into them; by His order greatness is obtained.

By His order men are high or low; by His order they obtain preordained pain or pleasure.

By His order some obtain their reward; [4] by His order others must ever wander in transmigration.

All are subject to His order; none is exempt from it.

He who understandeth God's order, O Nanak, is never guilty of egoism.[5]

III

Who can sing His power? Who hath power to *sing it*? [6]

Who can sing His gifts or know His signs? [7]

This translation appears to be unmeaning, for it is not doubted that God was true in all ages. With the translation in the text compare Ἐγώ εἰμι πᾶν τό γεγονος, καὶ ὄν, καὶ ἐσόμενον, 'I am all that was, and is, and will be.'—Inscription on a Greek temple.

[1] Also translated—How shall the line of falsehood be broken?

[2] *Rajāi*, the Arabic *razā*, the divine pleasure.

[3] In these two lines some suppose *akār* to refer to the non-sentient, *jiv* to the sentient world.

[4] That is, to be blended with God.

[5] Literally—would not be guilty of saying *haun main*, i.e. I exist by myself independently of God. This is the sin of spiritual pride.

[6] Also translated—Whoever has the power.

[7] Also translated—He who knows his signs.

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Who can sing His attributes, His greatness, and His deeds?[1]
Who can sing His knowledge whose study is arduous ?
Who can sing Him, who fashioneth the body and *again* destroyeth it ?
Who can sing Him, who taketh away life and again restoreth it ?
Who can sing Him, who appeareth to be far, *but* is known *to be near.*
Who can sing Him, who is *all*-seeing and omnipresent ?[2]
In describing Him there would never be an end.
Millions of men give millions upon millions of descriptions of Him, *but they fail to describe Him.*
The Giver giveth; the receiver groweth weary of receiving.
In every age man subsisteth by *His bounty.*
The Commander by His order hath laid out the way *of the world.*
Nanak, God the unconcerned is happy.

IV

True is the Lord, true is His name; it is uttered with endless love.[3]
People pray and beg, 'Give us, give us'; the Giver giveth His gifts;
Then what can we offer Him whereby His court may be seen ?
What words shall we utter with our lips, on hearing which He may love us ?
At the ambrosial hour of *morning* meditate on the true Name and *God's* greatness.

[1] *Chār* is understood to be a contracted form of *achār.* Some translate the word 'excellent,' and make it an epithet of *wadiāi.*

[2] This and the preceding lines of this pauri are also translated—
Some sing His power according to their abilities;
Some sing His gifts according to their knowledge of His signs;
Some sing His attributes, His greatness, and His deeds;
Some sing His knowledge whose study is arduous;
Some sing that He fashioneth the body and again destroyeth it;
Some that He taketh away the soul and again restoreth it;
Some that He appeareth far from mortal gaze;
Some that He is all-seeing and omnipresent.

[3] Also translated—His attributes are described in endless languages.

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The Kind One will give us a robe of honour, and by His favour we shall reach the gate of salvation.[1]

Nanak, we shall thus know that God is altogether true.[2]

V

He is not established, nor is He created.

The pure one existeth by Himself.

They who worshipped Him have obtained honour.

Nanak, sing His *praises* who is the Treasury of excellences.

Sing and hear and put His love into your hearts.

Thus shall your sorrows be removed, and you shall be absorbed in Him who is the abode of happiness.[3]

Under the Guru's instruction *God's* word *is heard*; under the Guru's instruction its knowledge *is acquired*; under the Guru's instruction *man learns that God* is everywhere contained.[4]

The Guru is Shiv; the Guru is Vishnu and Brahma; the Guru is Parbati, Lakhshmi,[5] and Saraswati.[6]

[1] This verse is also translated—By our former acts we acquire this *human* vesture, and by God's favour reach the gate of salvation.

The body is first formed, and then the soul from another body enters it. God decides in what body the soul is to have residence until the body perishes. The acts of previous births are adjusted when the soul attains a human body. It is the acts done in a human body which accompany the soul to future states of existence.

[2] This verse is commonly translated—we shall then *know* that God is all in all Himself; but this translation does not appear to harmonize with the preceding part of the pauri.

[3] Also translated—and you shall take happiness to your homes.

[4] This very difficult verse is also translated—

(*a*) Under the Guru's instruction God's word *is heard*; under the Guru's instruction the knowledge of it *is acquired*; it is contained in the Guru's instruction.

(*b*) The voice of God is found as well in other compositions as in the Veds; the voice of God is all-pervading.

(*c*) The pious know the Guru's instruction, *that* God is everywhere contained.

(*d*) The voice of the Guru is as the Veds for the holy; they are absorbed in it.

[5] The Hindu goddess of wealth and riches, consort of Vishnu, and mother of Kām the god of love.

[6] The goddess of eloquence and learning and patroness of arts and sciences.

This verse is also translated—

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If I knew Him, should I not describe Him ? He cannot be described by words.

My Guru hath explained one thing to me—

That there is *but* one Bestower on all living beings ; may I not forget Him !

VI

If I please Him, that is my place of pilgrimage to bathe in ; if I please Him not, what ablutions shall I make ?

What can all the created beings I behold obtain without *previous* good acts ?

Precious stones, jewels, and gems *shall be treasured up* in thy heart if thou hearken to even one word of the Guru.

The Guru hath explained one thing to me—

That there is *but* one Bestower on all living beings ; may I not forget Him !

VII

Were man to live through the four ages, *yea* ten times longer ;

Were he to be known on the nine continents, and were everybody to follow in his train ;[1]

Were he to obtain a great name and praise and renown in the world ;

If God's look of favour fell not on him, no one would notice him.

He would be accounted a worm among worms, and even sinners would impute sin to him.

(*a*) He is greater than Shiv ; greater than Vishnu and Brahma ; greater than Pārbati, Lakhshmi, and Saraswati.

(*b*) For the holy the Guru is Shiv ; the Guru is Vishnu and Brahma ; the Guru is Pārbati, Lakhshmi, and Saraswati.

The tenth Guru says :—

K'handa prithme sāj ke Jin sab sansār upāiya—

God first created the sword, the emblem of Death, and then the world.

So here Shiv obtains precedence as the agent of destruction. The word uttered by God became the source of knowledge of Him through the Guru in the three forms of Shiv, Vishnu, and Brahma.

[1] That is, to show him respect.

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Nanak, God may bestow virtue on those who are devoid of it, as well as on those who *already* possess it ;

But no such person is seen as can bestow virtue upon Him.

VIII

By hearing *the name of* God men *become* Sidhs, Pirs, Surs,[1] and Naths ;

By hearing *the Name man understandeth the real nature* of the earth, its supporting bull,[2] and Heaven ;

By hearing *the Name man obtaineth a knowledge* of the continents, the worlds, and the nether regions.

By hearing *the Name* death doth not affect one.[3]

Nanak, the saints are ever happy.

By hearing *the Name* sorrow and sin are no more.

IX

By hearing *the Name* man becometh *as* Shiv, Brahma, and Indar.

By hearing the Name *even* the low become highly lauded.[4]

By hearing the Name the way of Jog and the secrets of the body *are obtained.*

By hearing the Name man *understandeth the real nature* of the Shastars, the Simritis, and the Veds.

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are no more.

X

By hearing the Name truth, contentment, and divine knowledge *are obtained.*

Hearing the Name is equal to bathing at the sixty-eight *places of pilgrimage.*

By hearing the Name and reading it man obtaineth honour.[5]

[1] Sūrs are spiritual heroes.

[2] The bull which the Hindus believe supports the earth. This is not believed in by the Sikhs. See below, pauri xvi.

[3] Man shall not die again, but obtain deliverance.

[4] Also translated—By hearing the Name one is praised by high and low.

[5] Also translated—On hearing the Name man obtaineth honour by the knowledge acquired.

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By hearing the Name the mind is composed and fixed on God.[1]

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are no more.

XI

By hearing the Name, the depth of the sea of virtue is sounded.[2]

By hearing the Name *men become* Shaikhs, Pirs, and Emperors.

By hearing the Name a blind man findeth his way.

By hearing the Name the unfathomable becometh fathomable.

Nanak, the saints are ever happy.

By hearing the Name sorrow and sin are no more.

XII

The condition of him who obeyeth God cannot be described.

Whoever trieth to describe it, shall afterward repent.

There is no paper, or pen, or writer

To describe *the condition* of him who obeyeth God.

So pure is His name—

Whoever obeyeth God knoweth *the pleasure of it* in his own heart.[3]

XIII

By obeying Him wisdom and understanding *enter* the mind;

By obeying Him man knoweth all worlds;

By obeying Him man suffereth not punishment;

By obeying Him man shall not depart with Jam[4]—

So pure is God's name—

Whoever obeyeth God knoweth the pleasure of it in his own heart.

[1] Or—by hearing the Name man easily meditateth upon God.

[2] Also translated—man acquireth the best virtues.

[3] Literally—he knows it in his own mind, that is, he obtains a pleasure which is incommunicable.

[4] The god of death, previously called Dharmrāj. This verse means that man shall not die again, but be absorbed in God.

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XIV

By obeying Him man's path is not obstructed;
By obeying Him man departeth with honour and distinction;
By obeying Him man proceedeth in ecstasy[1] on his way;
By obeying Him man formeth an alliance with virtue—
So pure is God's name—
Whoever obeyeth God knoweth the pleasure of it in his own heart.

XV

By obeying Him man attaineth the gate of salvation;
By obeying Him man is saved with his family;
By obeying Him the Guru is saved, and saveth his disciples;
By obeying Him, O Nanak, man wandereth not *in quest* of alms[2]—
So pure is God's name—
Whoever obeyeth God knoweth the pleasure of it in his own heart.

XVI

The elect[3] are acceptable, the elect are distinguished;
The elect obtain honour in God's court;
The elect shed lustre[4] on the courts of kings.
The attention of the elect is bestowed on the one Guru.[5]
If any one say he can form an idea of God, *he may say so,*

[1] *Magun.* This word is understood to be for *magan.* Those who read *magu na* translate—
(*a*) By obeying Him man proceedeth not by the path of destruction.
(*b*) Man proceedeth by the broad, not the narrow way.

[2] This is explained to mean—does not wander in transmigration.

[3] *Panch,* literally five. The number conveys the idea of selection. There is a Hindustāni proverb, *Pānchon men Parameshwar hai,* Where five are assembled, God is in the midst of them. Others say that *panch* refers to the five classes of persons previously mentioned—those who walk according to God's will, who know Him to be true, who praise Him, who hear His name, and who obey Him.

[4] This is the interpretation of *sohahi* given by Bhāi Chanda Singh in his commentary on the Granth Sāhib.

[5] The elect have one God as their Guru or spiritual guide, and meditate on Him.

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But the Creator's works cannot be numbered.
The bull *that is spoken of* is righteousness, the offspring of mercy,
Which supported by patience maintaineth the order of nature.[1]
Whoever understandeth this is a true man.
What a load there is upon the bull ![2]
Beyond this earth there are more worlds, more and more.
What power can support their weight ?
The names of living things, their species, and colours
Have all been written with a flowing pen.
Doth any one know how to write an account of them ?
If the account were written, how great it would be !
What power and beautiful form are Thine, O God !
Who hath power [3] to know how great Thy gifts are ?
By one word [4] Thou didst effect the expansion *of the world*,
Whereby hundreds of thousands of rivers were produced.
What power have I to describe Thee ?
So powerless am I, that I cannot even once be a sacrifice unto Thee.
Whatever pleaseth Thee is good.
Thou, O Formless One, art ever secure.

XVII

Numberless thy worshippers,[5] and numberless Thy lovers :
Numberless Thine adorers, and numberless they who perform austerities for Thee ;
Numberless the reciters of *sacred* books and Veds ;

[1] *Sūt*, the thread on which the world is strung. The Guru means by patience the adjusted balance of the world, everything being in equipoise.
[2] Here Guru Nānak obviously rejects the Hindu story that the earth is supported by a bull.
[3] We understand *kūt* as the Arabic *kuwwat*. If *kūt* be held to mean food, a meaning which the word so pronounced also bears in Arabic, the verse will be translated—Who knoweth the extent of Thy gifts of sustenance?
[4] The Hindus believe this is *Eko aham, bahu syām*, I am one, let Me become many.
[5] Literally—repetitions of God's name. Here the word is used by metonymy for those who repeat God's name.

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Numberless Thy Jogis whose hearts are indifferent *to the world* ;

Numberless the saints who ponder on Thine attributes and divine knowledge ;

Numberless Thy true men ; numberless Thine almsgivers ;

Numberless Thy heroes who face the steel of their enemies ;

Numberless Thy silent *worshippers* who lovingly fix their thoughts upon Thee.

What power have I to describe Thee ?

So lowly am I, that I cannot even once be a sacrifice unto Thee.

Whatever pleaseth Thee is good.

O Formless One, Thou art ever secure.

XVIII

Numberless are the fools appallingly blind ;

Numberless are the thieves and devourers of others' property ;

Numberless those who establish their sovereignty by force ;[1]

Numberless the cut-throats and murderers ;

Numberless the sinners *who pride themselves on* committing sin ;

Numberless the liars who roam about lying ;

Numberless the filthy[2] who enjoy filthy gain ;

Numberless the slanderers who carry loads *of calumny* on their heads ;

Nanak thus describeth the degraded.

So lowly am I, I cannot even once be a sacrifice unto Thee.

Whatever pleaseth Thee is good.

O Formless One, Thou art ever secure.

[1] Also translated--Numberless are those who issue oppressive orders.

[2] *Malechh*. Whose desires are filthy, and who are deemed the lowest of the low, complete outcasts. In the Guru's time the word *malechh* was applied by Hindus as a term of opprobrium to Muhammadans. The Hindus still apply it to all who are not of their own persuasion.

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XIX

Numberless *Thy* names, and numberless *Thy* places.
Completely beyond reach are Thy numberless worlds.
Numberless they who repeat *Thy name* with *all* the strength of their intellects.[1]
By letters[2] *we repeat* Thy name, by letters we praise Thee ;
By letters *we acquire* divine knowledge, and sing Thy praises and Thine attributes ,
By letters we write and utter the word[3] *of God* ;
By the letters *recorded* on man's head his destiny is declared.
He who inscribeth them on others, beareth them not on His own head.
As He ordaineth, so shall man obtain.
As great Thy creation, O God, so great is Thy fame
There is no place without *Thy* name.
What power have I to describe Thee ?
So lowly am I, that I cannot even once be a sacrifice unto Thee.
Whatever pleaseth Thee is good.
O Formless One, Thou art ever secure.

XX

When the hands, feet, and *other members of* the body are covered with filth,
It is removed by washing with water.
When thy clothes are polluted,
Apply soap, and the impurity shall be washed away.
So when the mind is defiled by sin,
It is cleansed by the love[4] of the Name.
Men do not become saints or sinners by merely calling themselves so.

[1] Also translated—
(*a*) With their bodies reversed, that is, standing on their heads, a form of religious austerity practised in India.
(*b*) They who try to describe Thee shall have to carry loads *of sin* on their heads.
[2] Letters here appear to mean sacred literature.
[3] *Bān* generally means custom. Here it is understood to be used for *bāni*, a word.
[4] Water in which the dye of the Name has been dissolved.

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The recording angels take with them a record of *man's* acts.

It is he himself soweth, and he himself eateth.

Nanak, man suffereth transmigration by God's order.

XXI

Pilgrimage, austerities, mercy, and almsgiving on general and special occasions

Whosoever performeth, *may obtain* some little honour;

But he who heareth and obeyeth and loveth *God* in his heart,

Shall wash off his *impurity* in the place of pilgrimage within him.

All virtues are Thine, O Lord; none are mine.

There is no devotion without virtue.

From the Self-existent *proceeded* Maya (athi), whence issued a word which produced Brahma and the rest [1]—

'Thou art true, Thou art beautiful, there is ever pleasure in Thy heart!'

What the time, what the epoch, what the lunar day, and what the week-day,

What the season, and what the month when the world was created,

The Pandits did not discover; had they done so, they would have recorded it in the Purans.

Nor did the Qazis [2] discover it; had they done so, they would have recorded it in the Quran:

Neither the Jogi nor any other *mortal* knows the lunar day, or the week-day, or the season, or the month.

Only the Creator who fashioned the world knoweth *when He did so.*

How shall I address Thee, O God? how shall I praise Thee? how shall I describe Thee? and how shall I know Thee?

[1] The verse is also translated—'Blessing on Thee!' is *said to have been* the first salutation that Brahma addressed Thee.

[2] Guru Nānak means the scribes who reduced the Qurān to writing.

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Saith Nanak, everybody speaketh of Thee, one wiser than another.

Great is the Lord, great is His name; what He doeth cometh to pass.

Nanak, he who is proud shall not be honoured on his arrival in the next world.

XXII

There are hundreds of thousands of nether and upper regions.

Men have grown weary at last of searching *for God's* limits; the Veds say one thing, *that God has no limit.*[1]

The thousands of Purans[2] and Muhammadan books tell that in reality there is but one principle.[3]

If God can be described by writing, then describe Him; *but* such description is impossible.

O Nanak, call Him great; only He Himself knoweth how great He is.

XXIII

Praisers praise God, but have not acquired a knowledge of Him,

As rivers and streams fall into the sea, but know not *its extent.*

Kings and emperors who possess oceans and mountains of property and wealth,[4]

Are not equal to the worm which forgetteth not God in its heart.

[1] The verse is also translated—The Veds have at last grown weary of searching for God's limits, but they cannot give the slightest description of Him.

[2] There being only eighteen Purāns, the expression in the text means a thousand times eighteen or an indefinite number. The word *sahans* is also understood by the gyānis to refer to rikhis and learned men in indefinite numbers.

[3] That is, that God is the root or principle of all things.

[4] Also translated—As the sea is the king *of streams, so is God* the monarch *of all.* They who possess mountainous wealth, &c.

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XXIV

There is no limit to God's praises;[1] to those who repeat *them* there is no limit.

There is no limit to His mercy, and to His gifts there is no limit.

There is no limit to what God seeth, no limit to what He heareth.

The limit of the secret of His heart cannot be known.

The limit of His creation cannot be known; neither His near nor His far side can be discovered.[2]

To know His limits how many vex their hearts.[3]

His limits cannot be ascertained;

Nobody knoweth His limits.

The more we say, the more *there remains* to be said.

Great is the Lord, and exalted is His seat.

His exalted name is higher than the *most* exalted.

Were any one else ever so exalted,

Then he would know that exalted Being:

How great He is He knoweth Himself.

Nanak, God bestoweth gifts *on whom He looketh* with favour and mercy.

XXV

His many bounties[4] cannot be recorded,

He is a great giver and hath not a particle of covetousness.

How many, *yea* countless heroes beg of Him!

How many *others* whose number cannot be conceived!

How many pine away in sin![5]

How many persons receive yet deny God's gifts!

How many fools there are who *merely* eat!

How many are ever dying in distress and hunger!

O Giver, these are also Thy gifts.

[1] Also translated—There is no limit to the Praised One.

[2] A metaphor taken from the banks of a river.

[3] *Billāh*, literally, cry in pain.

[4] *Karm*, in Sanskrit, is work; in Persian, kindness, favour, or bounty. The context seems to show that the latter is intended.

[5] Compare *Man vekārin veria*, the mind is encompassed with sin. Guru Amar Dās.

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Rebirth [1] and deliverance depend on Thy will :
Nobody can interfere with it.
If any fool [2] try to interfere with it
He shall himself know the punishment he shall suffer.
God himself knoweth *to whom He may give*, and He Himself giveth :
Very few acknowledge this.
He to whom God hath given the *boon* of praising and lauding Him,
O Nanak, is the King of kings.[3]

XXVI

Priceless are Thine attributes, O God, and priceless Thy dealings ; [4]
Priceless Thy dealers, priceless Thy storehouses ;
Priceless what cometh from Thee, and priceless what is taken away ;
Priceless Thy rate and priceless the time *for dealing* ; [5]
Priceless Thy justice and priceless Thy court ;
Priceless Thy weights and priceless Thy measures ; [6]
Priceless Thy gifts and priceless Thy marks ;
Priceless Thy mercy and priceless Thine ordinances.
How beyond all price *Thou art* cannot be stated.
Ever speaking of Thee men continue to fix their thoughts on Thee.[7]

[1] *Band*, to be enclosed *in a womb*.
[2] *Khāik*. This word is also found in the Sri Rāg ki Wār, Slok 2—*thāo nāhīn khāika*, there is no place for the fool.
[3] Also translated—
To those few, O Nānak, the King of kings
Giveth the boon of praising and lauding Him.
[4] In the true Name.
[5] Also translated—Priceless is Thy love, and priceless they who are absorbed in it.
[6] We read *pramān* for *parwān*. If the latter be read, the translation will be—Priceless Thy weights and priceless Thine acceptance of mortals. A third translation is—Priceless Thy scale and priceless Thy weights.
[7] Also translated—Repeating *that Thou art priceless*, men continue fix their attention on Thee.

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They who read the Veds and Purans speak of Thee ;
Learned men speak of Thee and deliver discourses on Thee ;
Brahmas speak of Thee, and Indars speak of Thee ;
The milkmaids and Krishan speak of Thee ;
Shivs speak of Thee, the Sidhs speak of Thee ;
All the Budhas Thou hast created speak of Thee ;
The demons speak of Thee, the gods speak of Thee ;
Thy demigods, men, munis,[1] and servants speak of Thee ;
How many speak of Thee or attempt to speak of Thee !
How many depart while speaking of Thee !
If Thou wert to create as many more as Thou hast created,
Even then few of them would be able to speak *adequately of Thee.*
Thou mayest be as great as Thou pleasest.
Nanak, only the True One Himself knoweth how great He is.
If any one were to speak improperly of God,
Write him down as the most ignorant of men.

XXVII

What is that gate, what is that mansion where Thou, *O God*, sittest and watchest over all things ?
How many various and countless instruments are played ! How many musicians,
How many musical measures with their consorts, and how many singers sing Thee !
Wind, water, and fire sing Thee ; Dharmraj sings at Thy gate.
The recording angels,[2] who know how to write, and on whose record Dharmraj judgeth sing Thee.
Ishar,[3] Brahma, and Devi, ever beautiful as adorned *by Thee*, sing Thee.

[1] Inspired saints who are popularly supposed to have attained divine nature.
[2] Chitr and Gupt. Chitr means visible, Gupt invisible. According to the Sikhs, Chitr records man's overt acts, Gupt the designs of his heart. Both then report to Dharmrāj. In Sanskrit literature Chitrgupt is one person, the recorder of Yama.
[3] A title of Shiv.

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Indar seated on his throne with the gods at Thy gate sing Thee.

Sidhs in meditation sing Thee; holy men in contemplation sing Thee.

The continent, the true, and the patient sing Thee; unyielding heroes sing Thee.

The pandits and the supreme Rikhis,[1] reading their Veds, sing Thee in every age.

The lovely *celestial maids* who beguile the heart in the upper, middle, and nether regions sing Thee.[2]

The jewels created by Thee with the sixty-eight places of *Hindu* pilgrimage sing Thee.

Mighty warriors and divine heroes sing Thee; the four sources of life sing Thee.

The continents, the worlds, and the universe made and supported by Thy hands sing Thee.

The saints who please Thee, and who are imbued with Thy love [3] sing Thee.

The many others who sing Thee I cannot remember; how could Nanak recount them? [4]

[1] There are said to be seven supreme Rikhis. The Veds were written by Rikhis.

[2] Also translated—The lovely *celestial maids* who beguile the hear sing Thee in the upper, and the fish in the lower regions.

[3] *Rasāle* is, literally, an abode of pleasure.

[4] The following is offered as a free blank verse paraphrase of this pauri:—

What is that gate, that mansion what, where Thou
Dost sit and watch o'er all Thy wondrous works?
Many the harps and songs which tune Thy praise,
Yea countless; Thy musicians who can tell?
How many measures sung with high delight,
And voices which exalt Thy peerless name!
To Thee sing water, wind, and breathing fire;
To Thee sings Dharamrāj in regions drear;
To Thee sing th' angels who men's deeds record
For judgement final by that king of death.
To Thee sing Shiva, Brahma, and the Queen
Of Heav'n with radiant beauty ever crown'd.
To Thee sing Indar and th' attendant gods
Around Thy throne and seraphs at Thy gate
To Thee sing Sidhs in meditation deep,
And holy men who ponder but on Thee.

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That God is ever true, He is the true Lord, and the true Name.

He who made this world is and shall be ; He shall neither depart, nor be made to depart.[1]

He who created things of different colours, descriptions, and species,

Beholdeth His handiwork which attesteth His greatness.

He will do what pleaseth Himself ; no order may be issued to Him.

He is King, the King of kings, O Nanak ; *all* remain *subject to* His will.

XXVIII [2]

Make contentment and modesty thine earrings, self-espect thy wallet, meditation the ashes to *smear on thy body* ;

Make thy body, which is only a morsel for death, thy beggar's coat, and faith thy rule of life and thy staff.[3]

Make association with men thine Ai Panth,[4] and the conquest of thy heart the conquest of the world.

To Thee sing chaste and patient of mankind,
Unyielding heroes of true faith approved.
To Thee sing pandits and the chiefs of saints ;
The ages four and Veds to them assigned.
To Thee sing maidens who delight the sense,
This world of ours, high heaven, and hell below.
To Thee sing gems from Vishnu's sea that rose,
And eight and sixty spots of pilgrims' haunt.
To Thee sing heroes and the men of might ;
The sources four from which all life doth spring.
To Thee sing regions, orbs, and universe,
Created, cherish'd, and upheld by Thee !
To Thee sing those whose deeds delight Thine eye,
The hosts who wear the colours of Thy faith.
All things beside which sing Thy glorious name,
Could ne'er be told by Nanak's lowly song.

1 Also translated—Creation shall depart, but not He who made it.

2 This and the following three pauris were composed by Guru Nānak after the Jogis had pressed him to adopt their dress and their religion.

3 This verse is also translated—Make the chastening of thy body not yet wedded to death thy patched coat, and faith thy beggar's staff.

4 A sect of Jogis.

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HAIL![1] HAIL TO HIM,

The primal, the pure,[2] without beginning, the indestructible, the same in every age!

XXIX

Make divine knowledge thy food, compassion thy storekeeper, and the voice which is in every heart the pipe *to call to repast.*

Make Him who hath strung the whole world *on His string* thy spiritual Lord; let wealth and supernatural power be relishes for others.

Union and separation is the law which regulateth the world.[3] By destiny we receive our portion.

HAIL! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible, the same in every age!

XXX

One Maya in union *with* God gave birth to three acceptable children.[4]

One of them is the creator, the second the provider, the third performeth the function of destroyer.[5]

As it pleaseth God, He directeth them by His orders.

He beholdeth them, but is not seen by them. This is very marvellous.

HAIL! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible, the same in every age!

[1] *Adesh*, the ordinary salutation of Jogis. This word is derived from *ādi*, primal and *Īsh* or *Īshwar*, God. Guru Nānak means that this salutation should only be offered to God.

[2] *Anīl*—literally, not of a blue colour, as Krishan is represented.

[3] Also translated—favourable and unfavourable destinies shape men's actions.

[4] *Chele*, literally, disciples.

[5] *Lai* may either mean absorption or reaper (*lāve*). Both meanings convey the idea of destruction.

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XXXI

His seat and His storehouses [1] are in every world.
What was to be put into them was put in at one time.[2]
The Creator beholdeth His creation.
Nanak, true is the work of the True One.

HAIL ! HAIL TO HIM,

The primal, the pure, without beginning, the indestructible, the same in every age !

XXXII

Were one tongue to become a hundred thousand, and a hundred thousand to become twentyfold more,
I would utter the name of the one Lord of the world hundreds of thousands of times *with all my tongues*.
In this way I should ascend the stairs of the Lord, and become one with Him.
On hearing of the exaltation of the religious the vile become jealous.[3]
Nanak, *the former* have found the Kind One, while false is the boasting of the false.

XXXIII

I have no strength to speak and no strength to be silent.[4]
I have no strength to ask and no strength to give ;
I have no strength to live, and no strength to die ,
I have no strength to acquire empire or wealth which produce a commotion in the heart.
I have no strength to meditate on Thee or ponder on divine knowledge ;
I have no strength *to find* the way to escape from the world.
He in whose arm there is strength, may see what he can do.
Nanak, no one is of superior or inferior *strength* before God.

1 To supply human necessities.
2 That is, before man is born, his portion is fully allotted him.
3 Literally—on hearing matters connected with heaven worms grow jealous.
4 This hyperbole means that man has no strength to do anything without God's assistance.

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XXXIV

God created nights, seasons, lunar days, and week days,
Wind, water, fire, and the nether regions.
In the midst of these He established the earth as a temple.
In it *He placed* living beings of different habits and kinds.
Their names are various and endless,
And they are judged according to their acts.
True is God, and true is His court.
There the elect are accepted and honoured.
The Merciful One marketh them according to their acts.
The bad and the good shall there be distinguished.
Nanak, on arrival there, this shall be seen.

XXXV

Such is the practice in the realm of righteousness.

I now describe the condition of the realm of knowledge.

How many winds, waters, and fires! how many Krishans and Shivs!

How many Brahmas[1] who fashioned worlds! *how many* forms, colours, and garbs!

How many lands of grace *like this*![2] now many mountains! how many Dhrus and instructors[3] such as his.

How many Indars, how many moons and suns, how many regions and countries!

How many Sidhs, Budhs, how many Naths! now many goddesses and representations *of them*!

How many demigods and demons! how many saints, how many jewels and seas!

How many sources of life! how many languages! and how many lines of kings!

How many possessors of divine knowledge! now many worshippers! Nanak, there is no end of them.

[1] The Hindus believe it was through the agency of Brahma God created the world.

[2] Where men reap the results of their acts.

[3] Nārad, who instructed Dhru to obtain his exalted dignity. Nārad is said to have been a son of Brahma. His father advised him to marry, but he rejected his advice saying it was only proper to love Krishan. Father and son then began to curse each other with immoral and disastrous results for both. One of Nārad's epithets is Strife-maker.

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XXXVI

In the realm of knowledge the light of divine knowledge is resplendent.

There are heard songs from which millions of joys and pleasures *proceed.*

Beauty is the attribute of the realm of happiness.[1]

There things are fashioned in an incomparable manner.

What is done there cannot be described.

Whoever endeavoureth to describe it shall afterwards repent.

There are fashioned knowledge, wisdom, intellect, and understanding ;

And there too is fashioned the skill of demigods and men of supernatural power.

XXXVII

Force is the attribute of the realm of action.[2]

Incomparable are they who dwell therein.

There are very powerful warriors and heroes

They are filled with the *might* of Ram.—

There are many Sitas [3] in the midst of greatness,

Their beauty cannot be described—

They die not, neither are they led astray [4]

In whose hearts God dwelleth.

There dwell congregations of saints ;

They rejoice ; the True One is in their hearts.

God dwelleth in the true realm.[5]

He looketh on its denizens with an eye of favour, and rendereth them happy.

There are continents, worlds, and universes.

Whoever trieth to describe them shall never arrive at an end.

[1] *Sharm khand. Sharm* is here not the Persian *sharm*, shame, nor the Sanskrit *shram*, toil. It is the Sanskrit *sharman*, happiness. The verse is also translated—Beautiful are the words of those who have attained the realm of the happy.

[2] That is, the world.

[3] Sita's name is apparently introduced here as she was the wife of Rām mentioned in the preceding line.

[4] *Na thāge jāh*, literally—are not deceived.

[5] Sach Khand.

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There are worlds upon worlds and forms *upon forms.*
They *fulfil* their functions according to God's orders:
God beholding and contemplating them is pleased.
Nanak, to describe *them* would be impossible.[1]

XXXVIII

Make continence thy furnace, resignation thy goldsmith,
Understanding thine anvil, divine knowledge thy tools,
The fear *of God* thy bellows, austerities thy fire,
Divine love thy crucible, and melt God's name therein.
In such a true mint the Word shall be coined.
This is the practice of those on whom God looketh with an eye of favour.
Nanak, the Kind One by a glance maketh them happy.

Slok

The air is the guru, water our father, and the great earth our mother;
Day and night are our two nurses, male and female, who set the whole world a-playing.[2]
Merits and demerits shall be read out in the presence of the Judge.
According to men's acts, some shall be near, and others distant *from God.*
They who have pondered on the Name and departed after the completion of their toil,[3]
Shall have their countenances made bright, O Nanak; how many shall be emancipated in company with them![4]

1 Literally—would be as hard as iron.

2 Here the denizens of the world are likened to children. Their father is said to be water, the human sperm; the earth like a mother affords them nutriment; day supplies them with occupation; the night lulls them to rest; and the breath of the Guru imparts divine instruction.

In the East it is usual for the rich to have two nurses for a child—a female nurse by night, and a male nurse to accompany and play with it by day.

3 The worship of God and the necessity of labour for one's livelihood are eminently Sikh principles.

4 This slok is generally believed to be the composition of Guru Angad.

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ASA KI WAR[1]

THERE is but one God whose name is true, the Creator, devoid of fear and enmity, immortal, unborn, self-existent, great and beneficent.

GURU HAR GOBIND

This *War* includes *sloks*. The *sloks* also were written by the first Guru, and should be sung to the air of 'Tunda As Raja '.[2]

SLOK

Guru Nanak

I am a sacrifice to my Guru a hundred times a day,
Who without any delay made demigods out of men.

Guru Angad

Were a hundred moons to rise, and a thousand suns to mount *the sky*;
Even with such light there would be appalling darkness without the Guru.

Guru Nanak

Nanak, they who very clever in their own estimation think not of the Guru,
Shall be left like spurious sesames in a reaped field.

[1] The word *Wār* originally meant a dirge for the brave slain in battle, then it meant any song of praise, and in this collection it means God's praises generally. *Wārs* were composed in stanzas called *pauris*, literally ladders, which were sung or chanted by professional minstrels.

The *Āsa ki Wār* is repeated by religious Sikhs after the *Japji* as a morning divine service.

[2] As, son of Chitrbīr, was a holy prince against whom a false charge had been preferred by his lascivious stepmother, which led to his hands and feet being cut off as punishment. One of the many Oriental versions of the story of Potiphar's wife.

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They shall be left in the field, saith Nanak, without an owner :

The wretches may even bear fruit and flower, but they shall be as ashes within their bodies.

Pauri I[1]

God Himself created the world and Himself gave names to *things*.

He made Maya[2] by His power : seated He beheld *His work* with delight.

O Creator, Thou art the Giver ; being pleased Thou bestowest and practisest kindness.

Thou knowest all things ; Thou givest and takest life with a word.[3]

Seated Thou didst behold *Thy work* with delight.

Slok II

Guru Nanak

True are Thy regions and true Thy universes ;
True Thy worlds and true Thy creation ;
True Thine acts and all Thy thoughts ;
True Thine order and true Thy court ;
True Thy command and true Thy behest ;
True Thy favour and true *Thy* signs.
Hundreds of thousands and millions declare Thee true ;
True is all Thy power, true all Thy strength ;
True Thy praises, true *Thy* eulogies ;
True Thy might, O true King.
Nanak, true are they who meditate on the True One.
They who are born and die are the falsest of the false.[4]

[1] The *pauris* in this collection are all by Guru Nānak, so in the original his name is omitted at their head.

[2] In Sanskrit literature, Māya is styled *anādi*, without a beginning, hence uncreated, but this is not the doctrine of the Gurus. To believe that God did not create Māya would be to believe in a limitation of His power.

[3] Also translated—Thou givest and takest life from the body.

[1] *Kach* is here used as the correlative of *sach*, true.

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Guru Nanak[1]

Great is His glory whose name is great ;
Great is His glory whose justice is true ;
Great is His glory whose seat is immovable ;
Great is His glory who understandeth *our* utterances ;
Great is His greatness who knoweth all our feelings ;
Great is His glory who giveth without consulting *others* ;
Great is His glory who is all in all Himself.
Nanak, His acts cannot be described.
All that He did and hath to do dependeth on His own will.

Guru Angad

This world is the True One's chamber ; the True One's dwelling is therein.
Some by His order He absorbeth in *Himself* ; others by His order He destroyeth.[2]
Some at His pleasure He withdraweth from mammon ; others *He causeth* to abide therein.
It cannot be even told whom He will regenerate.
Nanak, he to whom God revealeth Himself, is known as holy.

PAURI II

Nanak, *God* having created animals recorded their names, and appointed Dharmraj *to judge their acts.*
At His own court the real truth is adjudged; He separateth and removeth those who are attached to mammon.
There the false find no place: they go to hell with blackened faces.
They who are imbued with Thy name win ; the deceivers lose.
God recorded names and appointed Dharmraj to record acts.

[1] In the original, Mahala I. It is so written to mark the distinction between the preceding verses, which are *sloks*, and the following verses, which are in a different measure.
[2] By separating from Himself.

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Slok III

Guru Nanak

Wonderful Thy word, wonderful Thy knowledge ;
Wonderful Thy creatures, wonderful their species ;
Wonderful their forms, wonderful their colours ;
Wonderful the animals which wander naked ;
Wonderful Thy wind ; wonderful Thy water ;
Wonderful Thy fire which sporteth wondrously ;
Wonderful the earth, wonderful the sources of production ;
Wonderful the pleasures to which mortals are attached ;
Wonderful is meeting, wonderful parting *from Thee* ;
Wonderful is hunger, wonderful repletion ;
Wonderful Thy praises, wonderful Thy eulogies ;
Wonderful the desert, wonderful the road ;
Wonderful Thy nearness, wonderful *Thy* remoteness ;
Wonderful to behold Thee present.
Beholding these wonderful things I remain wondering.
Nanak, they who understand them are supremely fortunate.

Guru Nanak

By Thy power we see, by Thy power we hear, by Thy power we fear, *or enjoy* the highest happiness ;
By Thy power *were made* the nether regions and the heavens ; by Thy power all creation ;
By Thy power *were produced* the Veds, the Purans, the *Muhammadan* books, and by Thy power all compositions ;
By Thy power we eat, drink, and clothe ourselves ; by Thy power *springeth* all affection ;
By Thy power are the species, genera, and colours of *creatures* ; by Thy power are the animals of the world.[1]
By Thy power are virtues ; by Thy power are vices : by Thy power, honour and dishonour ;[2]

[1] Also translated—By Thy power was created animate and inanimate nature.
[2] *Mān abhmān.* The latter word is for *apmān*, as so often in the Granth Sāhib. Compare *mān abhimān madhē so sewak nāhīn*, He who hath regard for honour or dishonour is not a holy man.

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By Thy power are wind, water, and fire ; by Thy power is the earth.

Everything existeth by Thy power ; Thou art the omnipotent Creator ; Thy name is the holiest of the holy.

Saith Nanak, Thou beholdest and pervadest *all things* subject to Thy command : *Thou art* altogether unrivalled.

Pauri III

Man having enjoyed himself becometh ashes, and the soul passeth away.

However great and wealthy a man may be, *the ministers of Death* throw a chain on his neck and take him away.

There an account of his acts is read ; *the Judge* on his seat taketh the account and passeth sentence.

Such a man shall find no place *of shelter* ; when he is beaten, who will hear his cries ?

Man, blind that thou art, thou hast wasted thy life.

Slok IV

Guru Nanak

In fear [1] the winds and breezes ever blow ;

In fear flow hundreds of thousands of rivers ;

In fear fire performeth its forced labour ;

In fear the earth is pressed by its burden ;

In fear Indar moveth headlong : in fear *sitteth* Dharmraj at *God's* gate ;

In fear is the sun, in fear the moon ; they travel millions of miles without end ;

In fear are the Sidhs, the Budhas, the demigods, and the Naths ; in fear are the stars [2] and the firmament ;

In fear are wrestlers, very mighty men and divine heroes ;

In fear cargoes of men come and go.

God hath destined fear for every one ; [3] Nanak, the Formless One, the True, is alone without fear.

[1] The fear of God is, of course, meant.

[2] *Adānē*, from the Sanskrit *ūdūgan*. The phrase is also translated—In fear is the firmament extended.

[3] Literally—God hath written the destiny of fear on the heads of all.

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Guru Nanak

Nanak, the Formless One is without fear ; all the Rams vere dust.

How many stcries there are of Krishan ! how many Veds and *religious* compositions ![1]

How many beggars dance, and fall, and again beat time !

Actors enter the market-place and draw forth their appliances ;[2]

Kings and queens sing and utter nonsense ;[3]

They wear earrings worth hundreds of thousands, and necklaces worth hundreds of thousands.[4]

The body on which they are worn, O Nanak, shall become ashes.

Divine knowledge is not sought in *mere* words ; to speak *concerning it* were as hard as iron ;

By God's grace man obtaineth it ; skill and orders are useless *therefor.*

PAURI IV

If the Kind One look with kindness, then is the true Guru obtained.

The soul hath wandered through many births, and now the true Guru hath communicated the Word.

There is no benefactor so great as the true Guru ; hear this, all ye people.

By meeting the true Guru who hath removed pride from his heart, and who preacheth the Truest of the true,

The True One is obtained.

SLOK V

Let all the gharis be your milkmaids, and the pahars your Krishans and Gopals[5] :

Let wind, water, and fire be your jewels ; and the moon and sun your avatars ;

[1] Also translated—How many expound the Veds !

[2] Also translated—draw a crowd around them. This hymn purports to give a brief description of the miracle-plays of Rām and Krishan.

[3] Literally—speak of the upper and lower regions.

[4] *Lākh lakiān. Takā* is really a double pice, or about a halfpenny of English money, but in the plural it means money in general.

[5] *Gopāls* are herdsmen among whom Krishan used to sport.

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The whole earth your *stage* properties and vessels, which are all entanglements.

Nanak, they who are devoid of divine knowledge are robbed ; the minister of death hath devoured them.

Guru Nanak

The disciples play, the gurus dance,
Shake their feet, and roll their heads.
Dust flieth and falleth on their hair ;[1]
The audience beholding laugh and go home.
For the sake of food *the performers* beat time,
And dash themselves on the ground.
The milkmaids sing, Krishans sing,
Sitas and royal Rams sing.
Fearless is the Formless One, whose name is true,
And whose creation is the whole world.
The worshippers on whom *God* bestoweth kindness worship Him ;
Pleasant[2] is the night for those who long for Him in their hearts.
By the Guru's instruction to his disciples this knowledge *is obtained,*
That the Kind One saveth *those on whom He looketh* with favour.
Oil-presses, spinning-wheels, hand-mills, potters' wheels,
Plates, whirlwinds, many and endless,
Tops, churning-staves, threshing-frames turn round ;
Birds tumble and take no breath.
Men put animals on stakes and whirl them.
O Nanak, the tumblers are innumerable and endless.
In the same way those bound in entanglements are swung round ;
Every one danceth according to his own acts—
They who dance and laugh shall weep on their departure ;

[1] *Jhāṭā* is a woman's head of hair. The actors, who in India are generally all men, wear female wigs.

[2] *Bhini.* Literally—dewy ; when the atmosphere is calm and the heat not excessive.

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They cannot fly or obtain supernatural power.
Leaping and dancing are human recreations ;
Nanak, they who have the fear of God in their hearts have also love.

PAURI V

Thy name is the Formless : by repeating it *man* goeth not to hell.
The soul and body are all Thine : what Thou givest man eateth : to say *aught else were* waste of words.
O man, if thou desire thine advantage, do good acts and be lowly.
Even though thou stave off old age, it shall come to thee in the disguise of death.
None may remain when his measure is full.

SLOK VI

The Musalmans praise the Shariat, read it, and reflect on it ;
But God's servants are they who employ themselves in His service in order to behold Him.
The Hindus praise the Praised One whose appearance and form are incomparable ;
They bathe in holy streams, *perform* idol-worship and adoration, use[1] copious incense of sandal.
The Jogis meditate on God the Creator, whom they call the Unseen,
Whose form is minute, whose name is the Bright One, and who is the image of their bodies.[2]
In the minds of the generous contentment is produced in their desire to give.
Others give, but ask a thousandfold more, *and still want* the world to honour them.
Why mention thieves, adulterers, perjurers, evil and sinful men ?

[1] Some suppose *kār* to be a noun meaning the lines Hindus draw on the ground to enclose cooking-places, within which others are not admitted.
[2] The Jogis, when in intensely deep meditation, close their eyes. On opening them and looking upward they suppose that they behold God in their own image in the firmament.

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Many depart from here after eating what they had amassed *in previous births* ;[1] shall they have any business whatever *in the next world* ?[2]

The *animals* which live in the water, dry land, the fourteen worlds, and all creation—

What they say Thou alone knowest ; for them too Thou carest.

Saith Nanak, the saints hunger to praise Thee ; the true Name *is their* support.

In everlasting joy they abide day and night : *may I obtain* the dust of the feet of such virtuous *men*!

Guru Nanak and Shaikh Brahm discussed the question of the disposal of the dead. The Shaik maintained that a man who was burned would either go to hell or not rise at the day of judgement.

Guru Nanak

The ashes of the Musalman fall into the potter's clod ;

Vessels and bricks are fashioned from them ; they cry out as they burn.

The poor ashes burn and weep, and sparks fly from them.

Nanak, the Creator who made the world, knoweth *whether it is better to be burned or buried.*

PAURI VI

Without the true Guru none hath found *God* : without the true Guru none hath found *God.*

God hath put Himself into the true Guru ; He hath made manifest and proclaimed this.

Salvation is ever obtained by meeting the true Guru who hath banished worldly love from within him.

Best are the meditations of him who hath fixed his mind on the True One :

He hath found the Giver of life to the world.

[1] And have done nothing meritorious in this birth.

[2] This verse is also translated—Many depart from here after spending what they possessed ; had they any other business *in this world* ?

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Slok VII

In pride man cometh, in pride he departeth ;
In pride is man born, in pride he dieth ;
In pride he giveth, in pride he taketh ;
In pride he earneth, in pride he spendeth ;
In pride man becometh true *or* false ;
In pride man meditateth evil *or* good ;
In pride he goeth to hell or heaven ;
In pride he rejoiceth, in pride he mourneth ;
In pride he becometh filthy, in pride he is cleansed ;
In pride man loseth his caste and race ;
In pride are the ignorant, in pride the clever ;
In pride one knoweth not the value of deliverance or salvation ;
In pride is mammon and in pride its effect *on the heart* ;
In pride are animals created.
When pride is removed, *God's* gate is seen.
Without divine knowledge man worrieth himself by talking.
Nanak, the Commander hath thus ordained it ;
As man regardeth *God*, so *God* regardeth him.[1]

Guru Angad

It is the nature of pride that it produceth pride.

This pride is a trammel which subjecteth *man* to repeated transmigration.

What is the origin of pride, and by what device shall it depart ?

For pride it is ordained that man wander according to his previous acts.

Pride is a chronic disease, but there is also a medicine for it in the heart.

If God bestow His grace, man shall avail himself of the Guru's instruction ;

Saith Nanak, hear, O ye men, in this way trouble shall depart.

[1] Also translated—
(*a*) Treat men according to their acts.
(*b*) Treat others as thou wouldst be treated thyself.

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Pauri VII

They who have meditated on God as the truest of the true, have done *real* worship and are contented;

They have refrained from evil,[1] done good deeds, and practised honesty;

They have lived on a little corn and water, and burst the entanglements of the world.

Thou art the great Bestower; ever Thou givest *gifts* which increase a quarterfold.

They who have magnified the great God have found Him.

Slok VIII

Men, trees, the banks of sacred streams, clouds, fields,

Islands, peoples, countries, continents, the universe,

The sources of *production* from eggs, wombs, the earth, and perspiration,

Lakes, mountains, animals—O Nanak, God knoweth their condition.

Nanak, God having created animals taketh care of them all.

The Creator who created the world hath to take thought for it also.

It is the same Creator who made the world who taketh thought for it.

To Him be obeisance; blessings be on Him! His court is imperishable.

Nanak, without the true Name what is a sacrificial mark? what a sacrificial thread?

Guru Nanak

Man may perform hundreds of thousands of good acts and deeds, hundreds of thousands of approved charities,

Hundreds of thousands of penances at sacred places, sahaj jog[2] in the wilderness,

[1] Literally—Have not put their feet into evil.

[2] There are two forms of Jog or exercise for the union of the soul with God. *Sahaj jog* or *rāj jog* is the repetition of God's name with fixed attention and association with the holy, as contradistinguished from the *hath jog* of Patanjali, the severest and most painful form of a Jogi's austerities.

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Hundreds of thousands of braveries, and part with his life in the conflict of battle ;

He may study hundreds of thousands of Veds and works of divine knowledge and meditation, and read the Purans—

Nanak, these devices would be of no avail ; true is the mark of grace.

The Creator who made the world hath decreed transmigration.

PAURI VIII

Thou alone art the true Lord who hath diffused the real truth.

He to whom Thou givest obtaineth truth, and he then practiseth it.

Man obtaineth truth on meeting the true Guru in whose heart the truth dwelleth.

The fool knoweth not truth, and hath wasted his life by obstinacy ;

Why hath he come into the world ?

SLOK IX

Guru Nanak

A man may load carts with books ; he may load men with books *to take* with him ;

Books may be put on boats ; pits may be filled with them.

A man may read books for months ; he may read them for years ;

He may read them for life ; he may read them while he hath breath—

Nanak, only one word, *God's name*, would be of account ; all else *would* be the senseless discussion of pride.

Guru Nanak

The more one readeth and writeth, the more is one tormented ;

The more one wandereth on pilgrimages, the more one babbleth ;

The more religious garbs man weareth, the more discomfort he causeth his body.

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Bear, O my soul, the *result* of thine own acts.

He who eateth not corn [1] hath lost the relish *of life*.

Men suffer much pain through their attachment to mammon.

They who wear not clothes suffer terribly day and night.

Man ruineth himself by *perpetual* silence ; how can he who sleepeth in ignorance be awakened without a guru.

Even though man *go* barefooted, he must still suffer for his own acts.[2]

If a man eat filth, and put ashes on his head,

The blind fool loseth respect ; without the Name he obtaineth no *abiding* place.

The ignorant man who dwelleth in the wilderness and at burial and cremation-grounds, knoweth not *God* and shall afterwards regret.

He who meeteth the true Guru and fixeth *God's* name in his heart, obtaineth comfort.

Nanak, he on whom *God* looketh with favour obtaineth Him.

He becometh free from hopes and fears, and destroyeth his pride by means of the Word.

Pauri IX

The saints, *O Lord*, please Thy heart, adorn Thy gate, and hymn Thy praises.

Nanak, they who are outside Thy favour, find no entrance and wander *in many births*.

Some know not their origin, and have an excessive opinion of themselves.

I am a singer of low caste ; others call themselves of high caste.

I *only* beg of those who meditate on Thee.[3]

[1] Several faqīrs do not eat corn, some go naked, some practise perpetual silence, some go barefooted, some eat filth, &c.

[2] The gyānis generally translate—If a man go barefooted, he is *merely* suffering for his folly.

[3] Also translated—I beg *for a sight* of those who meditate on Thee.

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SLOK X

Guru Nanak

False are kings, false their subjects, false the whole world ;
False are mansions, false palaces, false those who dwell therein ;
False is gold ; false silver ; false he who weareth them ;
False the body ; false raiment ; false peerless beauty ;
False husbands ; false wives ; they waste away and become dust.
Man who is false loveth what is false, and forgetteth the Creator.
With whom contract friendship ? The whole world passeth away.
False is sweetness ; false honey ; in falsehood shiploads are drowned.
Nanak humbly asserteth—except Thee, O God, everything is thoroughly false.

Guru Nanak

Man is known as true when truth is in his heart ;
When the filth of falsehood departeth, man washeth his body clean.

Man is known as true when he beareth love to the True One ;
When the mind is enraptured on hearing the Name, man attaineth the door of salvation.

Man shall be known as true when he knoweth the *true* way ;
Having prepared the field of the body, put into it the seed of the Creator.

Man shall be known as true when he receiveth true instruction ;
Let man show mercy to living things and perform some works of charity.

Man shall be known as true, when he dwelleth in the pilgrimage of his heart ;

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Let man after inquiry from the true Guru rest and abide *in his own heart* ;

Truth is the medicine for all ; it removeth and washeth away sin.

Nanak maketh supplication to those who are in possession of truth.

PAURI X

Be mine the gift of the dust of the *saints'* feet : if I obtain it, I shall apply it to my forehead.

Forsake false covetousness ; concentrate thy mind and meditate on the Unseen One.

Thou shalt obtain a reward in proportion to what thou hast done.

If it have been so allotted from the beginning, man shall obtain the dust of the saints' feet.

Ruin not thyself with scant service.

SLOK XI

Guru Nanak

There is a dearth of truth ; falsehood prevaileth ; the blackness of this age *maketh men* demons.

They who have sown the seed of *the Name* have departed with honour ; how can half-seed germinate ?

If the seed be whole, it will germinate in the proper season.

Nanak, unbleached cloth cannot be dyed without a base.

If the body be put into the vat of fear, modesty be made its base,

And it be dyed with devotion, O Nanak, there will not be a trace of falsehood in it.

Guru Nanak.

Greed and sin are ruler and village accountant ; falsehood is master of the mint.

Lust, his minister, summoneth and examineth men, and sitteth in judgement on them.

The subjects *are* blind and without divine knowledge, and satisfy *the judge's* greed with bribes.

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Priests dance, play musical instruments, disguise, and decorate themselves ;

They shout aloud, sing of battles, and heroes' praises.

Fools call *themselves* pandits and with tricks and cavilling love to amass *wealth.*

Pretended religious men spoil their religious acts, *and yet* want the door of salvation ;

They call themselves continent, and leave their houses and homes, *yet* they know not the way.

Every one is perfect to himself : no one admitteth himself wanting.

If the weight of honour be put into the scale, then, Nanak, man shall appear *properly* weighed.

Guru Nanak

Man's evil becometh known, O Nanak ; the True One seeth *all.*

Every one maketh endeavours, *but* it is *only* what the Creator doeth that taketh place.

Caste hath no power in the next world : there is a new *order of* beings.

They whose accounts are honoured are the good.

PAURI XI

They whom Thou didst so destine from the beginning meditate on *Thee,* O Lord.

There is nothing in the power of creatures ; *O God,* it is Thou who hast created the different worlds.

Some Thou blendest with Thyself ; others Thou leadest astray from Thee.

Thou art known by the favour of the Guru, through whom Thou revealest Thyself.

They who know Thee are easily absorbed in the True One.

SLOK XII

Guru Nanak

Pain is medicine, *worldly* pleasure a disease ; where there is *such* pleasure, there is no desire *for God.*

Thou art the Doer, I do nothing ; if I try to do anything, it cometh to nothing.

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I *am* a sacrifice *unto Thee* ; Thou abidest in Thine omnipotence :

Thine end cannot be seen.

Thy light pervadeth creatures ; creatures are contained in Thy light ; Thou fillest inanimate and animate creation.[1]

Thou art the true Lord ; beautiful is Thy praise ; he who uttereth it is saved.

Nanak uttereth the words of the Creator ; what is to be done *God* continueth to do.

Guru Angad

The Jogis deem it their duty to acquire divine knowledge, the Brahmans to read the Veds,

The Khatris *to exercise* bravery, the Sudars to work for others ;

But the highest duty of all is to repeat the name of the one God.[2]

He who knoweth the secret of this

Is a bright God himself, and Nanak is his slave.

Guru Angad

There is one God, the God of all gods, the Supreme God of souls.

He who knoweth the secrets of the soul and of God,

Is a bright God himself, and Nanak is his slave.

Guru Nanak

Water remaineth if confined in a vessel ; *but* it cannot remain without a vessel.

The mind controlled by divine knowledge is restrained ; *but* without a guru there can be no divine knowledge.

[1] Also translated—Thy power (*kala*) is inconceivable (*a*, not, and *kalna*, to know).

[2] Also translated—

The Jogis speak of divine knowledge, the Brāhmans of the Veds ;
The Khatris of bravery, the Sūdars of working for others.
All that they speak is concerning the one God.

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Pauri XII

When the literate man is sinful *he deserveth punishment*; but punish not the illiterate saint.

As man acteth so shall he be described.

Play not such a game as shall bring thee defeat on arriving at God's court.

The literate and the illiterate shall be judged hereafter;

The headstrong shall be punished in the next world.

Slok XIII

Guru Nanak

Nanak, this body of ours[1] hath one carriage and one driver.

They are both changed in every age: the holy man knoweth this.

In the Sat age contentment was the carriage, piety the driver in front;

In the Treta age continence was the carriage, strength the driver in front;

In the Dwapar age penance was the carriage, truth the driver in front;

In the Kal age passion[2] is the carriage, falsehood the driver in front.

Guru Nanak

The Sam *Ved* saith that the Lord *is* white-robed,[3] that men desired truth, abode in truth, and that all were absorbed in truth.

The Rig saith that God's name is everywhere contained, that it is as the sun in heaven;

That by repeating it sins depart,

[1] *Meru* is the large bead in which the two ends of a rosary are joined, without which it is believed that prayers repeated on the rosary are of no avail. *Mer sharir* here means man's body, which is superior to that of other animals.

[2] *Agan.* Literally—fire. This word is often used for wrath, but Guru Nānak has more often inveighed against avarice or covetousness than against wrath, and perhaps it is the former that is taken as a special attribute of this degenerate age.

[3] *Setambar.* The Hans or Swan avatār.

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And that then, Nanak, man obtaineth salvation.

The Yajur *stateth* that Kan Krishan, who was a Yadav, seduced Chandrawal ;

That he brought the tree of life for a milkmaid, and amused himself in Bindraban.

The Atharv belongeth to the Kal age, when God's name was called Allah.

Men then wore blue clothes, and the Turks and Pathans exercised sway.

The four Veds are true *according to the Hindus*; but if they are read and studied there *are found therein* four *different* doctrines ;

When man hath love and devotion and is himself lowly, it is then, O Nanak, he obtaineth salvation.

Pauri XIII

I am a sacrifice to the true Guru by meeting whom the Lord is remembered,

Who gave me the salve of divine instruction ; with these eyes I then beheld God in the world.

The dealers who leave the Lord and attach themselves to mammon are wrecked.

The true Guru is a boat ; few there are who consider this,

And those *who do* he mercifully saveth.

Slok XIV

Guru Nanak

The simmal-tree of the desert is very tall and very thick.

Why should the birds which go to it with hopes depart disappointed ?

Because its fruit is insipid, its flowers unwholesome, and its leaves useless.

The tree which yieldeth sweet fruit is lowly, O Nanak, but its qualities and virtues are exquisite.

Every one boweth to himself ; no one boweth to another.

If anything be put into a scale and weighed, the side which descendeth is the heavier.[1]

[1] The man who is lowly is the most worthy.

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The wicked man like a deer-stalker boweth twice *more than any one else* ;
But what availeth bowing the head, if the heart be impure?

The following hymn was composed by Guru Nanak at Banaras on the occasion of a discussion with the local *pandits* who pressed him to dress in the style of the Hindus :—

Guru Nanak

You read books, perform your twilight devotions, argue, worship stones, and sit like cranes ;
You utter falsehoods as excellent jewels ; you meditate on the Gayatri [1] three times a day ;
You wear necklaces, put sacrificial marks on your foreheads, *carry* two *dhotis*, and put towels on your heads.
If you knew God's designs, you *would know that yours* is verily a vain religion.
Saith Nanak, verily reflect that without the true Guru you shall not find the way.

Some suppose that the following was addressed to Sultan Ibrahim Khan Lodi who it is believed at one time sought to persecute the Guru :—

PAURI XIV

Raiment and pleasing beauty man must leave on earth and depart.
Man shall obtain *the fruit* of the bad or good deeds he hath done :
He may have exercised sovereignty to his heart's content, yet must he proceed by the narrow road.
He shall be sent naked to hell, which will then appear very formidable to him ;
And he shall regret the sins he committed.

The following slok, addressed by Guru Nanak to pandit Hardial, his family priest, when he came to invest him with a janeu, the sacrificial thread of the upper classes of Hindus, has already been given :—

[1] *Traipāl* is understood to be for *tripada*, the *gāyatri* or spell of the Hindus.

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SLOK XV

Make mercy thy cotton, contentment thy thread, continence its knot, truth its twist.

That would make a janeu for the soul; if thou have it, O Brahman, then put it on me.

It will not break, or become soiled, or be burned, or lost.

Blest the man, O Nanak, who goeth with such a thread on his neck.

Thou purchasest a janeu for four damris, and seated in a square puttest it on;

Thou whisperest instruction that the Brahman is the guru *of the Hindus*—

Man dieth, the janeu falleth, and *the soul* departeth without it.

Guru Nanak

Though men commit countless thefts, countless adulteries, utter countless falsehoods and countless *words* of abuse;

Though they commit countless robberies and villanies night and day against their *fellow* creatures;

Yet the cotton thread is spun, and the Brahman cometh to twist it.

For the ceremony they kill a goat and cook and eat it, and everybody then saith 'Put on the janeu'.

When it becometh old, it is thrown away and another is put on.

Nanak, the string breaketh not if it be strong.

Guru Nanak

By adoring and praising the Name honour and a true thread are obtained.

In this way a sacred thread shall be put on, which will not break, and which will be fit for entrance into *God's* court.

Guru Nanak

There is no string for the sexual organs, there is no string for women;

There is no string for the impure acts which cause your beards to be daily spat upon.

There is no string for the feet, there is no string for the hands,

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There is no string for the tongue, there is no string for the eyes.

Without such strings *the Brahman* wandereth astray,

Twisteth strings *for the neck*, and putteth them on others.

He taketh hire for marrying;

He pulleth out a paper, and showeth the fate *of the wedded pair*.[1]

Hear and see, ye people, it is strange

That, while mentally blind, man is named wise.

Pauri XV

He to whom the Lord is compassionate and merciful will do the Master's work.

That worshipper whom God causeth to abide by His order, will worship Him.

By obeying His order man is acceptable, and shall then reach his Master's court.

He shall act as pleaseth his Master, and obtain the fruit his heart desireth;

And he shall be clothed with a robe of honour in *God's* court.

A man at Lahore presented a cow to a Brahman. The Brahman took her with him, but had not wherewithal to pay toll at the Sultanpur ferry. He was stopped by the Khatri toll-keeper. The latter collected the cow's dung, and at once set about plastering his cooking-place therewith. Mardana went towards him, but was ordered off, lest he should defile the toll-keeper's cooking-place. Upon this Guru Nanak uttered the following:—

Slok XVI

Thou takest toll for a cow and a Brahman, the cow-dung will not save thee.

Thou wearest a dhoti[2] and a frontal mark, and carriest a rosary, *yet* thou eatest the bread of malechhas.

[1] That is, he draws a horoscope.

[2] *Dhoti* is a cloth tied round the loins, the Latin *subligaculum*.

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Thou performest the Hindu worship at home, thou readest the Quran *in public*, and associatest with Muhammadans,[1] O my brother.

Lay aside hypocrisy, repeat God's name, and thou shalt be saved.

Guru Nanak

They who have strings on their necks eat men, recite the Muhammadan prayers,

And use knives *to cut men's throats*.[2]

Although the Brahmans sound shells in their houses,

And enjoy their viands as they do themselves ;[3]

Yet false is their capital and false their dealings.

By uttering falsehood they maintain themselves.

Far from them is the abode of bashfulness and honesty :

Nanak, falsehood everywhere prevaileth.

On their foreheads are sacrificial marks ; *on their* waists reddish[4] dhotis ;

And in their hands knives ; they are the world's butchers.

Putting on blue clothes, they are acceptable in the *Muhammadans'* court,

And, while taking bread from the malechhas, worship the Purans.

They eat he-goats killed with unspeakable words,[5]

And allow no one to enter their cooking squares.

Having smeared a space they draw lines around it,

And sit within, false that they are,

Saying, 'Touch not ! O touch not !

'*Or* this food of ours will be defiled.'

But their bodies are defiled ; what they do is defiled ;

[1] Also translated—Thou actest like Muhammadans.

[2] Also translated—They who read prayers devour men, and they who wear strings on their necks ply knives.

[3] According to the holy books of the Hindus, Brahmans should not eat in the houses of men who recite Muhammadan prayers.

[4] *Kākhāi*, reddish, or partially soiled from frequent washing. The word is also applied to the tucking in of a *dhoti* in a particular way.

[5] The Muhammadan expression *Bismillāh* (in the name of God), used when slaughtering animals as well as on other occasions. It is, of course, unacceptable to Hindus.

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Their hearts are false while they perform ablutions *after their meals.*

Saith Nanak, meditate on the True One;
If thou art pure, thou shalt obtain Him.

PAURI XVI

All are within Thy ken, O Lord; Thou seest all, and Thou movest them beneath Thy glance.

God himself bestoweth greatness; He Himself causeth men to do good works.

He is the greatest of the great; great is His world; He appointeth *all men* to their respective duties.

If He cast a backward glance, He maketh monarchs as grass;[1]

They may beg from door to door and receive no alms.

Guru Nanak composed the following slok on being invited by a dishonest shopkeeper to attend a *shradh*, or religious service, for his deceased father:—

SLOK XVII

If a robber break a house and sacrifice the fruits of that robbery to his ancestors,

The sacrifice shall be known in the next world, and make out the ancestors to be thieves.

The hand of the *Brahman* go-between shall be cut off; thus will *God* do justice.

Nanak, it is only the fruit of what man giveth from his earnings and toil that shall be obtained in the next world.

Guru Nanak

As a woman hath her recurring courses, *so* falsehood dwelleth in the mouth of the false one, and he is ever despised.

He should not be called pure who sitteth and washeth his body;

Rather is he pure, Nanak, in whose heart God dwelleth.

[1] *Ghāh.* Generally translated 'grass-cutters' by the gyānis: a third interpretation too is current. In former times men of position appeared before conquerors with grass in their mouths, implying that they were the conquerors' cows whose lives should be saved. Accordingly, the phrase is also translated—and He would cause kings to put grass in their mouths.

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Pauri XVII

Caparisoned horses fleet as the wind and women adorned with every aid to beauty[1]—

Men fix *their hearts on them*, dwell in mansions, pavilions and palaces, and make display ;

They enjoy pleasures to their hearts' content ; but they know not God and therefore fail.

They live by their authority, and, beholding their women's chambers, forget death ;

But old age shall come and youth fail *them*.

A rich man gave a feast to which Guru Nanak and several Brahmans were invited. During the feast a child was born in the house, whereupon the Brahmans refused food and departed, deeming the house impure. Guru Nanak remonstrated with the following :—

Slok XVIII

If the idea of impurity be admitted, there is impurity in everything.

There are worms in cow-dung[2] and in wood ;

There is no grain of corn without life.

In the first place, there is life in water by which everything is made green.

How shall we avoid impurity ? It falleth on our kitchens.

Saith Nanak, impurity is not thus washed away : it is washed away by divine knowledge.[3]

Guru Nanak

Impurity of the heart is greed, impurity of the tongue is falsehood ;

Impurity of the eyes is gazing on another's wealth, his wife, and her beauty ;

Impurity of the ears is listening to slander.

[1] *Har rangi.* Literally—with every colour.

[2] In India cow-dung, besides being used for religious purposes, is ordinarily used as fuel by poor people.

[3] In the current Janamsākhis it is stated that this slok was composed on the proposed purification of the Guru's house after the birth of his son, Sri Chand.

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Nanak, even the *pretended* saint *who practiseth such things*, shall go bound to hell.

All impurity consisteth in superstition and attachment to worldly things.

Birth and death are ordained ; as it pleaseth God, we come and go.

The eating and drinking which God sent as sustenance are pure.

Nanak, the pious persons who know *God* have no impurity.

Pauri XVIII

Magnify and praise the True Guru in whom there is all greatness.

If the Guru cause us to meet God, we shall behold *His greatness*.

If it please *the Guru*, he will cause *God's praises* to dwell in the heart.

He putteth his hand on our foreheads ; and when he giveth the order, removeth evil from within us.

When God is pleased the nine treasures are obtained.

Slok XIX

The Brahman having first purified himself sitteth in a purified *square*.

The purified food is placed before him ; no one may touch it.

Being thus purified, he beginneth to eat and read Sanskrit verses.

If it is thrown into a filthy place ; whose fault is that ?

The corn was holy, the water was holy, the fire and salt were holy ; when the fifth *ingredient, ghi*,[1] was added,

Then the food became holy.

When the food entereth a sinful body, it *becometh impure as if* spat upon.

The mouth which uttereth not the Name, and eateth *even* delicacies without the Name,

Consider, O Nanak, as if spat upon.

[1] Clarified butter, always deemed pure by Hindus and kindred sects.

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The following was Guru Nanak's remonstrance to a man who reviled the female sex :—

Guru Nanak

In a vessel[1] man is conceived, from a vessel he is born, with a vessel he is betrothed and married.

With a vessel he contracteth friendship ; with a vessel he goeth through the world.

When one vessel dieth, another is sought for ; to a vessel he is bound.

Why call her bad from whom are born kings ?

From a vessel a vessel is born ; none may exist without a vessel.

Nanak, only the one True God is independent of a vessel.

The mouth which ever praiseth *Him*[2] is fortunate and beautiful.

Nanak, that face shall be bright in the court of the True One.

PAURI XIX

Every one calleth Thee his own, O Lord ; those who do not so call Thee Thou puttest away.

Every one *must bear the result of his* own acts, and adjust his own account.

Since ye are not to remain in this world, why practise ye pride ?

Call no one bad ; know this by reading these words.

Dispute not with a fool.

SLOK XX

Nanak, the mind and body of him who talketh evil are evil :

He is most evil, and most evil is his reputation.

The evil person is rejected in God's court ; his face is spat upon.

The evil person is a fool, and receiveth shoe-beatings as punishment.

[1] Woman is meant. The Greeks sometimes used the word σκεῦος in the same sense.

[2] Some suppose that woman is the missing word here, as the preceding part of the slok is a defence of women, not a eulogy of God.

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Guru Nanak

If a man, foul within and fair without, puff himself up in the world,

His filth will not depart even though he bathe at the sixty-eight places of pilgrimage.

They who wear silk within and rags without, are good in this world.

They have conceived love for God and contemplate beholding Him.

In God's love they weep, in God's love they laugh, or are even silent.

They care not for anything except the true Master.

They beg for food at *God's* door, and *only* eat when He giveth it to them.

For them there is but one court as there is but one pen ; [1] we and you shall meet for justice.

The accounts of *the wicked* shall be examined in *God's* court, and they shall be pressed, O Nanak, like oil in a mill.[2]

Pauri XX

Thou Thyself didst create the world, and Thou Thyself didst infuse power into it.

Thou beholdest Thine own work, the losing and winning dice [3] upon earth.

Whatever hath come shall depart ; his turn shall come to every one.

Why forget that Lord who owneth life and soul

With thine own hands arrange thine own affairs.

[1] That is, there is no mediator between God and man. It is God Himself who decides man's fate.

[2] This with half the last line is also translated—They who confound *meum* and *tuum* shall have their accounts examined in God's court, and shall be pressed, O Nānak, like oil in a mill.

[3] That is, the sinners and the virtuous. The game of *chausar* or *chaupar* is played with sixteen pieces, called *sāris*, and three dice, called *pāsā*. The *sāris* while being moved round the board, like creatures in transmigration, are called *kachi*, unripe ; when they reach their goal, they are called *pakki*, or ripe.

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Slok XXI

Guru Angad

What love is that which attacheth itself to worldly things ?

Nanak, call him a lover who is ever absorbed in God.

He who deemeth what is good good, and what is bad bad,

Shall not be called a true lover if he proceed in this manner.[1]

Guru Angad

He who offereth salutation and *at the same time* criticizeth *God's works*, hath made a mistake from the beginning.

Both *his salutation and criticism* are in vain ; Nanak, such a person shall not obtain a place in *God's court*.

Pauri XXI

Ever remember that Lord by worshipping whom thou shalt find happiness.

Why hast thou done such evil deeds as thou shalt suffer for ?

Do absolutely nothing evil, look well before thee ;

So throw the dice that thou mayest not lose with the Lord,

Nay, that thou mayest gain some profit.

Slok XXII

Guru Angad

When a servant while performing service is proud and quarrelsome besides,

And talketh too much, he pleaseth not his master.

If he efface himself and perform service, he shall obtain some honour.

Nanak, he who longeth for God shall meet Him, and his longing shall be acceptable.

[1] He shall not be called a lover, if he rail at God in adversity. This idea often occurs in Oriental poetry.

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Guru Angad

What a man hath in his heart cometh forth ; lip-worship is of no avail.

Man soweth poison and expecteth ambrosia ; behold that for justice !

Guru Angad

Contracting friendship with a fool would never be profitable.

He acteth according to his understanding : let any one see and inquire into this.

One thing can be put into a vessel if another be *first* removed.[1]

Commands will not succeed with God ; supplications must be addressed to Him.

By practising falsehood falsehood is obtained : Nanak, there is pleasure in praising God.

Guru Angad

Friendship for a fool and love for a great man
Are like lines drawn on water, which leave neither trace nor mark.

Guru Angad

If a man be a fool and do anything, he cannot do it well ;
Even though he do one or two things well, he will spoil the rest.

PAURI XXII

If the servant who is employed in service act according to his master's wishes,
His honour is all the more, and he receiveth double wages.
If he vie with his master, he will excite his jealousy,
Lose his large salary, and receive shoe-beating on the mouth.
Thank Him by whose gifts thou liveth
Nanak, commands will not succeed with Him ; the Master must be implored.

1 The love of God will enter man's heart if he first expel worldly love.

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Slok XXIII

Guru Angad

What sort of gift is that which we obtain by our own *asking* ?

Nanak, wonderful is the gift we obtain when the Lord is pleased.

Guru Angad

What sort of service is that in which the fear of the master departeth not ? [1]

Nanak, he is called a servant who is absorbed in the love of his master.

Pauri XXIII

Nanak, God's end is not seen, nor hath He a thither or a hither side.

He Himself createth, and He Himself again destroyeth.

Some have chains on their necks, and some ride on many horses.

It is God who causeth to act and who acteth Himself; to whom else shall we complain ?

Nanak, it is for Him who made the world to take care of it.

Slok XXIV

Guru Nanak

It is God Himself who made vessels [2] and He Himself who filleth them.

In some is contained milk ; [3] others are put over the fire.

Some sleep on mattresses, and others stand and watch over them

Nanak, God regenerateth those on whom He looketh with favour.

[1] That is, when perfect understanding does not exist between master and servant, and the service is performed without love.

[2] Here the word *bhānde* means human beings generally.

[3] That is, God's love, milk being deemed pure.

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Guru Angad

God Himself arrangeth, He Himself putteth what He hath made into its proper place ;

Having in this world created animals, He Himself beholdeth their birth and death.

Whom shall we address, O Nanak, since God doeth everything Himself ?

PAURI XXIV

The greatness of the great God cannot be expressed ;

He is the Creator, the Omnipotent, the Bounteous ; He provideth His creatures with sustenance.

Man must do the work which God destined for him from the beginning.

Nanak, except in the one God alone there is no *abiding* place.

He doeth what He pleaseth.

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THE RAHIRAS[1]

SODAR[2]

Guru Nanak, Rag Asa

What is that gate, what is that mansion where Thou, O God, sittest and watchest over all things ?

How many various and countless instruments of Thine are played ! How many Thy musicians,

How many Thy musical measures with their consorts, and how many singers sing Thee !

Wind, water, fire sing Thee ; Dharmraj singeth at Thy gate ;

The recording angels, who know how to write, and on whose record Dharmraj judgeth, sing Thee ;

Ishar, Brahma, and Devi, ever beautiful as adorned by Thee, sing Thee ;

Indar seated on his throne and the gods at Thy gate sing Thee ;

Sidhs in meditation sing Thee ; holy men in contemplation sing Thee ;

The continent, the true, and the patient sing Thee ; unyielding heroes sing Thee.

The Pandits and the supreme Rikhis, reading their Veds, sing Thee in every age.

The lovely celestial maids who beguile the heart in the upper, middle, and nether regions sing Thee.

[1] The Rahirās is a collection of hymns by Guru Nānak, Guru Amar Dās, Guru Rām Dās, and Guru Arjan. It is recited by the Sikhs as divine service at sunset.

[2] The following hymn is so called because in the original it thus begins.

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The jewels created by Thee with the sixty-eight places of *Hindu* pilgrimage sing Thee.

Mighty warriors and heroes sing Thee ; the four sources of life sing Thee.

The continents, the worlds, and the universe made and supported by Thy hands sing Thee.

O God, the saints who please Thee and who are imbued with Thy love sing Thee.

The many others who sing Thee I cannot remember ; how could Nanak recount them ?

That God is ever true, He is the true Lord, and the true Name.

He who made this world is, was, and shall be ; he shall neither be born nor die.

He who created things of different colours, descriptions, and species,

Beholdeth His handiwork which attesteth His greatness.

He will do what pleaseth Himself ; no order may be issued to Him to the contrary.

He is King, the King of kings, O Nanak ; *all* remain *subject to* His will.

GURU NANAK, RAG ASA

As men have heard so all call Thee great ;
But hath any one ever seen how great Thou art ?
Thy worth cannot be estimated or described ;
They who seek to describe it are absorbed in Thee
O my great Lord, deep and profound, brimful of excellences,
None knoweth the extent of Thine outline.
Though all meditative men were to meet and meditate upon Thee,
Though all appraisers were to meet and appraise Thee—
They who possess divine and spiritual wisdom, priests and high priests—
Yet they could not describe even a small portion of Thy greatness.
All truth, all fervour, all goodness,

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The excellences of perfect men,
Cannot be obtained in their perfection without Thee.
If Thy grace be obtained none can be excluded ;
Of what account is the helpless speaker ?
Thy storerooms are filled with Thy praises.
Who can prevail against him to whom Thou givest ?
Nanak, the True One arrangeth all.

GURU NANAK, RAG ASA

If I repeat the Name; I live ; if I forget it, I die ;
It is difficult to repeat the true Name.
If man hunger after the true Name,
His pain shall depart when he satisfieth himself with it.
Then how could I forget it, O my mother ?
True is the Lord, true is His name.
Men have grown weary of uttering
Even an iota of His greatness ; His worth they have not discovered.
If all men joined and tried to describe Him,
That would not add to or detract from His greatness.
God dieth not, neither is there any mourning for Him ;
He continueth to give us our daily bread which never faileth.
His praise is—that there neither is,
Nor was, nor shall be any one *like unto* Him.
As great as Thou art Thyself, O God, so great are Thy gifts.
Thou who madest the day madest also the night
They who forget their Spouse are evil persons :
Nanak, without His name they are naught.

GURU RAM DAS, RAG GUJARI

O servants of God and the true Guru, the true Being, offer this supplication unto Him.
We insects and worms seek thy protection, O true Guru ; mercifully enlighten us with the Name ;
My friend and divine Guru, enlighten me with God's name.

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Under the Guru's instruction, the Name is the helper of my soul; singing God's praises is my occupation.

Exceedingly fortunate are the men of God who have faith in Him and thirst for Him:

On obtaining the name of God, they are satisfied; when men meet the company of the saints, God's attributes are known.

They who obtain not the relish of God's name are unfortunate, and shall go to the god of death.

Curses on the lives, curses on the hopes of living, of those who enter not the true Guru's protection and society![1]

The saints who have obtained the society of the true Guru are those on whose foreheads it was so written from the beginning.

Blest is that true society, Nanak, by meeting which the relish of God is obtained, and the Name manifested.

Guru Arjan, Rag Gujari[2]

O my soul, why proposest thou exertion[3] when God Himself is engaged in effort for thee?

He even putteth their food before the insects which He created in rocks and stones.

[1] Also translated—They who enter not the true Guru's protection and society have lived and shall live accursed.

[2] It is said that on one occasion there was scarcity in Guru Arjan's *langar khāna*, or supply depôt for holy men and mendicants. When the Guru's servants were making excessive efforts to collect provisions, he composed the following *for the special occasion.* It should not be understood from this hymn that the Guru discountenanced labour or exertion. The Guru himself was most active in his ministrations, in his poetical work, and in his compilation in one great volume of the compositions of his predecessors and of the most famous mediaeval Indian saints. He wrete—

O man, by striving and earning enjoy happiness;
Nanak, by meditating on God, meet Him and thine anxieties shall vanish.

So also Guru Nānak—

They who eat the fruit of their labour and bestow some portion,
O Nanak, recognize the right way.

[3] Also translated—O man, why feelest thou anxiety?

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O my God, they who meet the society of the saints are saved.

Through the favour of the Guru they obtain the highest rank; though they be as dry wood, they are made green.

No one can rely on mother, father, friends, children, or wives.

God provideth every one with his daily food; why, O man, art thou afraid?

The *kulang* flieth away hundreds of miles, leaving her young behind her.

Who feedeth them? Who giveth them *morsels* to peck at? Have you not considered this?

God holdeth in the palm of His hand all treasures and the eighteen supernatural powers.

Nanak is ever a sacrifice unto Thee; O God, Thou hast no end or bounds.

SO PURUKH [1]

Guru Ram Das, Rag Asa

That Being is pure, God is the pure Being, God is altogether inaccessible and illimitable.

All meditate on Thee; all meditate on Thee; O God, Thou art the true Creator.

All creatures are Thine; Thou providest for them all.

O saints, meditate on God who causeth all misery to be forgotten.

God Himself is the Lord, God Himself is the worshipper;[2] Nanak, what a helpless creature is man!

Thou, O God, the one Supreme Being, art fully contained in every heart and pervadest everything.

Some men are givers, some beggars; all are Thy wondrous sport.

Thou Thyself art the Giver; Thou art the Enjoyer; I know none beside Thee.

[1] The following hymn is so known as these are its first words.

[2] On the principle that God is everywhere and in every creature.

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Thou art the totally infinite Supreme Being ; what attributes of Thine shall I recount ?

The slave Nanak is a sacrifice unto those who serve Thee, unto those who serve Thee.

They who meditate on Thee, who meditate on Thee, O God, abide in happiness in this age.

They who meditate on God are emancipated, are emancipated, my friend ; for them Death's noose is broken.

All fear hath departed from those who have meditated on the fearless, the fearless God.

They who have worshipped, who have worshipped my God, are absorbed in Him.

Blest, blest are they who have meditated on God ; the slave Nanak will become a sacrifice unto them.

O Infinite One, Thine infinite storehouses are filled with Thy worship, Thy worship.

O Infinite One, many are Thy saints, many are Thy saints who praise Thee.

They offer various, various worship to Thee, O God ; they practise austerities and repeat Thy name, O endless One.

Various, various *saints* of Thine read many Simritis and Shastars, perform their daily duties and the six acts *prescribed for Brahmans* ;[1]

But only they are saints, good saints, saith Nanak, who please God, the Omnipotent.

Thou art the primal Being, the illimitable Creator ; there is none so great as Thou.

Thou art the same in every age ; Thou art ever and ever the same ; Thou art the eternal Creator.

What pleaseth Thee prevaileth ; what Thou doest cometh to pass.

Thou Thyself didst fashion the whole creation, yet, being created, it shall disappear.[2]

Nanak singeth the praises of the Creator who knoweth all things.

[1] Reading the Veds, expounding them, making sacrifice, assisting others in doing the same, receiving alms and giving them to other Brāhmans.

[2] Only God Himself is permanent.

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GURU RAM DAS, RAG ASA

Thou art the true Creator, my Lord.

What pleaseth Thee shall come to pass ; what Thou givest I shall receive.

Everything is Thine : all meditate on Thee.

They to whom Thou showest kindness, obtain the jewel of Thy name.

The pious [1] have gained, and the perverse have lost it.

Thou Thyself hast separated *these* and blended *those* with Thee.

Thou art an ocean : all are contained in Thee.

There is none beside Thee.

All living creatures are Thy play.

When Thou didst desire separation, they who had met Thee were separated from Thee ; when Thou didst desire union, Thou didst blend them with Thyself.[2]

That saint whom Thou causest to know Thee shall know Thee,

And ever dwell on Thy praises.

They who have served God have found happiness,

And have become easily absorbed in His name.

Thou Thyself art the Creator ; everything that is made *is* Thine ;

There is none beside Thee ;

Thou beholdest and knowest Thy handiwork.

The slave Nanak saith, under the Guru's instruction Thou becomest manifest.

GURU NANAK, RAG ASA

Man hath obtained a dwelling in that tank [3] whose water God hath made as hot as fire.

Man's feet cannot move in the mire of worldly love ; we have seen him drowning therein.

[1] *Gurumukh*, literally—they who follow the Guru's instruction.

[2] Also translated—Those separated from the saints Thou didst separate from Thee ; those united with them Thou didst blend with Thyself.

[3] That is, the world.

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O foolish man, thou hast not thought of the one God in thy heart ;

Through forgetfulness of Him thy virtues have melted away.

I am not continent, or true, or learned ; I was born a stupid fool.

Nanak representeth, he hath sought the shelter of those who forget Thee not, *O God*.

GURU ARJAN, RAG ASA

Since thou hast now obtained a human body, *O man*,

It is time for thee to meet God ;

All else that thou doest is of no avail ;

Join the company of the saints and only repeat God's name ;

Apply thyself to preparation for crossing the terrible ocean.

Thy life is vainly passing in worldly love ;

Thou hast not repeated God's name, performed penance, austerities, or *other* religious *works* ;

Thou hast not served holy men or known God.

Nanak saith, base have been mine acts ;

Preserve mine honour who have taken shelter in Thee.

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THE SOHILA[1]

Guru Nanak, Rag Gauri Dipaki

In the house in which God's praise is sung and He is meditated on,

Sing the Sohila and remember the Creator.

Sing the Sohila of my Fearless Lord ; I am a sacrifice to that song of joy by which everlasting comfort is obtained.

Ever and ever living things are watched over ; the Giver regardeth *their wants*.

When *even* Thy gifts cannot be appraised, who can appraise the Giver ?

The year and the auspicious time *for marriage* are recorded ; *relations* meet and pour oil on me the bride.

O my friends, pray for me that I may meet my Lord.

This message is ever sent to every house : such invitations are ever issued.

Remember the Caller ; Nanak, the day is approaching.

Guru Nanak, Rag Asa

There are six schools of *philosophy*, six teachers, and six doctrines.

The Guru of gurus is but one, though He hath various forms.

O father, preserve the system

In which the Creator is praised ;[2] that will redound to thy glory.

As there is one sun and many seasons,

In which there are wisas, chasas, gharis, pahars, lunar and week days, and months ;

1 The collection of hymns called Sohila is repeated at bedtime by pious Sikhs. It consists of three hymns of Guru Nānak, one of Guru Rām Dās, and one of Guru Arjan. The word Sohila is derived from *sohan wela* meaning in the Panjābi language the time for sleep.

2 The meaning is that Guru Nānak rejects the Hindu systems.

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So, O Nanak, there is but one God, although His forms are many.

GURU NANAK, RAG DHANASARI

The sun and moon, *O Lord*, are Thy lamps; the firmament Thy salver; the orbs of the stars the pearls *enchased* in it.

The perfume of the sandal is Thine incense, the wind is Thy fan, all the forests are Thy flowers, O Lord of light.

What worship is this, O Thou Destroyer of birth? Unbeaten strains of ecstasy are the trumpets of Thy worship.

Thou hast a thousand eyes and yet not one eye; Thou hast a thousand forms and yet not one form;

Thou hast a thousand stainless feet and yet not one foot; Thou hast a thousand organs of smell and yet not one organ. I am fascinated by this play of Thine.

The light which is in everything is Thine, O Lord of light.

From its brilliancy everything is brilliant;

By the Guru's teaching the light becometh manifest.

What pleaseth Thee is the *real* worship.

O God, my mind is fascinated with Thy lotus feet as the bumble-bee with the flower: night and day I thirst for them.

Give the water of Thy favour to the sarang Nanak, so that he may dwell in Thy name.

GURU RAM DAS, RAG GAURI PURBI

The city[1] is greatly filled with lust and wrath; but these are destroyed on meeting the saints.

By predestination the Guru is found, and the soul is absorbed in the region of God's love.

Salute the saint with clasped hands—this is a greatly meritorious act.

Prostrate thyself before him—this is a greatly religious act.

The infidel knoweth not the taste of God's essence; he beareth the thorn of pride in his heart.

The more he moveth, the more it pricketh him, and the more pain he feeleth: his head shall feel death's mace.

[1] The body.

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The saints of God are absorbed in God's name, and have destroyed the pain and fear of transmigration.

They have found God the imperishable Being, and great honour is theirs in the earth's continents and the universe.

O God, we poor, and wretched, are Thine; preserve us, preserve us, Thou greatest of the great!

The Name is Nanak's support and prop; I have obtained happiness through being absorbed only in God's name.

GURU ARJAN, RAG GAURI PURBI

I pray you hear me, my friends, it is time to serve the saints.

Earn here the profit of God's name, and in the next world ye shall abide in happiness.

Human life groweth shorter every day and night;

O man, meet the Guru and arrange thine affairs.

This world is involved in wickedness and superstition; they who know God are saved.

He whom God awakeneth and causeth to drink the essence *of His word*, knoweth the story of the Ineffable.[1]

Purchase that [2] for which thou hast come into the world, and God by the Guru's favour will dwell in thy heart.

Thou shalt find a home with comfort and peace in God's own palace, and not return again to this world.

O God, Searcher of hearts, Arranger,[3] fulfil the desires of my heart.

The slave Nanak craveth the happiness of being made the dust of the saints' feet.

[1] This and the concluding portion of the preceding line are also translated—

He whom the saint who knoweth God awakeneth, shall be saved,
And shall quaff the essence of God's name: it is he who knoweth the story of the Ineffable.

[2] God's name.

[3] The gyānis often translate Bidhāta—He who gives man the fruit of his acts. The third Guru uses the expression in the same sense.

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HYMNS OF GURU NANAK

Sri Rag

The following was addressed to a man addicted to intoxicants :—

The Giver gave man a pill of the intoxicant illusion.

In his intoxication he forgot death and enjoyed pleasure for four days.

The abstainers[1] obtained truth to keep them in God's court.

Nanak, know the True One alone as true.

By serving Him man obtaineth happiness and proceedeth with honour to His court.

The true wine is that which containeth the true Name ; *it is prepared* without molasses.

I am a sacrifice unto those who hear and explain this.

Man is known as properly intoxicated when he obtaineth a place in God's court.

Bathe in the water of virtues ; apply the perfume of truth to *thy body* ;

Then shall thy face become bright, and the One Giver *bestow* hundreds of thousands of gifts *on thee*.

Inform God, with whom resteth happiness, of thine unhappiness.

Why forget Him who owneth thy soul and life ?

All clothing and food are impure without Him.

All else is false ; what pleaseth Thee, O God, is acceptable.

A Sikh called Prema asked the Guru where God resided, in what state He dwelt, and how He

[1] *Sofiān*. These must not be confounded with the Sūfis of Persia whose predilections are in the opposite direction. By abstainers are here meant the truthful.

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could be found. The following was the Guru's reply :—

The virtues of the virtuous woman are blazoned abroad ; she who is not virtuous regretteth it.

O woman, if thou desire thy Spouse, *practise truth*. He cannot be obtained by falsehood.

No boat or raft *will take thee* to the distant Beloved.

My Lord is perfect ; His throne is secure.

He whom the perfect Guru maketh holy, shall obtain the True and unrivalled One.

God's palace is beautiful ; it is *adorned* with bright gems, rubies,

Pearls, and diamonds ; *it is surrounded by* a golden fortress, and is an abode of pleasure.

How shall I scale the fortress without a ladder ? By meditating on God *through the* Guru I shall behold Him.

The Guru *giving me* God's name is my ladder, my boat, and my raft ;

The Guru is the lake, the sea, and the boat ; the Guru is the sacred stream.

If it please God, I shall go to bathe in the true tank [1] and *become* pure.

He is called the most perfect ; He reposeth on a perfect throne.

His seat is perfectly beautiful ; He fulfilleth the hopes of the hopeless.

Nanak, if man obtain the Perfect One how can his virtues decrease ?

A man can only find favour with God by devotion :—

Accursed is her life who is separated from her Spouse ; she is ruined by mammon.

Like a wall impregnated with kallar she crumbleth down day and night.

She obtaineth no rest without the Word ; without her Beloved her grief departeth not.

O woman, what are thine adornments without thy Spouse?

[1] The Guru is meant.

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Thou shalt not obtain entrance into God's court; being false thou shalt be despised.

The Lord is wise and forgetteth not: He is true and a great husbandman.

He first prepareth the ground, then soweth the seed of the true Name.

From the name of the one God the nine treasures are produced, and man obtaineth the marks[2] of His favour.

What shall be the condition of him who accepteth not the Guru's doctrine?

The blind[3] man hath forgotten the Name; the perverse is stone-blind.

His transmigration shall cease not; he shall be ruined by death and birth.

Woman may buy sandal, kungu,[4] and red lead for the partings of her hair,

Distilled aloe wood, sandal, betel, and camphor in great quantities;

Yet, if she please not her Spouse, all her preparations are vain:

All her enjoyments are vain, and all her adornments are useless.

Until she is permeated by the Word, how shall she obtain honour at God's court?

Nanak, blest is the woman who loveth her Spouse.

The Guru's idea of creation:—

From the True One proceedeth air, from air water,

And from water the three worlds; light was infused into every heart.

The Pure One becometh not impure: he who is imbued with the Word obtaineth honour.

Guru Nanak composed the following after a con-

[1] That is, man's heart.

[2] A reference to the *thappās*, or marks, put on crops before being divided among the partners of the land.

[3] That is, spiritually blind.

[4] A red composition, principally of saffron, used by women to ornament their foreheads.

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versation with Samangir, a Sanyasi, at Talwandi. The Guru maintained the excellence of his own system and the advantage of repeating God's name obtained from the Guru :—

If I turn myself into a woman, the Enjoyer will enjoy me.
Love not that which appeareth transient.
The Spouse enjoyeth on His couch the pious virtuous wife.
Having under the Guru's instruction obtained God's *name* as the water, quench the four fires.[1]
The lotus of the heart shall then bloom, and thou shalt be completely satiated with nectar.
Nanak, make the true Guru thy friend, and thou shalt obtain happiness [2] in God's court.

The following is a homily addressed to a trader called Ramu whom the Guru met at Kartarpur :—

Trade, O trader, and take care of thy merchandise.
Buy such goods as shall depart with thee.
In the next world is a wise Merchant who will be careful *in selecting* the real article.
O my brother, utter God's name with attention.
Take with thee God's praise as thy merchandise, so that, when the Merchant seeth it, He shall be satisfied.
How shall they whose wares are not genuine, be happy ?
By trading in counterfeit goods the soul and body become counterfeit.
Like a deer snared in a noose, *such a trader* shall suffer great misery and ever lament.
The counterfeit shall not be received in the great God's treasury, and they shall not behold Him.
The counterfeit have neither caste nor honour ; the counterfeit are none of them acceptable.
The counterfeit who do counterfeit work, shall lose their honour in transmigration.

[1] The four fires are—*hinsa*, cruelty ; *moh*, worldly love ; *krodh*, anger ; and *lobh*, avarice.
[2] *Sach*, literally truth, but in the compositions of the Gurus the word often means happiness.

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Nanak, instruct thy heart by the Guru's word and advice.

They who are imbued with the love of God's name have no load *of sin* and no superstition.

They in whose hearts God dwelleth are without fear, and great shall be their gain by repeating His name.

The omnipresence of God :—

He Himself is the Relisher ; He Himself is the relish ; He Himself is the Enjoyer ;

He Himself is the robe ; He Himself the couch and the Spouse—

My Lord, who is dyed with love, pervadeth everything—

He Himself is the fisherman and the fish ; He Himself is the water and the net.

He Himself is the lead of the net ; He Himself is the bait within it.

O my friends, my Darling is in every way playful.

He ever enjoyeth the virtuous wife ; see what a state is mine ! [1]

Nanak representeth, Thou art the lake, and Thou art the swan ;

Thou art the lotus and the water lily, Thou art pleased on beholding them.[2]

The following was a remonstrance to a Mulla and a Qazi who had entered on a discussion with the Guru :—

He is the Lord who hath caused *the garden* of the world to flourish [3] and grow green,

And who restraineth sea and land ; hail to the Creator !

Thou must die, O Mulla, thou must die.

By all means fear the Creator.

[1] Who, not being virtuous, am divorced from God.

[2] The lotus opens its leaves by day and the water-lily by night. God is the sun and moon which behold them by day and night alternately.

[3] *Maula*, a name of God in Arabic. The Hindi verb *maulna* means to bloom or blossom. There is in the original a pun on the word.

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Thou art a Mulla or a Qazi only when thou *really* knowest God's name.

Even if thou be very learned *thou must depart*; none may remain when his measure *of life* is full.

He is a Qazi who hath renounced pride, and made the name of God alone his support.

He is, was, and shall be: He was not born, neither shall He die; True is the Creator.[1]

Thou prayest five times a day, and readest thy Quran and holy books.

Nanak saith, when the grave calleth, man shall cease to drink and eat.

Ashtapadi

The following was composed in a devotional paroxysm. Some suppose that it was uttered at Makka in reply to Qazis who had asked the Guru to tell them of the God he adored :—

Persuade thy heart to sing *God's name* with every breath thou drawest.[2]

How great is He to whom one playeth and singeth, and where *doth He dwell*?

All Thy eulogists continue to praise Thee with affection.

Father, God is inaccessible and endless.

Pure is the Name; pure is the place of the true Cherisher.

How great Thy sovereignty is cannot be known; no one knoweth how to describe it.

If a hundred poets were to be found, they could not describe a particle of it, though they sang their utmost.[3]

Nobody hath found Thy worth; every one as he hath heard describeth Thy glory.

Priests, prophets, saints, faithful men, martyrs,

Shaikhs, Strivers, Qazis, Mullas, Darweshes who have arrived *at God's* gate,

[1] True here apparently means abiding, eternal.
[2] Also translated—As far as it can fix its attention.
[3] Literally—even though they cried over it.

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Obtain further blessings if they continue to recite God's praises.

He consulteth no one when He createth ; He consulteth no one when He destroyeth ; He consulteth no one when He giveth or taketh.

He knoweth His own might ; He acteth and causeth others to act.

He beholdeth all men with favour, and bestoweth on those who please Him.

Neither His place nor His name is known, nor how great His name is among other names.

How great is that place where my Sovereign dwelleth !

None can reach it ; of whom shall I inquire *the way* ?

High or low caste influenceth *not God* when He maketh any one great.

Greatness is in the hands of the Great One ; He giveth to whom He pleaseth.

He regenerateth man by His order without any delay.

Everybody crieth 'Give me much, much', in the hope of getting it.

How great shall the Giver be called who giveth countless gifts !

Nanak *saith, O God*, Thy storehouses *are full* in every age, and never is there a deficiency.

It is said that a Qazi and a pandit asked the Guru how man could find God and be blended with Him. The following was the reply :—

All are wives of the Spouse and adorn themselves *for Him.*

In trumpery red dresses have they come for His inspection.[1]

Love is not obtained by hypocrisy ; counterfeit gilding degradeth.

In this way God the Spouse shall enjoy the wife.

The good wife is pleasing to Thee, O Lord ; of Thy favour Thou decoratest her.

[1] Literally—to be counted by Him.

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She is decorated with the Guru's word ; her body and soul are with her Beloved.

With hands clasped she standeth waiting on Him, and offereth Him true supplication.

She is imbued with the love of her Darling ; she dwelleth in fear of the True One ; and, when dyed *with His love*, her colour is the true one.

She is called the handmaiden of the Beloved, and answereth to the name of Lali.[1]

Her true affection is not sundered ; the True One blendeth her with Himself.

Her soul is imbued and saturated with the Word ; I am ever a sacrifice unto her.

She who is absorbed in the True Guru, shall not sit down a widow.

Her Beloved is an abode of pleasure ever young and true ; He neither dieth nor is born.

He ever enjoyeth His virtuous wife, and casteth true glances on her as she obeyeth Him.

She maketh truth the parting of her hair, and love her dress and ornaments.

She maketh the indwelling[2] of God her sandal, and the tenth gate her chamber.

She lighteth the lamp of the Word, and weareth God's name as her necklet.

She *weareth* on her forehead the jewel of love, and she is beautiful among women.

Her beauty and wisdom are charming, and true is her infinite love.

She knoweth no man but her Beloved ; it is only for the True Guru *she feeleth* love and affection.

But thou who art reckless on a dark night,[3] how shalt thou pass it without the Beloved ?

Thy bosom shall burn, thy body shall burn, and thy mind shall burn, O woman.

[1] The jewel or precious one.
[2] *Chit wasāia* ; also translated---mental restraint.
[3] In spiritual ignorance.

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When woman enjoyeth not her Husband, her youth passeth in vain.

Her Husband is on the couch; his wife sleepeth and knoweth not *His presence.*

While I sleep, the Beloved awaketh; whom shall I go to consult?[1]

Nanak, the true Guru, having taught me love, hath caused me to meet God, and I abide in His fear.

The mind is impure until it receives instruction from a true religious teacher:—

When the mind is impure the body is impure, and the tongue impure.

The mouth is impure by uttering impurity; how shall it be made pure?

The heart cannot be cleansed without the Word; from the True One truth is obtained.

O girl, what happiness is there without virtue?

Brahmans read books aloud, but understand not their meaning.

They give instruction to others as a business matter.

They wander about the world preaching falsehood; while they who abide by the Word are the best.

How many pandits and astrologers study the Veds!

They glorify battles and enmities;[2] but from quarrels *resulteth* transmigration.

However much they tell and preach what they have heard, man shall not be freed from his sins without the Guru.

All call themselves virtuous, but I possess no virtue.

Beautiful is the woman who hath God for her Spouse; that God pleaseth me.

Nanak, she who is united *with God* by the Word shall not be separated *from Him.*

The following was addressed to Hindu devotees whom the Guru met in his wanderings in the Himalayas:—

[1] That is, there is no remedy for my negligence now.

[2] The epic poems Ramāyan and Mahābhārat.

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Though man perform lip-devotion, penance, and austerities, dwell at places of pilgrimage,

Bestow alms and perform acts of devotion, what are these without the True One ?

As he soweth so shall he reap ; human life is lost without virtue.

O silly one, happiness is obtained by being a slave to virtue.

She who under the Guru's instruction abandoneth evil, shall be absorbed in the Perfect One.

The following is a brief lecture against hypocrisy, with a few precepts to obtain future happiness :—

God carefully draweth the touchstone over men in order to assay them.

The counterfeit shall not be accepted ; the genuine shall be put into His treasury.

Dispel hopes and fears, so shall thy filth be washed away.

Everybody asketh for happiness ; nobody asketh for misery.

Great misery attendeth on happiness, but the perverse understand it not.

They who consider happiness and misery the same, and *know* the secret of the Word shall be happy.

Man may escape from the dangers of this world by accepting the Guru and hearkening to his instructions:—

The fearful ocean *of the world* is dangerous and formidable ; it hath no shore or limit,

No boat, no raft, no pole, and no boatman ;

But the true Guru hath a vessel for the terrible *ocean*, and ferrieth over him on whom he looketh with favour.

Love for God is inculcated by familiar Indian examples :—

O man, entertain such love for God as the lotus hath for the water.

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Such love *doth it bear it*, that it bloometh even when dashed down by the waves.

The creatures which God created in water die without it, and *therefore love it.*

O man, how shalt thou be delivered without love ?

God pervadeth the hearts of the pious, and bestoweth on them a store of devotion.

O man, entertain such love for God as the fish for the water.

The more it hath, the happier it becometh, and the greater its peace of mind and body.

Without water it could not live for a moment ; God alone knoweth the sufferings of its heart.

O man, entertain such love for God as the chatrik for rain :

Though the tanks be full and the earth drenched, it will not drink from either.

If so fated, it shall obtain *the rain-drops, otherwise* it is fated to die.

O man, entertain such love for God as water for milk.

The water alone is consumed in boiling and alloweth not the milk to be consumed.

God uniteth the separated, and conferreth true greatness.

O man, entertain such love for God as the chakwi[1] for the sun.

She sleepeth not for a moment, for she knoweth that her mate is absent from her.

The perverse see not ; to the pious God is ever present.

The perverse make calculations, but it is only what the Creator doeth that cometh to pass.

His worth cannot be ascertained, even though all men desire it ;

But it can be ascertained under the Guru's instruction ; by meeting the True One happiness is obtained.

[1] The ruddy sheldrake, called by Anglo-Indians the Brāhmani duck. Should the male and female birds be separated at night, for instance at different sides of a river, they are believed to call to each other until they behold the morning sun when they renew their conjugal acquaintance.

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If the True Guru be met, true love shall not sunder,
And the wealth of divine knowledge of the three worlds shall be obtained.
If any one acquire virtue, he will not forget the Pure Name.
The birds which peck on sea and land have played and gone away.
Man must depart in a ghari or two; his enjoyment is only for to-day or to-morrow.
He whom Thou blendest with Thyself shall be blended with Thee, and shall take his place in the true arena.
Without the Guru love is not produced, and the filth of pride departeth not.
He who recognizeth God in himself, and knoweth the secret of the Word, shall be satisfied:
But when man recognizeth himself through the Guru's instruction, what more remaineth for him to do?
Why speak of meeting God? Man hath met Him *already*,[1] *but it is only* on receiving the Word he is satisfied.
The perverse obtain not understanding; separated *from God* they suffer punishment.
For Nanak there is but the gate of the one God; there is no other refuge.

It is said the following was addressed by the Guru, during his pilgrimage to the east, to a Raja called Harbans:—

Man is led astray by the reading of words; ritualists are very proud.
What availeth it to bathe at a place of pilgrimage, if the filth of pride be in the heart?
Who but the Guru can explain that the King and Emperor dwelleth in the heart?
All men err; it is only the great Creator who erreth not.
He who admonisheth his heart under the Guru's instruction shall love the Lord.

[1] Because the soul has emanated from God.

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Nanak, he whom the incomparable Word hath caused to meet God, shall not forget the True One.

God cannot be deceived and His merits cannot be described :—

By taking the protection of the Guru man shall be saved ; counterfeit is the capital of the perverse.

The eight metals of the King are coined agreeably to His orders.[1]

The Assayer Himself assayeth the coins, and putteth the genuine into His treasury.

Thy merits, O Lord, cannot be ascertained ; I have seen and tested everything.

Thy merits cannot be expressed by words ; if man remain true, he shall obtain honour.

Under the Guru's instruction Thou, O Lord, art praised ; otherwise Thy worth cannot be described.

The Guru prefers the repetition of God's name to all other forms of devotion :—

My heart is penetrated by God's name ; what else shall I reflect upon ?

Happiness cometh to him who meditateth on the Word ; perfect happiness to him who is imbued with God.

Preserve me as it pleaseth Thee, O God ; Thy name is my support.

O man, just is the will of the Master.

Love Him who made and adorned thy body and mind.

Were my body to be cut into pieces and burnt in the fire ;

Were I to turn my body and soul into firewood, and burn them night and day ;

Were I to perform hundreds of thousands and millions of religious ceremonies, all would not be equal to God's name.

[1] Man is composed, according to Indian ideas, of hair, blood, nerves, skin, bone, seed, flesh, and fat. These correspond to the eight simple or compound metals differently stated by Indian historians. Bhāi Gur Dās understands the eight metals to be the four castes of Hindus and the four great sects of Muhammadans.

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Were a saw to be applied to my head and my body to be cut in twain ; [1]

Were my body to be frozen in the Himalayas, even then my mind would not be free from disease—

It would all not be equal to God's name—I have seen and examined everything—

Were I to make offerings of millions of gold, many excellent horses and excellent elephants ;

Were I to make large presents of lands and cows, even then pride would remain in my heart.

The Guru hath given me the true gift that my mind is penetrated by God's name.

How many opinions, and how many interpretations of the Veds through obstinacy !

How many entanglements there are for the soul ! the gate of deliverance is *only obtained* through the Guru's instruction.

Everything is inferior to truth ; the practice of truth is superior *to all else.*

Call every one exalted ; let no one appear to thee low.

The one God fashioned the vessels, and it is His light *that filleth* the three worlds.

By His favour man obtaineth the truth ; what He granteth in the beginning none can efface.

The holy meet the holy ; by love for the Guru man obtaineth consolation.

He who is absorbed in the True Guru pondereth on the Word of the Ineffable.

He who drinketh the nectar of the Name shall be satisfied, and go to God's court with a dress of honour.

The strain of ecstasy [2] resoundeth night and day in the hearts of those who bear great love to the Word.

[1] Saws were kept at Banāras and Priyāg for the immolation of Hindu devotees. The operator applied the saw first to the head and cut through the body to the middle thus dividing it into halves. Devotees believed that all their sins should thus be forgiven, and they should immediately enter a state of bliss.

[2] *Kinguri* is a musical instrument, originally composed of two gourds or calabashes connected by a frame on which there were four strings. It is now generally made of one calabash, a frame and one

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Few there are who obtain understanding by admonishing their hearts through their guru.

Nanak, they who forget not the Name, and who act according to the Word shall be delivered.

The following principally inculcates the inutility of worldly possessions and the superiority of devotion :—

We see mansions painted and whitewashed with ornamented doors.

They were constructed to give pleasure to the heart, and through love and regard for worldly things, *but they shall fall to ruin.*

So the body which is empty within and possesseth no love, shall fall and become a heap of dust.

O my brethren, your bodies and wealth shall not accompany you.

God's name is the pure wealth ; God giveth it through the Guru.

If the Giver give the true wealth of God's name,

The great Creator shall become man's friend, and no inquiry shall be made of him in the next world.

If God deliver man, he shall be delivered ; God alone is the Pardoner.

The perverse man deemeth that daughters, sons, and relations are his.

He is pleased on beholding woman, but, as *she bringeth* joy, so she bringeth sorrow.

Holy men are imbued with the Word, and day and night enjoy divine happiness.

The mind of the wavering infidel wandereth in quest of transitory wealth.

Men ruin themselves by their search abroad while the Real Thing is in their homes.

The pious obtain It, the perverse miss It through pride.

O vicious infidel, know thine own origin.

string. The Jogis apply the word to the music heard in the brain by the practice of Jog.

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Thy body made from blood and semen shall be brought to the fire *at last.*

The body is in the power of the breath according to the true mark on the forehead.

Men pray for a long life ; no one desireth to die.

He is said to lead a happy life in whose heart God dwelleth through the Guru's instruction.

Of what account are they who are without the Name, and who therefore obtain not a sight of the great God ?

As a man goeth astray at night in his sleep,

So doth he in whose heart there is pride and worldly love, and who is in the power of mammon.

To him who reflecteth under the Guru's instruction the world appeareth a dream.

As thirst is quenched when one findeth water ; as the child *is sustained* by its mother's milk ;

As the lotus cannot exist without water, and the fish would die without it,

So, Nanak, may I obtain divine happiness through the Guru's instruction and live singing God's praises !

Without the spiritual condition which is obtained by a repetition of the Name there is no salvation :—

I have become alarmed on seeing a terrible mountain in my Father's house.[1]

Steep is the mountain and difficult to ascend ; there is no ladder which will reach it ;

But under the Guru's instruction I have found the secret ;[2] the Guru hath caused me to meet *God* and I am saved.

O my brethren, the ocean of the world is difficult and formidable.

If I have a satisfactory interview with the perfect true Guru, he will deliver me *by granting me* God's name.

If I say I am perishable, *it will not avail me* ; but if I *really* know that I am perishable, *it will.*

Everything that came into this world shall depart ; the Creator alone is immortal.

[1] Seeing the difficulties of this world.
[2] That there is no mountain.

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Be sure to praise the True One and love His abode.

Beautiful houses and palaces and thousands of strongholds,

Elephants, horses with their housings, and hundreds of thousands, yea, countless armed men

Will not depart with any one : *Their masters* pine away and die without gaining any advantage from them.

Thou mayest amass gold and silver, but wealth is an entangling net.

Man's authority may be proclaimed throughout the whole world, but without the Name death standeth over his head.

When the body falleth, the soul fleeth away ; what shall be the condition of the evil doers ?

The husband is delighted on beholding his sons and his wife on her couch ;

He applieth distilled aloe wood and sandal ; he weareth *fine* clothes and decorateth himself ;

Yet shall he leave his family and depart ; dust shall return to dust.

He may be styled a chief, an emperor, a king, a governor, or a lord ;

He may be called the headman of a town or a governor ; he may burn with pride ;

Yet by perversely forgetting the Name he shall be as a reed burnt in the fire.

Having come into the world, he shall depart however proud he be.

The whole world is a chamber of lampblack ; the body and soul which enter it shall be tarnished.[1]

They who are preserved by the Guru are pure ; the fire of their desires is extinguished by the Word.

Nanak, man obtaineth deliverance by the true name of the King of kings.

May I not forget God's name ! may I purchase it as a jewel !

The perverse man perisheth in the terrible ocean *of the*

[1] Literally—shall become ashes.

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world; the holy man crosseth it, unfathomable *though it be.*

GHAR III[1]

Definitions :—

How is Sat Sangat, the *Society of the holy*, known ?
The name of the one God is mentioned there.
How are Duhagins—*women separated from their husbands* —known ?
They are those who forgetful of their Spouse wander unhonoured.
They who are pleased with God's will,
Remove superstition from their minds.
Nanak, the true Guru, is known by his association with every one.

SRI RAG KI WAR

Some virtues which contribute to perfection :—

Faith and resignation are the characteristics of the holy; patience is the viaticum of angels.
The perfect shall obtain a sight of God; the fool shall find no place with Him.

Caste is vain and contributes not to goodness or holiness :—

Castes are folly, names are folly :
All creatures have one shelter, *that of God.*
If a man call himself good,
The truth shall be known, O Nanak, when his account is accepted.

Man, no matter what his caste or social position may be, is exalted by devotion :—

What difference is there between a swan and a crane, if God look kindly *on the latter* ?
Nanak, if it please Him, He can change a raven into a swan.

[1] This is understood to mark time—three beats to a bar.

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MAJH KI WAR

God as the Guru :—

The Guru is the Giver, the Guru is the house of snow,[1] the Guru is the lamp of the three worlds.

Nanak, the Guru possesseth the immortal wealth ; by putting faith in Him happiness is obtained.

The ten stages of man :—

In man's first stage he loveth the milk of his mother's breast ;

In his second he recognizeth his father and mother ;

In his third his brother, his brother's wife, and his own sister ;

In the fourth a love of play ariseth in him ;

In the fifth he runneth after food and drink ;

In the sixth he inquireth not *a woman's* caste in his lust ;

In the seventh he collecteth things for a house to live in ;

In the eighth his body is wasted by wrath ;

In the ninth he groweth grey and his breathing is difficult ;

In the tenth he is burnt and becometh ashes.

His companions accompany him *to his pyre* with loud lamentations.

The soul flieth away, showing the road *of departure* to others.

He came, he died, and departed—*leaving only* a name.

After his death *his relations offer food* on leaves, and call the crows.[2]

Nanak, the perverse love mental darkness.

Without a guru the world is lost.

Other divisions of human life :—

At ten a child, at twenty a rake, at thirty man calleth himself handsome ;

[1] That is, he cools the fire of desires. Some suppose that *hiwai ghar* is for the Sanskrit *himkar*, the moon.

[2] Portions (*bali*) of such offerings are set aside for cows, portions for dogs, and portions for crows.

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At forty he is in his prime, at fifty his feet halt, at sixty old age cometh on ;

At seventy he loseth his intellect, at eighty he cannot perform his duties ;

At ninety he reclineth on his couch, and feeleth no strength whatever in himself.

I, Nanak, have sought and searched, and seen that the world is a mansion of smoke.

The following is said to have been addressed to a holy man called Thakur Das at Priyag :—

Were I to dwell in the cavern of a golden mountain or in a pit of water ;

Were I to stand on my head on earth or in the heavens ;

Were I to cover all my body with clothes,[1] and did I nothing but bathe ;

Were I to shout aloud the white, the red, the yellow, and the black Veds ;[2]

Were I to remain dirty and filthy,[3] all this would be foolish and sinful.

Nanak, since I have pondered on the Word, I am not, I was not, and I shall not be.[4]

Guru Nanak declares the folly of external purifications :—

Man washeth his clothes and his body, and mortifieth himself.

Knowing not of the filth attaching to his heart, he rubbeth and cleanseth himself externally.

Being blind he is led astray, and falleth into Death's noose.

He deemeth the property of others as his own, and suffereth for his pride.

Nanak, when pride is dispelled under the Guru's instructions, man meditateth on God's name,

Repeateth the Name, adoreth the Name, and through the Name is absorbed in happiness.

[1] This is done by a sect called the Kāprias, who cover even their faces.

[2] As the Brāhmans do.

[3] The reference is to the Jains.

[4] That is, I am totally absorbed in God.

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Some important subjects are briefly treated as follows :—

God hath caused the union of body and soul ;
He who created them can separate them.
A fool while enjoying pleasure hath all pain :
Disease proceedeth from sinful pleasure.
From worldly rejoicing proceedeth mourning, separation from God, birth, and death.
The fool while boasting becometh involved in disputes :
The decision resteth with the True Guru ; He putteth an end to disputes.
That which the Creator doeth cometh to pass ; what man hath set in motion must stop.

The following was addressed by the Guru to a Qazi at Sultanpur :—

Thou utterest falsehood, eatest carrion,[1]
Yet thou goest to admonish others.
Cheated thyself thou now cheatest thy companions.
Nanak *saith*, that is the sort of guide thou appearest !

As a Qazi beheaded a goat, some drops of blood fell on his garments, which he at once wiped off. He said that he could not join in prayer until the pollution had been removed. The following was uttered by the Guru on the occasion :—

If clothes become defiled by blood falling on them,
How can the hearts of those who drink human blood[2] be pure ?
Nanak, utter God's name with a pure heart *regardless of thy dress*.
All else is but worldly ostentation ; thou, *O Qazi*, practisest falsehood.

The Qazi asked Guru Nanak who he was. The latter replied as follows :—

Since I am nobody, what shall I say : since I am nothing, what can I be ?

1 Food obtained by peculation and bribery.
2 That is, who practise extortion or tyranny.

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As God made me, I act ; as He told me, I speak ; I am thoroughly defiled *with sin, and desire* to wash it away.

Though I know nothing myself, yet I teach others ; such a guide am I.

Nanak, he who being blind showeth the road to others and misleadeth all his companions,

Shall be shoe-beaten in the next world, and it will be seen what sort of guide he was.

Everything shall vanish except God :—

Of kings, subjects, and rulers none shall remain :

Shops, cities, bazars shall be destroyed by God's order.

Solid and beautiful mansions a fool deemeth his own ;

Storehouses filled with wealth in a moment become empty.

Steeds, chariots, camels, elephants and their housings,

Gardens, properties, houses, and homes,

Tents, comfortable beds, and ornamental pavilions—where shall they be recognized ?

The following was delivered to Sikhs who asked the Guru what pleasure God's praises afforded him :—

Were rivers to become kine, and springs to become milk and clarified butter ;

Were the whole earth to become sugar so that the heart might ever rejoice ;

Were the mountains to become gold and silver, and be studded with diamonds and rubies ;

I would even then magnify Thee, and the desire to do so would not cease as I spoke.

Were the eighteen loads of *vegetables of the earth*[1] to become fruit, and grass to become rice ;

Could I arrest the moon and sun in their courses, and were my seat to become immovable,

[1] This is the sum total of the earth's flora according to ancient Sanskrit writers. The idea was that if a leaf were taken off every tree and plant, there would be formed eighteen loads, each of which an ordinary strong man could lift.

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I would even then magnify Thee, and the desire to do so would not cease as I spoke.

Could I inflict pain by means of the two sinful beings Rahu *and Ketu* ;[1]

Could I obtain authority over bloodthirsty kings and my glory thus shine forth,

I would even then magnify Thee, and the desire to do so would not cease as I spoke.

Were fire and frost to become my raiment, and the wind my food ;

Were all the fascinating women of heaven to become my wives—all perishable[2]—

I would even then magnify Thee, and the desire to do so would not cease as I spoke.

Caste becomes deadly if exclusive reliance be placed on it for salvation :—

What power hath caste ? It is the reality that is tested.

Poison may be held in the hand, but man dieth if he eat it.

The sovereignty of the True One is known in every age.

He who obeyeth God's order shall become a noble in His court.

The following allegory of mounted cavalry refers to the different stages of asceticism :—

The Master sent obedience to His orders as a steed *into the world* ;

Reflection on the instruction which *the Guru* imparteth is its kettle-drums.

Some have mounted their steeds, others have them ready caparisoned ;

[1] Owing to the exigencies of prosody, only Rāhu is mentioned in the original text. Rāhu and Ketu are two demons, who, according to Indian astrologers, inflict pain on mortals as they do on the sun and moon on occasions of eclipse.

[2] Some understood *jāu* to be the Sanskrit *jāyā*, wife. The gyānis translate—All the fascinating women of heaven may go, as far as I am concerned.

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Some have loaded their baggage *for the march*, and others have set out.

In the following allegory the mill is the world, the corn is the soul, the husk the body, refuge in God the axle :—

When *the field* is ripe, it is cut ; only the chaff and the hedge remain.

The corn is threshed with the husk, and the chaff is winnowed away.

Men then put together the two mill-stones and sit down to grind corn.

That which attacheth to the axle escapeth. Nanak hath seen a wonderful thing.[1]

Good men, like sugar-cane, are subject to torture:—

See how sugar-cane is cut down and made into sheaves after the stalks are cleaned.

The labourers put it into a press and squeeze it.

Having expressed the juice, they put it into a pan, and it groaneth as it burneth.

The residue is collected and put into the fire *beneath the pan*.

Nanak, sweet things are thus ill-treated ; come and see, O people.

It is useless to endeavour to instruct a fool :—

What can deep water do to a fish ? What can the sky do to a bird ?

What can cold do to a stone ? What can married life do to a eunuch ?

Even though thou apply sandal to a dog, he will still preserve his canine nature :

Even though thou instruct a deaf man, and read for him the Simritis ;

Even though thou place a light before a blind man, and burn fifty lamps for him, *all would be of no avail.*

[1] That the corn attached to the axle is not ground, that is, the soul which is attached to God is not tortured by Death.

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Even though thou put gold before a herd of cattle, they would still pick out the grass to eat.

If a flux be put into iron it will melt, but not become cotton.[1]

Nanak, the peculiarity of a fool is that what is said to him is ever lost.

When his Sikhs inquired how an alliance could be formed with God the Guru composed the following :—

When bronze, gold, and iron break,

The blacksmith weldeth them by means of fire.

When a husband falleth out with his spouse,

A reconciliation is effected in this world through children.

When the king asketh and *his subjects* give, a bond is established between them.

When a hungry man eateth, he establisheth an alliance *with the world*.

Drought formeth an alliance with rivers when they are flooded with rain.

There is an affinity between love and sweet words.

If any one speak the truth, he formeth a bond with knowledge.

By goodness and truth the dead establish a bond with the *living*.

Such are the affinities that are established in the world.

The only way to establish friendship with a fool is to smite him on the mouth.[2]

By praising God man establisheth an alliance with God's court.

Nanak saith this deliberately.

The following seven sloks form part of the Guru's instruction to Shaikh Brahm, or Farid the second, of Pak Pattan :—

The priests, the shaikhs, and the potentates *of the world* are all beneath the earth.

[1] Its nature will not be altered.

[2] *Munh mar*. Also translated—to remain silent.

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Emperors pass away, but God ever flourisheth.
There is only Thou, there is only Thou, O God!

Neither demigods, nor demons, nor men,
Nor Sidhs, nor Strivers, nor this earth *shall abide.*
There is One; is there any other?
There is only Thou, there is only Thou, O God!

Neither the just nor the generous,
Nor the seven regions beneath the earth *shall remain.*
There is One: is there any other?
There is only Thou, there is only Thou, O God!

Not the regions of the sun and the moon,
Nor the seven continents, nor the seven seas,
Nor corn, nor wind shall abide.
There is only Thou, there is only Thou, O God!

Our maintenance is in nobody's power *but God's*:
To *all* of us but one hope abideth—
There is one: is there any other?
There is only Thou, there is only Thou, O God!

Birds have no money in their possession:
They only depend on trees and water.
God is their Giver.
There is only Thou, there is only Thou, O God!

Nanak, no one can erase
What is written on the forehead.
God it is who giveth man power and again taketh it away.
There is only Thou, there is only Thou, O God!

Guru Nanak thus discoursed to Prem Chand of Sarhind on the best way of occupying time:—

They who in the early morning praise God and meditate on Him with single heart,
Are perfect kings, and die fighting when occasion ariseth.[1]
In the second watch there are many ways in which the attention of the mind is distracted.

[1] This is understood to mean that they fight to the death with their deadly sins.

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Many persons fall into the fathomless water, and cannot emerge however much they struggle.

In the third watch when hunger and thirst are both barking, food is put into the mouth.

What is eaten becometh filth, yet man again desireth food.

In the fourth watch drowsiness cometh, man closeth his eyes and goeth into dreamland.[1]

Again rising *in the morning* he engageth in turmoil, and yet maketh preparations to live a hundred years.

If man feel love for God every moment during the eight watches of the day,

O Nanak, God will dwell in his heart and true shall be his ablution.

Man's continual thought should be devotion to his Maker :—

When Thou art near, what more do I desire ? I speak verily.

He who is deceived by false worldly occupations reacheth not God's palace :

His heart is hard and he loseth his service.

The house which containeth not the True One, should be destroyed and rebuilt.

When its owner is weighed, how shall he be found of full weight ?

If he lose his pride, no one will say he is of short weight.

The genuine shall be assayed, and selected at the gate of the All-seeing.

The true goods are only in one shop ; they are obtained from the perfect Guru.

The advantages conferred on men by the True One :—

Without the True One all are false and practise falsehood.

Without the True One the false shall be bound and led away ;

1 *Pawār* properly means trance, or suspended animation.

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Without the True One the body is dust and shall be rolled in the dust ;

Without the True One dress and food are all hunger ;

Without the True One the false shall not attain God's court.

The false attached to avarice miss God's palace.

The whole world is deceived, and cometh and goeth in deception.

In the heart is the fire of greed which is quenched by the Guru's instruction.

The advantages of the Guru, who is likened to a life-giving tree :—

Nanak, the Guru is the tree of contentment, whose blossom is religion and whose fruit is divine knowledge.

It aboundeth in succulence and is ever green ; it ripeneth by good works and meditation.

Honour is obtained by partaking of its relish ; it is the greatest of gifts.

There is a tree of gold ; its leaves are corals ; its blossoms, jewels and rubies.

It beareth gems for fruit, and the heart of him who eateth it rejoiceth.

Nanak, it is obtained by him on whose forehead such destiny hath been recorded.

The sixty-eight places of pilgrimage are at the Guru's feet, and ever specially worship them.

Cruelty, worldly love, avarice, and wrath are four streams of fire :

They who fall into them are burnt, O Nanak, but deliverance is obtained by cleaving to good works.

The evil of forgetting God :—

In the heart and mouth of the perverse who never remember Thee,

Abide *the bitterness of* the gourd, the colocynth, and the nim, and the poison of the akk[1] and dhatura.

[1] *Calotropis procera.*

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Nanak, to whom shall I tell it? *Whoso forget Thee* wander bereft of Thy favour, O God.

The unequal conditions of men :—

The bird, man, by his ideas and his acts sometimes flieth high and sometimes low,[1]

He sometimes percheth on a sandal-tree, sometimes on the branch of the akk-shrub, and sometimes again he loveth high flight.

Nanak saith, it is the custom of the Lord to lead all beings by His order.

Women's duty :—

If women adorn themselves with love and affection for their Spouse,

They shall not be restrained from their devotion to Him day or night.

They shall abide in His chambers, and the Word shall regenerate them ;

They shall humbly supplicate the True One ;

And they shall appear beautiful near their Spouse, walking according to His order.

They shall make hearty supplication to the Beloved.

Accursed the homes, wretched the lives of those who possess not the Word.

They whose hopes are fulfilled by the Word quaff nectar.

The Guru was requested to state the extent of his love of devotion :—

The desert is not satisfied with rain, and the hunger of fire is not appeased ;

Kings are not satisfied with dominion ; who hath ever filled the ocean ?

How much hath Nanak inquired after the True Name *and not been satisfied* !

Bhai Rama of Sultanpur inquired how God was known. The Guru replied :—

He to whom God giveth understanding understandeth ;

1 Literally—is sometimes exalted and sometimes debased.

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He to whom He giveth knowledge knoweth everything.
Man merely worrieth himself when he preacheth for the sake of mammon.
The Commander, who created all things,
Himself possesseth all knowledge.
He Himself, Nanak, spoke the Word—
Doubt shall depart from him to whom He gave it.

The Guru's reward for singing God's praises :—

Me, a minstrel out of work, God applieth to His work ;
He ordered me in the beginning to sing His praises night and day.
The Master summoned the minstrel to His true court,
And put on him a robe of true praise and eulogy :
He then obtained the ambrosial food of the true Name.
They who have eaten under the Guru's instruction are satisfied, and have obtained comfort.
The minstrel uttereth praise and singeth the Word.
Nanak, he who *uttereth* true praise obtaineth the Perfect One.

RAG GAURI

The advantages resulting from the fear of God :—

The fear of God is very great and very heavy.
Man's wisdom is of little account, and so is his chatter.
Walk with the load *of fear* on thy head ;
Meditate on the Guru who is kind and merciful.
No one shall be saved without the fear of God :
His fear hath adorned man's love.
The fire of the fear of transmigration is burned away by the fear of God.
By fear the Word is fashioned and decorated.
What is fashioned without fear is altogether worthless :
Useless is the mould and useless the stroke thereon.
In the minds of many there is a desire *to fashion the Word without fear* ;
But even though they perform a thousand artifices they shall not succeed.
Nanak, the speech of the perverse is nonsense ;
What they write is worthless absurdity.

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The following was addressed by the Guru to one who had remonstrated with him for having left his relations to lead a wandering life :—

Make wisdom thy mother, contentment thy father,
Truth thy brother—this is best.
People talk, but talking is of no avail.
The measure of Thy might, O God, cannot be obtained.
Modesty and attention are my two parents-in-law ;
Good works I have accepted as my spouse ;
Union *with saints* hath been my auspicious time *for marriage*, and separation *from the* world my wedding.
Saith Nanak, from such a union hath sprung truth as my offspring.

The composition of man's body and the inutility of pilgrimages ; the body dies, but not the soul :—

The body is a mixture of wind, water, and fire ;
Within it is the changeful play of the intellect.
The body hath nine gates and a tenth door ;
O wise man, understand and reflect on this.
God speaketh, preacheth, and listeneth ;
He who reflecteth on himself is a wise man.
The body is earth, the wind speaketh therein.
Consider, O wise man, what it is that dieth—
It is the quarrelsome and proud understanding.
The conscious soul dieth not.
The precious jewel, for which men go on pilgrimages,
Dwelleth within the heart.
Pandits read and argue,
But know not that which is within themselves.
When my spiritual ignorance dieth, I die not myself.
He who is everywhere contained dieth not.
Saith Nanak, when the Guru showed me God,
No one seemed to me to die or to be born.

One Sant Das propounded six questions to Guru Nanak :—

Is it known whence man hath come,
Whence he hath sprung, in what he shall be absorbed,

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How he is bound, how he obtaineth emancipation,
And how he shall be easily absorbed in the Imperishable ?

The Guru replied :—

The Name is nectar in the heart as well as in the mouth :
Through it man is freed from worldly desires.

Man cometh in the course of nature and goeth in the course of nature.

Man is born according to *the desires* of his heart, and he is absorbed in the same way.

The pious man is emancipated and falleth into no entanglements :

He is delivered by meditation on the Word and by God's name.

Many birds roost by night on a tree—

Some happy, *others* unhappy—they whose minds have worldly love perish.

When night hath passed away, they gaze upon the sky :[1]

They fly in every direction according to the destiny recorded for them.

They who are associated with the Name *deem the world* like a meeting-place of cowherds :

The poisonous vessels of lust and wrath have burst for them.

To those without the capital *of the Name* houses and shops are empty ;

But by meeting the Guru the adamant doors *of their understanding* are opened.

A holy man is met by primal destiny.

God's perfect people are rendered happy by truth :

They barter their souls and bodies for divine knowledge and God's love.

Nanak toucheth their feet.

The following is a conversation between soul and body :—

The Soul : 'O body, *thou thinkest* thyself immortal, and that thou shalt be *always* happy—*know that* this world is a play.

[1] When life ceases, their souls take flight.

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Thou practisest avarice, covetousness, and excessive falsehood, and bearest many burdens.

I have seen thee, O body, trodden as ashes on the ground.'

The Body : 'Hearken, hearken to mine instruction.

If thou have done good works, they shall abide with thee; O my soul, thou shalt not again find such opportunity.'

The Soul : 'I address thee, O my body, hearken to my instruction.

Thou slanderest [1] and bearest false witness against others.'

The Body : 'Thou covetest another's vine,[2] O soul ; thou committest theft and evil deeds.'

The Soul : 'When the soul departeth, thou shalt remain behind like an abandoned woman.

Thou, O body, shalt remain but as a dream—what *good* deeds hast thou done ? '

The Body : 'Whatever I took by stealth was pleasing to thee.

Thou hast no honour in this world, and thou shalt be rejected in the next ; thou hast lost thy human dwelling in vain.'

I am very unhappy, O father, saith Nanak, no one careth for me.

Arabian and Turkish steeds, gold, silver, and loads of raiment

No one taketh with him ; they leave him *in this world*, O fool.

Sugar, fruit, all have I tasted ; it is only Thine ambrosial Name *which is sweet.*

Man diggeth deep foundations and constructeth edifices on them, *but they shall become at last* heaps of dust.

He hoardeth, and hoardeth, and giveth to no one ; the fool thinketh that all is his own.

Rawan nominally possessed a golden Lanka and a golden palace, but they were no one's property.

Hear, O foolish and ignorant soul :

What pleaseth *God* shall be done.

My Lord is a great Merchant, we are His retail-dealers.

[1] *Ninda chinda* is an alliteration.

[2] This is understood to be meant for neighbour's wife.

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Our souls and bodies are all His capital; He it is who killeth and re-animateth.

The Guru reflects on the power of the deadly sins which lead men to destruction :—

The others[1] are five, I am but one; how shall I protect my house?

They ever assail and plunder me; to whom shall I complain?

Utter God's holy name, O my soul;

Before thee is Death's army fierce and numerous.

God erected a palace,[2] put doors to it, and the woman[3] sitteth within.

Deeming the world sweet, she ever sporteth, but these five men rob her.

When Death destroyeth the palace, her chamber is sacked, and she being alone is captured.

She is beaten by Death's mace, and his chains are riveted on her neck; the five men have taken flight.

The housewife wanteth gold and silver; friends want banquets.

Nanak, they who commit sin for these things shall go bound to Death's city.

Kinganath Jogi pressed Guru Nanak to become his disciple; the Guru replied that he had already learned the science of Jog. He composed the following hymn on the occasion :—

Make restraint of thine inmost heart thine earrings, thy body the patched coat;

Reduce thy five senses to subjection, O Jogi, and make a *pure* heart thy staff.

In this way shalt thou obtain the way of jog.

Make the fact that there is but one Word and none other thy devotion to tubers and roots.

If God could be obtained by merely shaving the head, we should make a god of the Ganges.[4]

[1] The deadly sins which rob the body. [2] The body.
[3] The soul. [4] Where pilgrims shave their heads.

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It is the one Lord who saveth the three worlds; thou thinkest not of Him, O fool.

If thou apply thy mind to words through hypocrisy, thy doubts shall never leave thee.

If thou turn thy thoughts to the feet of the one God, why pursue avarice and greed?

If thou repeat the Name of the Bright One, thy soul shall be absorbed in Him.

O Jogi, why utterest thou so much deceit?

Thy body is mad,[1] thy mind is silly, thou passest thy life talking of thy property.

Nanak representeth, it is after the naked body is burnt the soul regretteth *lost opportunities*.

Man's precious life should not be wasted, but should be devoted to God's service and not to the acquisition of wealth :—

Man loseth his nights in sleeping and his days in eating :

His human life, valuable as a diamond, he parteth with for a kauri.

Thou knowest not God's name; O fool, thou shalt hereafter regret.

Thou buriest endless wealth in the earth, yet thy desire for it departeth not.[2]

They who departed desiring endless wealth lost the Endless One.

If all were to obtain according to their desires, they would be happy.

Whatever all may desire, a man's fate is decided by his acts.

Nanak, He who fashioned creation taketh care of it.

It is not known on whom God's order will confer greatness.

The fervour of the Guru's devotion :—

Were I to become a fawn, live in the forest, and gather and eat tubers and roots,

I should ever and ever be a sacrifice to my Lord, who is obtained through the favour of the Guru.

I am a retail-dealer of Thine, O God;

[1] Because smeared with ashes.

[2] Also translated—Thou desirest not the Endless One.

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Thy Name is my stock-in-trade and my merchandise.

Were I to become a koil and live in a mango-tree, I should still tranquilly meditate on the Word.

Through my love my Lord, whose form appeareth unequalled, would naturally meet me.

Were I to become a fish and dwell in the water, *I should still remember Him* who watcheth over all animals.

My Spouse dwelleth on this side and on that; I shall stretch forth mine arm to touch Him.

Were I to become a serpent and dwell in the ground, I should still abide in the Word and my fears would depart.

Nanak, they are ever the happy married wives whom God hath absorbed in His light.

Gauri Ashtapadi

Without a religious guide man would run riot in evil and haste to perdition :—

The heart is an elephant, the body a forest,

The Guru the goad; when the mark of the true Word is *made on the elephant*,

He shall obtain honour in the King's court.

God cannot be known by cleverness.

Without chastening the mind how can God be appraised?

In the house is nectar which the thieves are taking away :[1]

No one tried to restrain them.

If any one guard the nectar, God Himself will confer greatness on him.

Worldly wealth, comforts, and pleasures would never satisfy the Guru without devotion to God.

I may apply distilled aloe wood and sandal to my body,

I may wear silks and satins,

But without God's name how shall I obtain happiness?

What shall I wear? in what dress shall I show myself?

How shall I obtain happiness without the Lord of the world?

I may have rings in mine ears and a necklace of pearls on my neck,

[1] The name of God is in the heart. The evil passions plunder it.

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A red coverlet, flowers, and red powder ;[1]
But where should I search for happiness except with the Lord of the world ?
A beautiful woman with expressive eyes
May make the sixteen decorations and *render herself* very lovely,
Yet without worshipping the Lord of the world she would ever be despised.
One may have in his house or palace a comfortable couch ;
A flower-girl may scatter flowers on it day and night,
Yet without God's name its owner would be unhappy.
Excellent horses, elephants, lances, musical instruments,
Armies, mace-bearers, and attendants are worthless
And vain shows without the Lord of the world.
I may be called a Sidh, and I may summon wealth and supernatural power to me ;
I may make for my head a crown, a regal hat, and an umbrella,
Yet how should I obtain real happiness without the Lord of the world ?
I may be styled a lord, an emperor, or a king,
I may say 'Now then'[2] *to inferiors* ; *all this* would be false display.
Without the Guru's instruction my business could not be adjusted.
Egotism and selfishness are forgotten under the Guru's instruction.
Through the Guru's instruction it is known that God is in the heart.
Nanak supplicateth, *I seek* Thy shelter, O God.

The Guru describes the condition of the holy and the means of salvation :—

He who serveth the one God knoweth not others :
He layeth aside the bitter things deceit and evil.
By love and truth shalt thou meet the Truest of the True.

[1] For frontal marks and the parting of the hair.
[2] *Abe tabe* in Panjābi is a much more contemptuous expression than 'now then'.

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If there be any such saint of God,
His filth shall be washed away, and he shall meet God by singing His praises.
Reversed are the lotuses of all men's hearts :
The fire of evil inclinations burneth away the world,
While those who meditate on the word of the Guru are saved.
The bumble-bee, the moth, the elephant, the fish,
And the deer[1] suffer the consequences of their acts and die.
Absorbed in worldly desires man knoweth not the Real Thing;
He thinketh of lust and love for woman,
Which with wrath ruin all sinners.
He who forgetteth the Name, loseth his honour and his senses.
The perverse being who alloweth his mind to covet another's house,
Hath a halter round his neck, and is entangled in difficulties ;
While the pious shall be delivered by singing God's praises.
As a widow, who giveth her body to a stranger,
And through lust or money falleth into another's power,
Is never satisfied without a lover ;
So man readeth books and reciteth the Simritis ;
He also readeth, heareth, and expoundeth the Veds and the Purans ;
But without being dyed with *God's* essence his mind is very unstable.
As the chatrik loveth and thirsteth for the rain-drops,
As the fish is delighted with the water,
So Nanak is satisfied quaffing God's essence.

There was a hill king called Amar Singh who

[1] The animals mentioned suffer for the gratification of their senses. The bee scents the lotus and is entangled; the moth looks on the lamp and is burnt; the elephant, to gratify his lust, rushes into a trap; the fish is hungry and takes the bait; and the deer is lured to his death by the hunter's bell.

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was dethroned by his brother. On being expelled he went to Guru Nanak for advice. The following was given him :—

They who wear religious garbs are full of pride and know not *God*.

Few are they whose minds are reconciled to devotion under the Guru's instruction.

The True One is not obtained by the practice of egotism.

When pride departeth, the supreme dignity is obtained.

Kings under the influence of pride make many expeditions :

They are ruined by pride and remain subject to transmigration.

He who meditateth on the Guru's word shall lose his pride ;

He shall dismiss his wandering thoughts, and destroy his deadly sins.

He in whose heart is the truth shall easily arrive at God's court,

And, knowing God, shall obtain the supreme state.

The Guru dispelleth the doubts of those whose works are true ;

And they shall obtain a fixed seat in the court of the Fearless.

What do they retain who die talking of their possessions ?

He who meeteth a perfect Guru putteth an end to his contentions.—

What there is, is nothing *in reality*—

The pious who are saturated with divine knowledge sing God's praises.

The fetters of pride cause man to wander in transmigration.

Nanak, it is the saint of God who obtaineth happiness.

Death impends over all, but cannot harm the holy :—

Even Brahma was subject to death [1] from the beginning.

[1] Literally,—Brahma entered the house of death.

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He found not *the end* of Vishnu's lotus in the nether regions ; [1]

He accepted not God's order, and was led astray in error.

Whatever is created Death destroyeth.

God hath preserved us by our meditating on the word of the Guru.

Maya deludeth all the gods and goddesses.

Death looseth not his hold on him who serveth not the Guru.

God is imperishable, invisible, and inscrutable.

Emperors, rulers, and kings shall not abide.

Having forgotten the Name they shall undergo death's torture.

The Name is my support ; I shall abide as Thou keepest me, O Lord.

Chiefs and kings have no abiding-place.

Bankers die after accumulating wealth and money.

O God, grant me Thine ambrosial name as my wealth.

Subjects, lords, headmen, sovereigns—

None is found permanent in this world.

Irresistible death striketh false mortals on the head.

One alone, the Truest of the true, is immovable.

All those whom He created He will again destroy.[2]

Man obtaineth honour when he knoweth God under the Guru's instruction.

Qazis, shaikhs, and faqirs in religious garbs

Call themselves great, but through pride their bodies are in pain.

Death will not release them without *receiving* the true Guru's consolation.

[1] According to many Hindus Vishnu was the creator of the world. From Vishnu's navel there grew a lotus from which the god Brahma was produced. Brahma on attaining intelligence began to consider the source of his birth. It could not be from such an insignificant thing as a lotus. He rejected the idea and kicked the lotus at the same time, whereupon he descended into it and remained long wandering in its stem until he repented of his error. He then rose to the top where he sat enthroned as before.

[2] Literally—draw within Himself. Creation is God's extension ; destruction, His contraction.

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The net of Death is over man's tongue and eyes ;
It is over his ears when he listeneth to unchaste language.
He is robbed day and night without the Word.
Death cannot espy him in whose heart
God's true name dwelleth, and who singeth God's praises—
Nanak, the pious shall be absorbed in the Word.

A prayer to God for protection :—

As a herdsman guardeth and keepeth watch over his cattle,
So God day and night cherisheth and guardeth man and keepeth him in happiness.
O Thou compassionate to the poor, I seek Thy protection ; look on me with favour.
Preserve me in this world and the next.
Wherever I look there art Thou contained ; guard me, O Guardian.
Thou art the Giver, Thou art the Enjoyer, Thou art the support of the soul.

Man must supplement his prayers by good acts :—

Without meditating on divine knowledge man ascendeth or descendeth according to his acts.
Without praising the Lord of the world the darkness of ignorance shall not be dispelled.
We see that the world is perishing through covetousness and pride.
By serving the Guru, God and the true gate of salvation are attained.
What hath man brought into the world ? What shall he take away when he is entangled in Death's noose ?
Like a well-bucket firmly attached to a rope, he is now in heaven, now in hell.

A spiritual guide is necessary for salvation :—

His account is settled who through the Guru's favour knoweth God.
God, called the Pure One, who is in every heart, is my Lord.

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Man shall not be emancipated without the Guru's instruction ; see and ponder upon this.

Even though man performed hundreds of thousands of ceremonies, all would still be darkness without the Guru.

What shall we say to those who are blind and devoid of wisdom ?

Without the Guru the way cannot be seen ; how shall we reach the goal ?

Man calleth the counterfeit genuine ; but he knoweth not what the genuine is.

A blind man he calleth an assayer ; wonderful is this age.

Man saith, the sleeper is awake, and he who is awake sleepeth ;

He saith, they who are alive are dead, and he weepeth not for those *who are really dead* ;

He saith, that he who is coming hath gone, and that he who hath gone is coming ;

He calleth another's property his own, and with his own he is not satisfied ;

He calleth what is sweet bitter, and what is bitter sweet ;

He slandereth those who love God—such is what I have seen in this age.

Man serveth a handmaiden,[1] but the Master he seeth not.

He churneth tank water, and no butter is produced.

He who can explain this is the Guru for me.

Nanak, he who knoweth himself is unequalled and unrivalled.

Gauri Chhant

The longing of the pious for God is compared to the longing of the young bride for her spouse :—

Painful is the night for the young bride ; *without her Beloved* she sleepeth not.

She pineth away through grief *at His absence* :

The woman pineth away through grief at *His absence, saying* ' How shall I look upon Him ? '

[1] Mammon.

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Ornaments, dainty food, sensuous enjoyments are all vain and of no account for her.

Intoxicated with the wine of youth and melting with pride milk cometh not to her breast.

Nanak, she meeteth her Spouse when He causeth her to meet Him ; without Him no sleep cometh to her.

The bride is unhonoured without her beloved Lord.

How shall she be happy without embracing Him ?

Without a spouse there is no domestic happiness ; ask thy friends and companions.

Without the Name there is no love or affection ; but, with the True One, woman abideth in happiness.

They in whose hearts there is truth and contentment, meet the Friend ; under the Guru's instruction the Bridegroom is recognized.

Nanak, the woman who abandoneth not the Name shall be easily absorbed in God through it.

Come, friends and companions, let us enjoy our Beloved.

I will ask my Guru and write His words of love.

The Guru hath communicated to me the true Word ; the perverse shall regret *they have not received it.*

When I recognized the True One, my roaming mind became fixed.

The wisdom of the True One is ever new, so is the love of His Word.

Nanak, true peace of mind is obtained from His look of favour ; meet Him, my friends and companions.

My desires have been fulfilled ; the Friend hath come home to me.

A song of rejoicing was sung at the union of Husband and wife.

His praises and a song of joy were sung ; the bride is happy in His love and her heart is in raptures.

Her friends are also happy, her enemies unhappy ; true profit is obtained by repeating the name of the True One.

With clasped hands the woman prayeth that she may night and day be steeped in God's love.

Nanak, the Beloved and His spouse unite in dalliance ; my desires have been fulfilled.

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The Creator bestows good gifts :—

If a beggar at God's gate cry aloud, God heareth him in His palace.

God may give him consolation or repulse him ; He alone bestoweth greatness.

God knoweth man's virtues and inquireth not his caste ; in the next world there is no caste.

God acteth Himself and causeth to act.

Thou, O Creator, payest heed to man's complaints.

Since it is Thou alone who actest,

Why should we be dependent *on any but Thee* ? What is the world to us ?

Thou Thyself didst create ; Thou Thyself dost bestow ;

Thou forbiddest evil inclinations.

If Thou by the Guru's favour dwell in the heart,

Suffering and the darkness of ignorance shall depart therefrom.

Thou givest truth to those whom Thou lovest ;

Thou givest truth to none besides.

If Thou give truth to any one, saith Nanak, there shall be no inquiry made of him hereafter.

The following was addressed to a votary of Krishan, who was worshipping his god with music and dancing :—

Make understanding thy fife, the love of God thy drum ;

By these joy and earnest desire are ever produced in the heart.

This is devotion ; this is austerity—

In this wise dance beating time with thy feet.

Deem knowing how to praise God as beating time :

Other dances are sensuous pleasures.

Play truth and contentment as thy pair of cymbals ;

Make the perpetual vision *of God* the bells for thy feet ;

Make love for none but God thy measures and songs—

In this wise dance beating time with thy feet.

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Ever make the fear of God in thy heart and soul,
Whether sitting or standing, thy gyrations.
Make the knowledge that thy body is ashes thy recumbent posture[1]—
In this wise dance beating time with thy feet.

Thine audience shall be the disciples who love instruction,
Who hear the true Name from the Guru's lips,
And repeat it again and again—
Nanak, in this wise dance beating time with thy feet.

The following was intended to show God's superiority to His creatures Ram and Krishan, who are now adored as gods by the Hindus :—

God having created the atmosphere supported the whole earth and set bounds to water and fire.

The fatuous Rawan[2] had his ten heads cut off; what greatness was obtained by slaying him?

What praise of Thine, O God, shall be uttered?

Thou pervadest everything; Thou lovest all Thy *creatures*.

Having created living beings, Thou holdest their ways in Thy hand. What greatness was obtained by putting a nose-ring on the black serpent of *the Jamna*?[3]

Whose husband art Thou? Who is Thy wife? Thou pervadest all things.

Brahma, the granter of favours, with his progeny went to ascertain God's greatness,

But could not find His limits; what greatness was obtained by slaying Kans?[4]

When the sea of milk was churned and its gems brought

[1] A part of an Oriental dance.

[2] Rāwan, king of Ceylon, abducted Sīta, Rām's wife, and was killed by him.

[3] This was one of the feats of Krishan, who, in some ways, resembles the Hercules of Greece.

[4] Kans, king of Mathura, is called Krishan's maternal uncle. It was foretold that the offspring of Krishan's mother, Devaki, should kill Kans, so he employed all his efforts to destroy her children. Krishan, however, was not destroyed, but succeeded in fulfilling the terms of the prophecy.

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forth, the *demigods and demons* each claimed the merit thereof.

What greatness was obtained by the distribution of the gems to each ? Saith Nanak, if men try to conceal Thy greatness, *O God*, how can it be concealed ?

The Guru in his anxiety to meet God compares himself to a bride who rejoices in her approaching marriage :—

When the *Bridegroom* kindly came to my house,

My female companions met me and arranged for the marriage.

My heart was glad as I gazed upon the play ; the Bridegroom came to wed me.

Sing, sing, O ladies, *the bridal song* with wisdom and reflection.

The Life of the world hath come to my house as my Bridegroom.

My marriage having been brought about through my Guru, when I met him I recognized my Spouse

Whose Word filleth the three worlds ; when my pride departed my heart was glad.

God arrangeth His own affairs ; they are not arranged by others :

They consist in bestowing truth, contentment, mercy, and faith—a few pious persons know this.

Saith Nanak, God alone is the Spouse of all.

She on whom He looketh with favour is the happy wife.

In the opinion of the Guru human life is worthless without holiness :—

A cow without milk, a bird without wings, and tillage without water are of no avail.

What is an emperor to whom no obeisance is made ? Dark is the chamber in which Thy name, O God, is not.

Why shouldest Thou forget me when I am in great affliction ?

When affliction befalleth me, forget me not.

Man's eyes grow blind, his tongue loseth its taste, his ears hear not ;

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He can only move by being supported—these are the fruits of non-service.

Make the Word the garden tree, plant it in good soil,[1] and irrigate with love.

The one Name is the fruit of all such trees; how shall men obtain it without *good* works?

All creatures are Thine, O Lord; none obtaineth his reward without devotion to Thee.

Woe and weal are distributed according to Thy will; without Thy name real life remaineth not.

How may man live except by dying by the Guru's teaching? If one live otherwise, he shall not know the way.

Saith Nanak, Thou, O Lord, restorest life; Thou preservest man as Thou pleasest.

The following was addressed by way of admonition to a Brahman:—

Making my body the loin-cloth, my heart the Brahman,

Divine knowledge my sacrificial thread, meditation my grass[2] and leaves,

I shall beg for God's name and praises *instead of the alms of the Brahmans*;

And by the favour of the Guru be absorbed in God.

O Brahman, so meditate on God

That His name may become thy purification, His name thy learning, and His name thy wisdom and good acts.

The sacrificial thread is only on thy body as long as thou hast life.

Make the remembrance of the Name thy loin-cloth and frontal mark,

And it shall abide with thee in this world and the next.

Search for nothing but the true Name;

Make God's love thy worship, the burning of *the love of* wealth *thine incense.*

Look only on the one God, search for none other.

[1] The heart.

[2] The *kusha* (*Poa cynosuroides*), used by the Brāhmans in worship.

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He who repeateth God's name with his mouth and pondereth on it,

Beholdeth Him at the tenth door of the firmament.[1]

His doubt and fear who liveth upon the love of God flee away.

If the sentry be on the alert, thieves will not break in.

Deem the knowledge of the one God thy frontal mark,

And the consciousness that God is within thee thy discrimination.[2]

God cannot be overcome by other ceremonial acts.

He who merely readeth religious books hath not found His worth.

His secret is not known from the eighteen Purans or the four Veds.

Nanak, the true Guru hath shown me God.

The following was addressed to a pandit who inquired how salvation could be obtained :—

The body like a frail earthen vessel is miserable; in birth and death it suffereth *further* pain.

How shall the dangerous ocean of this world be crossed? It cannot without the divine Guru.

There is none but Thee O my Beloved; there is none but Thee, O God.

In all colours and forms art Thou; Thou pardonest him on whom Thou lookest with favour.

My mother-in-law[3] is perverse; she will neither let me dwell at home, nor meet my Beloved.

Since I have worshipped the feet of my companions and friends,[4] my Beloved through the kindness of the Guru hath looked on me with favour.

Reflecting on myself and chastening my heart I see that there is no friend like Thee.

As Thou keepest me so I live; I endure woe and weal as Thou bestowest them.

[1] In the brain in a state of ecstasy.
[2] In the matter of eating, drinking, wearing, living, and worshipping.
[3] Mammon.
[4] The saints.

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I have dispelled hopes and desires, and I no more long for mammon.

The holy man who hath found shelter in the society of the saints, obtaineth the fourth state.[1]

He in whose heart the invisible and inscrutable God dwelleth, possesseth all divine knowledge, meditation, devotion, and penance.

Nanak, he whose heart is dyed with God's name shall readily obtain devotion under the Guru's instruction.

The following is supposed to have been composed by the Guru on the death of his father :—

Abandon love of family and love of everything.
Abandon worldly love ; it is all sinful.
Abandon worldly love and superstition, O my friends.
Repeat the true Name with your tongues and your hearts.
His children weep not and his mother afflicteth not herself for him[2]
Who possesseth the nine treasures of the true Name.
The world is ruined by such love *as the worldly feel* ;
Only some rare pious man may be saved.
Through such love *as that* one is born again
He who feeleth such love goeth to the city of Death.
Practise acceptance of the Guru's instruction as thy devotion and penance.
He who breaketh not with worldly love shall not be accepted.
If God look on man with favour such love shall depart,
O Nanak, and he shall be absorbed in God.

When Guru Nanak went to Gorakhmata—the present Nanakmata—he found religious men of

1 Ancient Indian writers enumerate four states of life—*jāgrat*, waking ; *swapan*, dreaming ; *sukhupati*, deep sleep—ἐπειδάν τις καθεύδων μηδ' ὄναρ μηδὲν ὁρᾷ (Plato, *Apology*) ; and *turiya*, mental absorption in God, in which state man is said to have obtained salvation during life. He then forgets the troubles of the world and is immersed in happiness.

2 The gyānis also translate—His heart crieth not or longeth for mammon.

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several sects assembled there. The following was composed after a discussion with them :—

He who meditateth on knowledge conferreth favour on others ;
When he correcteth his evil passions he dwelleth at a place of pilgrimage ;
The tinkling bells of ecstasy resound for him when he turneth his heart to God.
What can Death do to me in the next world ?
When man hath abandoned desires he is a Sanyasi.
If a Jogi be continent, he enjoyeth his body.[1]
He who in his heart meditateth mercy, is a Digambar :[2]
He tortureth himself, but not others.
Thou, O Lord, art one, but many are Thy manifestations.
Nanak knoweth not Thy wonderful play.

As a wife fears that she is forgotten by her spouse, so the holy man fears that he is neglected by God :—

I am not possessed of one virtue to cleanse my polluted body.
My Lord awaketh ; I sleep the livelong night.
How shall I thus become dear to my Spouse ?
My Lord awaketh ; I sleep the livelong night.
Even though I approach His couch smitten with desire,
I know not if I shall then please Him or please Him not.
How know I what shall occur, O mother ?
Without beholding God I cannot abide.
I have not tasted love ; my thirst is not quenched ;
My youth hath fled, and I mourn *for what is lost.*
Even now I awake smitten with desire :
I have become sad, and remain without hope.
If woman adorn herself with the rejection of pride,
Her Spouse will enjoy her on the couch.
Then, Nanak, shall she please her Spouse's heart ;
She will abandon pride and be absorbed in Him.

[1] The ecstasy he feels from the practice of Jog is sufficient for him.
[2] Who wanders naked.

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It is necessary to fear as well as love God so as to keep His commandments :—

In this world woman is very silly.
I know not the worth of my Spouse ;
He is one, there is none other.
If He cast a glance of favour on me, I shall meet Him.
In the next world woman shall know the truth,
And easily recognize her Beloved.
If she obtain such wisdom by the Guru's favour,
She shall please her Spouse's heart.
Saith Nanak, if she adorn herself with fear and love,
Her Spouse will ever enjoy her on the couch.

When man has parted with all worldly love, he has prepared himself for deliverance :—

No one hath a son, no one hath a mother.[1]
Through deceitful worldly love man wandereth in doubt.
O my Lord, I am Thy creation ;
I utter Thy name when Thou givest it me.
Man may wail aloud for his many transgressions,
But he shall only be pardoned if it be God's will.
By the Guru's favour evil inclinations depart—
Wherever I gaze there is only one God—
Saith Nanak, if man attain such wisdom,
The True One will absorb that true one in Himself.

The following was addressed to a worldly-minded Raja :—

Thou mayest have lakhs of armies, lakhs of musical instruments and lances ; lakhs of men may rise to do thee homage ;

Thy dominion may extend over lakhs *of miles* ; lakhs of men may rise to do thee honour—

All that would be fruitless, wert thou not credited in God's account.

Without God's name the world is only trouble.

If the fool be never so much admonished, he remaineth the blindest of the blind.

[1] Everything is illusion.

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Thou mayest earn lakhs of rupees; thou mayest amass and spend lakhs; lakhs may come and lakhs may go;

But, if thy soul obtain not credit in God's account, where else shall it obtain it?

Lakhs of Shastars may be explained to thee; lakhs of pandits may read the Purans for thee—

All would be unacceptable didst thou not obtain credit in God's account.

From the true Name—the kind Creator's name—honour is obtained.

If it dwell day and night in the heart, O Nanak, man shall be delivered by God's favouring glance.

The temptations to which man is exposed by his senses :—

The five evil passions dwell concealed within the heart;

Wherefore it remaineth not fixed, but wandereth like a pilgrim.

My mind remaineth not fixed on the Merciful One :

Avaricious, deceitful, sinful, and hypocritical, it is excessively attached to worldly love.

When I meet my Beloved I will adorn myself,

And put on necklaces of flowers.

I have five companions and one husband.[1]

It is ordained from the beginning that the soul depart.

The five senses shall weep in unison,

Saith Nanak, when the soul is arrested to give its account.

Asa Ashtapadi

Guru Nanak expatiates on the advantage of the Guru's instruction and the repetition of God's name:—

Man may perform all devotion, all penance, *and resort to* every expedient;

Yet he is as if he wandered in a wilderness, and could not find the way.

Without knowing God, no one is acceptable.

[1] This is the relation of the soul to the five senses or organs of perception.

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Without the Name man is despised.[1]

The Lord is permanent; the world cometh and goeth.

Mortals shall be emancipated by being the holy man's slaves.

The world is bound by worldly love and many desires;

Yet some reject it under the Guru's instruction.

The lotuses *of the hearts* of those who have the Name within them bloom,

And they fear not Death

The world which loveth women is overcome by them.

Men attached to sons and wives forget God's name.

They waste in vain their human lives and lose their game.

To serve the true Guru is the best thing.

They who utter words of pride in public,

Never apply the unction of salvation to their hearts

They who burn worldly love under the Guru's instruction,

And ever meditate on the pure Name in their hearts,

Hold and restrain their wandering minds.

By God's favour the Guru associateth such persons with the congregation of the Sikhs.

Without a guru man forgetteth God and suffereth transmigration.

Him whom God regardeth favourably He blendeth with Himself.

If I speak of the beautiful One, I cannot describe Him.

If I discourse of the Ineffable, I cannot find His worth.

All pain and pleasure depend on Thy will, O God.

All pain shall be erased by the True Name,

And men shall hear instruments *played* without hands and anklets without feet.

If man understand the Word, he shall behold the True One.

When the True One is in the heart, all happiness is there also.

The Preserver preserveth men by His favouring glance.

He who effaceth himself knoweth the three worlds.

He who understandeth the Word, shall be absorbed in the True One.

[1] Literally—has ashes thrown on his head.

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Nanak, the Creator will congratulate him
Who without respite meditateth on the Word.

How deliverance may be obtained :—

He who burneth his hopes and desires by the Word,
Who uttereth and causeth others to utter God's name,
Shall by means of the Guru find the way to God's own abode.
His body shall become gold by God's incomparable light,
And he shall behold God's form in the whole three worlds.
I possess God's true name as wealth which shall never fail.
God pervadeth the five *elements*, the three *worlds*, the nine *regions*, and the four *quarters of the universe*.
The Almighty supporteth the earth and the heavens.
The wandering *mind* He bringeth back.
Whoever is a fool seeth not with his eyes ;
His language giveth not pleasure, and he understandeth not what is told him.
Intoxicated with evil passions, he quarrelleth with the world ;
While on the other hand a man becometh good by association with the good,
Pursueth virtue and purifieth himself from vice.
Without serving the Guru peace is not obtained.
The Name is diamonds, jewels, and rubies ;
It is the pearl of the heart, God's own wealth.
Nanak, God assayeth man, and maketh him happy with a glance.

The following was addressed to a hypocritical Jogi :—

Men sing songs while meditating evil ;
They intone measures and style themselves knowing.
Without the Name the heart is filthy and meditateth evil.
Whither goest thou ? O man, remain at home.
The pious are satiated with God's name, and by searching easily find Him.
The bodily sins of lust, wrath, and worldly love are in the mind ;

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So are painful greed, avarice, and pride.
How can the mind be satisfied without God's name ?
They who lave their hearts know the True One.
The holy man knoweth the condition of his heart.

The mind obtains composure by devotion :—

The apostate's mind is a furious elephant
Which *wandereth* distracted in the forest of worldly love.
Impelled by Death it rusheth here and there,
While the pious search and find God in their hearts.
Without the Guru's word the mind is not at rest.
Remember God's very pure name and relinquish bitter pride.
Say how shall this stupid mind be happy :
Without understanding, it shall suffer the torture of Death.
God will cause man to meet the true Guru, and will pardon him.
The True One will thrust aside the tortures of Death.

Wealth is perishable ; devotion to God an abiding gain :—

When the body perisheth, whose shall be its wealth ?
Without the Guru how shall God's name be obtained ?
God's name is wealth which accompanieth and assisteth us.
Day and night he is pure who fixeth his attention on God.
What have we but God's name ?
Treating pleasure and pain as the same I forsake not the Name : God will pardon and blend me with Himself.
The fool loveth gold and woman ;
Attached to mammon he forgetteth the Name.
Him whom Thou, *O God*, pardonest Thou causest to repeat Thy name.
Death's myrmidons cannot overtake him who singeth Thy praises.
O Hari, who art God, the great Giver,
Mercifully preserve us as Thou pleasest.
Under the Guru's instruction God is pleasing to my mind ;
Disease is removed and pain averted.

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There is no other medicine, charm, or spell.
By remembering God, sin is destroyed.
As I behold creation I am amazed and astonished
God is contained in the hearts of demigods and men.
God who filleth every place, I hold in my heart.
There is none equal to Thee, O Lord.
He who loveth worship hath God's name in his mouth.
In the company of such saints and worshippers
Man breaketh his shackles and meditateth on God.
Pious men are emancipated by a knowledge of God through the Guru.
Death's myrmidons cannot inflict pain on him
Who awaketh in the love of God's name.
God to whom His saints are dear, abideth with them.
Nanak, salvation is obtained by bearing love to God.

The following on the disregard of worldly things was addressed to a selfish Brahman :—

He who serveth the Guru knoweth the Lord ;
His pain is erased who recognizeth the True Word.
Repeat God's name, my friends and companions.
On serving the true Guru ye shall behold God with your eyes.
Entanglements are mother, father, and the whole world ;
Entanglements are sons, daughters, and women ;
Entanglements are religious ceremonies performed through ostentation ;
Entanglements are sons, wives, and worldly love in the mind ;
An entanglement is the tillage done by the tiller—
He suffereth for his selfishness when the King demandeth revenue—
An entanglement is traffic without meditating on God.
Man is never satisfied ; worldly love is everywhere diffused.[1]
An entanglement is the perishable wealth which merchants amass.

[1] Also translated—Man is not satisfied with the extension of his wealth.

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Without devotion to God man findeth no place.

Entanglements are Veds, religious discussions, and pride.

By the entanglements of worldly love and sin man perisheth—

Nanak taketh shelter in God's name—

He whom the true Guru preserveth is freed from his entanglements.

The following was addressed to a mixed assembly of professedly religious men :—

I have searched in every direction, but found no friend.

If it please Thee, O Lord, Thou art mine and I am Thine.

I have no other gate than Thine ; whom shall I salute ?

I possess Thee alone, O Lord ; Thy true name is in my mouth.

The Sidhs strive for supernatural power ; Pirs also desire wealth and supernatural power.

May I not forget the one Name under the true Guru's instruction !

Why do the Jogis, the Bhogis,[1] and the Kaprias wander in foreign lands ?

They heed not the Guru's instruction or the Real Thing that is within them.

Pandits, preceptors, and astrologers ever read the Purans,

But know not the Thing within them—God who is concealed within the heart.

Some anchorets perform austerities in forests, others ever dwell at places of pilgrimages.

Those benighted people know not themselves ; why have they become ascetics ?

Some who are called Jatis try to restrain their seed :

Without the word of the Guru they shall not be saved, but shall wander in transmigration.

Different persons are family men, worshippers, penitents ; but it is only they who are attached to the Guru's instructions,

Who hold fast the Name, charity, and ablutions, and who awake in God's service.

[1] A sect of Indian Sybarites.

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Through the Guru the gate of Thy house, O Lord, is known ; when men go there they recognize it.

Saith Nanak, may I not forget Thy name, and may my heart be reconciled with the True One !

Precepts for salvation :—

By restraining his mental desires man shall assuredly cross the terrible ocean.

Thou, O Lord, wast in the beginning and in the primal age; Thou art the Merciful ; *I have entered* Thine asylum.

Thou art the Giver ; we are Thy beggars ; O God, grant us a sight of Thee.

O man, meditate on the Name under the Guru's instruction, and thou shalt be happy in the temple of thy heart.

Renounce falsehood and avarice ; and then shalt thou recognize the True One.

Be absorbed in the Guru's instruction, and thou shalt know what is best for thee.

This mind is a grasping tyrant enamoured of greed :

Under the Guru's instruction greed is removed, and man arriveth at an understanding with God.

If man sow a barren field, how shall he obtain profit ?

The obstinate man is not pleased with the truth ; he is buried in falsehood.

Renounce avarice, ye blind ; it bringeth great unhappiness.

If the true Lord dwell in the heart, the poison of pride shall be removed.

Forsake the evil way of mammon, my brethren, or ye shall be plundered.

Day and night praise the Name under the protection of the true Guru.

The mind of the perverse is a stone or a rock ; accursed and vain is his life.

However much a stone be put into the water, it is dry at the core.

God's name is wealth, the true Guru hath given it.

Nanak, he who forgetteth not God's name drinketh distilled nectar.

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The advantage of domestic devotion :—

Why should I go searching in the wood ? My heart is a verdant forest.

The true Word hath come quickly to my heart and abideth there.

Wherever I look there is God ; no one else is seen.

Whosoever doeth the Guru's work shall find God's court.

The True One blendeth with Himself him who is pleasing to His mind ;

He blendeth with Himself him who ever walketh according to His will.

If the true Lord dwell in the heart, it becometh fixed.

God then granteth greatness in which naught is wanting.

How shall one reach God's court by occasional service ?

He who embarketh in a boat of stone shall be drowned with his cargo.[1]

An inculcation of devotion regardless of worldly opinion :—

He whose mind is imbued with God's name discourseth of the True One.

What care I for men if I please Thee ?

As long as there are life and soul, meditate on the True One.

The profit of singing God's praises is that man obtaineth happiness.

True is Thy work ; grant it me, Thou Merciful One.

I live by praising Thee ; Thou art my prop and my support.

I am the servant and the porter at Thy gate ; Thou knowest my pain.

I am astounded at Thy service which hath removed my pain.

Holy men through Thy name shall reach Thy court and Thy presence.[2]

[1] Also translated—in the ocean.

[2] Also translated—They who know the Name under the Guru's instruction shall reach God's court.

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That time is auspicious when man recognizeth the true Word.

Practise truth, contentment, and love; and then the worship of God's name shall be thy viaticum.

Banish sin from thy mind, and the True One will bestow truth:

The True One bestoweth true love on the true.

What pleaseth Thee, O God, is the real justice.

True are the gifts which the true and merciful One granteth.

Serve Him day and night whose Name is priceless.

Thou, O God, art the most high; I who am Thy servant am low.

Saith Nanak, O True One, look on me with favour that I who am separated *from Thee* may meet Thee.

Asa Chhant

It is said that Bhai Budha and Mula, a Sikh, went to the Guru and asked him what afforded the highest gratification. His reply was the following:—

O woman in the prime of youth, my Beloved is playful.

When a wife entertaineth great love for her Spouse, He mercifully taketh delight in her and enjoyeth her.

The wife shall meet her Spouse if the Lord God Himself show her favour.

Her bed is pleasant in the company of her Beloved; her seven tanks[1] are filled with nectar.

Show me compassion and kindness, O Compassionate One, that I may obtain the true Word and sing Thy praises.

Nanak, the young woman, having seen God her Spouse, is delighted and her heart is enraptured.

O young woman, beautiful without art, pray only for the love of the one God.

God is pleasing to my soul and body, and I am charmed with His companionship.

She who is dyed with God's love and prayeth to Him, shall abide in happiness through His name.

[1] The five organs of perception, with intellect and understanding.

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When thou embracest virtue thou shalt know God ; virtue shall abide with thee and vice be put to flight.

Without Thee I cannot abide for a moment ; I derive no satisfaction from merely conversing of Thee.

Nanak, she whose tongue and heart are moistened with God's essence, calleth for her Beloved.

O my friends and companions, my beloved is a merchant.

I have purchased from him God's name whose sweetness and value are infinite.

If woman's house be pleasing to the inestimable, true, and beloved God, she shall be happy.

Other women enjoy dalliance with God ; I cry aloud standing at His door.

Thou, Cause of causes, Omnipotent, Harbinger of prosperity, arrangest man's affairs.

Nanak, she on whom God looketh with favour is a happy wife ; she treasureth up the Word in her heart.

In my house is a true song of rejoicing ; God my lover hath visited me.

Imbued with love He enjoyed me ; I have exchanged hearts with Him.

I gave God my heart and took Him as my Spouse ; He enjoyeth me as He pleaseth.

She who offereth her soul and body to the Beloved is supremely happy through the Word, and obtaineth the ambrosial fruit in her own home.

It is not obtained by intellect, or study, or by great cleverness ; what the heart desireth is obtained by love.

Nanak, God is my Beloved ; I belong to none besides.[1]

As the deer is snared, the bumble-bee caught by the lotus, and the fish falleth into the net, so man's soul becomes the prey of Death.

Hear, O black deer,[2] why art thou enamoured of the garden ?[3]

The fruit of sin is sweet, but only for four days ; it then groweth bitter.

[1] Also translated—I conceal not the fact.
[2] Man.
[3] The world.

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The fruit for which thou greatly cravest, shall become very bitter without the Name.

That fruit is as a wave of the ocean, or as a flash of lightning.[1]

There is no protector but God; yet He hath been forgotten by thee.

Verily, saith Nanak, think of it, thou shalt die, O black deer.

O bumble-bee,[2] thou wanderest among the flowers, and very great shall be thy suffering, *when the lotus closeth on thee.*

I have inquired of my Guru regarding the true knowledge of God.

I have inquired of the true Guru regarding the knowledge of God; O bumble-bee, thou art enamoured of the flowers.

When the sun riseth,[3] the body falleth, and the soul shall be boiled in hot oil.

O demon, without the Word thou shalt be bound and punished on the road of death.

Verily, saith Nanak, think of it, thou shalt die, O black bee.

My soul from a strange land,[4] why fallest thou into entanglements?

When the true Lord dwelleth in thee, why shouldst thou be entangled in Death's net?

When the fisherman casteth his net, the fish leaveth the water with tears in its eyes.

The love of mammon is dear to the world; all doubts on the subject shall at last be set aside.[5]

Serve God heartily, and dispel thy mental anxieties.

Verily, saith Nanak, think of it, O my soul from a strange land,

Rivers which separate in their course can only meet again by chance.

In every age what is sweet is full of poison; some rare holy man knoweth this.

[1] That is, such fruit is very transitory.
[2] The soul in another aspect.
[3] When death comes.
[4] Which has migrated from another body.
[5] Also translated—But at last it shall be delivered from its error.

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Some rare person who thinketh of the true Guru knoweth divine knowledge and recognizeth God.

Without God's name the fools and the heedless wander in superstition and are ruined.

They whose hearts contain not God's true name and service, at last groan and weep.

Verily, saith Nanak, they who have been long separated meet by the True Word.

Rag Gujari

Guru Nanak orders man to repeat God's name and engage not in idol worship :—

If the heart be made the scraper,[1] the Name the sandal,

And good acts be mixed with it as kungu, that shall be the real worship of God in the heart.

Worship God by meditating on His name, for without the Name there is no worship.

If any one were to wash his heart as the surface of the idol is washed,

His impurity should be removed, his soul should become pure, and he should depart to deliverance.

Even beasts have their merits ; for the oil-cake they eat they give milk, *but the Brahmans make no return for the offerings made them.*

Without the Name accursed is man's life and the acts he performeth.

God is near, think Him not distant ; He ever careth for and remembereth us.

Eat what He giveth, said Nanak verily.

The Guru's God is superior to the demigods of the Hindus :—

Brahma sprang from the lotus of Vishnu's navel, and having attuned his throat began to recite the Veds ;

Yet he could not see God's limits, and remained in the darkness of transmigration.

Why should I forget the Beloved who is the support of my soul,

[1] *Ursa.* A stone on which sandal for worship is scraped.

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Whom the perfect worship, whom munis serve, on whom gurus meditate,

Whose lamps are the sun and moon, and whose one light pervadeth the three worlds ?

The pious have light day and night, but for the perverse there is only sable darkness.

The Sidh sitteth in meditative posture and ever argueth, but can he see God even with both his eyes ?

They in whose hearts there is light are awakened by the sound of the Word ; the true Guru decideth their arguments.

O Lord of demigods and men, infinite, unborn, Thy true palace is unrivalled.

Saith Nanak, O Life of the world, grant me peace and save me by Thy favouring glance.

Gujari Ashtapadi

The Guru's heart is ever filled with devotion :—

I ask Thee, O God, for nothing at any time [1] but the love of Thy pure name ; grant it to me, O Bright One.

The chatrik Nanak prayeth for the nectareous water *of Thy name* ; mercifully grant him to sing Thy praises.

There is no happiness without true devotion :—

O Sire, how many people wear religious garbs to beg and fill their bellies !

O mortal, there is no happiness without God's service ; without the Guru pride departeth not.

O Sire, what shall I ask ? Nothing appeareth permanent ; in this world are the ebb and flow of life.

Saith Nanak, grant me the Name as my wealth, that I may wear it as a necklace on my heart.

The Guru only claims to be a religious instructor from the ranks of the people :—

O Sire, I am not high, or low, or middling ; I am of God's people, and I seek His protection.

[1] *Ab tab.* Also translated—I only look for Thy Pure name, not the worthless things of this world.

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It is only they who are dyed with the Name who are free from worldly love and forget mourning, separation, and disease.

My brethren, by the favour of the Guru God's service *is obtained.*

He in whose heart is the Word of the true Guru, obtaineth the Pure God, heedeth not Death and oweth him nothing.

The following instruction was addressed to Pandit Ram Chand at Banaras :—

The saints worship God with love ; they thirst for the truth, and hear it with excessive love.

They who cry aloud in trouble obtain rest by prayer and heartily loving God.

O man, repeat God's name and seek His protection.

Repeat God's name and do *good* works ; thus shalt thou cross over the ocean of the world.

O mortal man, to repeat God's name under the Guru's instruction is a happy thought.

By mentally repeating God's name one's mind obtaineth a treasure of real divine knowledge and peace.

In this world man's fickle mind pursueth wealth and becometh intoxicated with worldly love ;

But, on being imbued with the Guru's word and teaching, God's name and service become firmly implanted in the heart.

Doubts which ruin the world by the disease of transmigration, cease not by wandering *to places of pilgrimage.*

The place of God is the abode of unmixed happiness ; he who is truly wise repeateth God's name as his penance.

Every one is saturated with worldly love, and *therefore endureth* the great pain of birth and death.

Man shall be saved by hastening to the asylum of the true Guru and repeating God's name in his heart.

Man's mind becometh stable, and he *practiseth* divine meditation under the Guru's instruction.

Pure is the heart which containeth truth and the excellent jewel of divine knowledge.

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O man, by fear, love, and service, and by fixing thine attention on God's feet shalt thou cross the terrible ocean.

O God, put into my heart Thy name which is the purest of the pure ; my body is in Thy sanctuary.

Extricate me, O God, from the waves of avarice and covetousness, and put Thy name as capital into my heart.

Chasten my mind, Thou spotless One, saith Nanak, I seek Thy protection.

Bihagre ki War

Reflections on the Hindu idol-worshippers :—

The Hindus have forgotten God, and are going the wrong way.

They worship according to the instruction of Narad.[1]

They are blind and dumb, the blindest of the blind.

The ignorant fools take stones and worship them.

O Hindus, how shall the stone which itself sinketh carry you across ?

Rag Wadhans

The Guru enjoyed a vision of God in his dreams, and on awaking felt the pain of separation from Him :—

The peacocks are crying *with joy* ; O sisters, the rainy season hath come.

The fervent woman, O God, is enamoured of Thy glances *which bind her like* a rope.

I am a sacrifice to a sight of Thee, O God ; to Thy name I am a sacrifice.

Since Thou art *my Master* I am proud ; without Thee what pride should I have ?

O woman, break thy couch with its frame and thine arm with their bracelets,[2]

Since, notwithstanding thy decorations, the Lord is enamoured of others.

Thou needest not a bracelet-dealer, or silver, or glass bracelets :

[1] Nārad's *Pancharātrā* inculcates idolatry.

[2] Literally—break thy bracelets on thy couch and along with them its frame and thine arms.

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Burn the arm which embraceth not the Bridegroom.

All my companions went to enjoy the Bridegroom ; whose door shall I, wretched that I am, approach ?

O Lord, *I think myself* well behaved and very clever, yet I have no charm to please Thee.

I plaited my tresses with cosmetic and filled the parting of my hair with vermilion ;

Yet when I went before Thee I was not accepted ; I shall die of excessive grief.

I am weeping ; the whole world weepeth ; yea, even the birds of the forests weep for me.

One thing weepeth not for me, the separation which parted me from my Beloved.

He came to me in my dreams and again vanished, upon which I wept my fill.

I cannot go to Thee, O Beloved, or send any one to Thee.

Return, O happy sleep, perhaps I may again behold my Lord.

What shall I give him, saith Nanak, who telleth me of Thee, O God ?

I will cut off my head and give it to him to sit on ; without my head I will perform his service.

Why do I not die and give up my life since my Lord hath chosen another ?

Wadhans Chhant

The following was addressed to the Hindus, who set the highest religious value on ablutions :—

Why wash the body defiled by falsehood ?

The practice of truth is the acceptable ablution.

When there is truth in the heart, then man becometh true and obtaineth the True One.

Understanding is not obtained without favourable destiny; man ruineth himself by vain babbling.

Wherever thou sittest speak civilly, and fix thine attention on God's word.

Why wash the body defiled by falsehood ?

When Thou, *O Lord*, didst cause me to speak, I spoke.

Thine ambrosial name is pleasing to my soul.

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Thy name is sweet to my soul ; a load of sorrow hath fallen from off me.

When Thou gavest the order, happiness came and took its seat in my heart.

I pray to Thee, who didst create the world, for Thy favour.

When Thou didst cause me to speak, I spoke.

The Master granteth man his term of human life according to his past acts.

Fall not into a quarrel by calling any one evil.

Enter not into a quarrel with the Lord ; thou shalt only ruin thyself.

Why be jealous and vex him with whom thou associatest ?

Bear what God giveth thee ; it is forbidden to remonstrate ; speak not nonsense regarding it.

The Master granteth man his term of life according to past acts.

God created all things and looketh on them with favour.

Nobody desireth what is bitter ; every one desireth what is sweet.

Everybody may ask for what is sweet, but God will do as He pleaseth.

Alms-offerings and various good works are not equal to the Name.

Nanak, they who are the objects of God's favour from the beginning, have obtained His name.

God created all things and looketh on them with favour.

Wadhans Alahanian

Some one inquired why God, who is ever present, is never visible. The Guru replied :—

The Lord who created the world and again drew it within Himself, is known by His omnipotence.

Search not for the True One afar off ; He is in every heart, and is known by the Guru's instruction.

By the Guru's instruction know the True One who made creation ; think Him not distant.

Meditate on the Name and thou shalt obtain happiness : without the Name man is not victorious in the arena of the world.

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He who established the world knoweth its ways; what shall any one say?

He who established the world spread the net of mammon; accept that Lord *with thy heart.*

WADHANS KI WAR

Guru Nanak as usual pays no attention to ceremonial:—

Perish the ritual by which I forgot my Beloved!

Nanak, that is the true love which preserveth me in honour with the Lord.

RAG SORATH

The Guru's reflections on death and future punishment:—

Death must come to all and all must part company;

Go and ask the wise if men shall meet hereafter or not.

They who have forgotten my God shall suffer great pain.

Certainly praise that true Being,

From whose glance of favour happiness ever resulteth.

Praise Him, for He is Great. He is, was, and ever shall be.

Thou alone, O God, art the Benefactor of all; no gifts are obtained from man.

What pleaseth Thee taketh place; what avail womanly tears?

How many kings have departed having exercised sovereignty over millions of fortresses on earth?

They whom the world could not contain have had rings put on their noses.[1]

If man thought of future torments why should he devote himself to enjoyment?[2]

Nanak, man shall have to wear on his neck as many chains as he hath sins.

If he possess virtues, which are as brothers and friends, his chains shall be cut off.

They who have no Guru shall not be accepted hereafter; they shall be beaten and expelled.

[1] Have been made slaves.

[2] Literally—Why should he eat sweet things?

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The following is in opposition to all except deistic forms of religion :—

There appeareth no partner of Thine ; then whom shall I praise *but Thee* ?

Nanak, the slave of slaves representeth, God is known by the Guru's teaching.

The Guru's conception of God :—

The Unseen, Infinite, Inaccessible, Inapprehensible God is not subject to death or destiny.[1]

He is of no caste, unborn, self-existent, without fear or doubt.

I am a sacrifice to the Truest of the true.

He hath no form, or colour, or outline ; He becometh manifest by the true Word.

He hath no mother, father, son, or kinsman ; He feeleth not lust, and hath no wife

Or family ; He is pure, endless, and infinite ; all light is Thine, O Lord.

God is concealed in every heart ; His light is in every heart.

He whose understanding's adamantine doors are opened by the Guru's instruction, fixeth his gaze on the Fearless One.

God having created animals made them subject to death, and retained all contrivances in his own power.

He who serveth the True Guru obtaineth the real boon, and is delivered by repeating the Word.

Truth is contained in pure vessels ; few there are whose acts are pure.

By seeking Thy protection, saith Nanak, the soul blendeth with the Supreme Soul.

The condition of a man who has no Guru to communicate God's name :—

As a fish without water, so is the infidel—dying of thirst.

If thy breath be drawn in vain, O man, thou shalt die without God.

[1] Also translated—God is not bound by the influence of His acts.

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O man, repeat God's name and praises ;

But how shalt thou obtain this pleasure without the Guru ? It is the Guru who uniteth man with God.

Meeting the society of holy men is as a pilgrimage for the holy.

The advantages of bathing at the sixty-eight places of pilgrimage are obtained by beholding the Guru:—

As a Jogi without continence, devotion, truth, or contentment,

So is the body without the Name ; Death will punish it since it containeth sin in its heart.

God is not found by loving the infidel ; He is found by loving the true Guru.

Saith Nanak, he who is absorbed in God's praises obtaineth the Guru who is the dispenser of weal and woe.

Man should cultivate true piety in his own home :—

The nectareous water of life,[1] for which thou camest into the world, is with the Guru.

Abandon garbs, disguises, and cleverness ; this water[2] *is* not *obtained by devotion to* mammon.

O man, remain at home ; go nowhere, my friend.

By searching abroad thou shalt suffer much affliction ; the water of life is in thy heart at home.

Forsake vice and pursue virtue ; thy vice thou shalt regret.

Thou knowest not good from evil ; thou shalt again and again wallow in the mire.

Inside thee is the great filth of covetousness and falsehood ; why washest thou thine outside ?

Ever repeat the Pure Name under the Guru's instruction, then shall thy heart be pure.

Abandon covetousness and slander, forswear falsehood and thou shalt obtain the true fruit through the Guru's instruction.

O God, preserve me as Thou pleasest ; Nanak praiseth Thy Word.

[1] That is, God's name. [2] Literally—this fruit.

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God is the invisible Benefactor and is pleased when men obey His behests :—

All creatures are subject to destiny from the beginning; there is none not subject to it.

God alone is not subject to destiny; He beholdeth the work of His own omnipotence; He causeth His order to be executed.

O man, repeat God's name and thou shalt be happy;

Day and night worship the feet of the Guru the Giver and the Enjoyer.

Behold Him without thee as He is within thee; there is none other.

Under the Guru's instruction regard all men as equal, since God's light is contained in the heart of each.

Restrain in its place thy wandering mind; thou shalt know how to do this on meeting the Guru.

On beholding the Invisible thou shalt be astounded; thou shalt forget thy misery and obtain happiness.

Quaff nectar and thou shalt obtain supreme happiness and abide in thine own home.

Sing His praises who destroyeth the fear of birth and death, and thou shalt not be born again.

God[1] the First Principle, the Pure One, is in all things; of this there is no doubt.

Nanak hath obtained God the Infinite Supreme Being as his Guru.

Sorath Ashtapadi

The Guru deprecates idolatry and then gives his notion of an ideal Bairagi, or renouncer of the world:—

May I not fall under the power of mammon, worship any but God, or visit tombs and places of cremation!

May I not enter the strange house impelled by greed![2] may the Name extinguish my greed!

The Guru showed me God in my own home; my heart became easily enamoured of Him, my brethren.

[1] *Soham*, I am He. Compare 'I am that I am'.

[2] May I not go to worship in a heathen temple for the sake of mammon.

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Thou art wise, Thou art far-seeing; it is only Thou, O Lord, who givest wisdom.

My heart hath no love for the world; it is tinctured with its hate; the Word hath penetrated my heart, O my mother.

He who loveth the true Lord and continually repeateth His hymns, beholdeth His light in his own heart.

Countless persons call themselves Bairagis, but only he who is pleasing to God is a Bairagi.

Such a Bairagi treasureth the Word in his heart: he is ever absorbed in the fear of God and serveth the Guru.

He thinketh on the one God, his mind wavereth not, and he restraineth its wanderings.

He is intoxicated with God's love, ever absorbed in divine pleasure, and he singeth the praises of the True One.

If the mind, which is like the wind, dwell even for a little on the name of Him who liveth at ease, happiness shall result, my brethren.

My tongue, eyes, and ears are tinctured by the True One; Thou, O Lord, hast extinguished the fire that consumed me.

He is a Bairagi who abandoneth desires and assumeth an attitude of contemplation in his own home.

He who is filled with the alms of the Name is contented and quaffeth nectar at his ease.

As long as there is a particle of worldly love, there is no contempt of the world.

All the world is Thine, O Lord; Thou alone art the Giver; there is none other, my brethren.

Perverse creatures ever abide in misery; God confereth greatness on the holy.

Infinite, endless, inaccessible, inapprehensible, Thy worth cannot be obtained by speaking.

Sun Samadh,[1] Mahaparamarath,[2] and Lord of the three worlds are names of Thine.

All animals born in the world have their destinies recorded on their foreheads, and must bear what is destined for them.

[1] He who is in deep and silent meditation.
[2] The great supreme Being.

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It is God who causeth man to perform good acts and maketh them steadfast in His service.

When man feareth God, the filth of his soul and body departeth, and God Himself giveth him divine knowledge:

Only he who hath tasted it, knoweth its flavour, as a dumb man enjoyeth sweets.[1]

How describe the Indescribable, my brethren? Ever walk according to His will.

If God cause man to meet the generous Guru, understanding is produced; he who hath no Guru hath no understanding.

Walk as God causeth you to walk, my brethren; what other device can man adopt?

Some are led astray in error, others love God's service; Thy play, O Lord, is incomprehensible.

Men obtain the result of what Thou hast applied them to; Thou leadest them by Thine order.

We can serve Thee if we have anything of our own; our souls and bodies are Thine.

God is merciful to him who hath met the true Guru; the ambrosial Name is his support.

He to whom the attributes of God, who dwelleth in heaven, become manifest, shall obtain divine knowledge and meditation from them.

God's name is pleasing to him; he uttereth it himself and causeth others to utter it; and he only speaketh of the Real Thing.

The Deep and Profound is obtained by the instruction of the Guru and priest; without such instruction the world would go mad.

Nanak, he whose heart is pleased with the True One is a perfect Bairagi, and naturally fortunate.

The following was the Guru's instruction to a Brahman:—

Hopes and desires are entanglements, my brother; thy religious ceremonies are also entanglements.

[1] The dumb man eating sweets enjoys a pleasure which is incommunicable.

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Man, my brother, is born in the world as the result of bad and good acts ;[1] he perisheth when he forgetteth the Name.

Maya bewitcheth the world, my brother; all thy religious ceremonies are worthless.

Hear me, thou Pandit with the religious ceremonies—

Meditation on the Supreme Being is the only religious ceremony, my brother, from which happiness is derived.

Thou standest chattering of the Shastars and Veds, my brother, and makest it a worldly affair.

The filth of sin which is within thee shall not be washed away by hypocrisy.

Like the hypocrite, the spider is ruined when her *web* is blown by the wind and she falleth headlong.

By evil inclinations many are ruined ; by love of mammon they are lost.

Without the true Guru the Name is not obtained, and without the Name doubt departeth not.

My brother, serve the true Guru and thou shalt be happy, and released from transmigration.

True peace is obtained from the Guru. When the mind is pure, man shall be absorbed in the True One.

He who serveth the Guru knoweth the way ; without the Guru it cannot be found.

What *religious* acts can he perform who hath greed in his heart ? He uttereth falsehood and eateth poison.

O Pandit, if thou churn coagulated milk, butter shall be produced ;

If thou churn water, thou shalt obtain but water ; this is the way of the world.

The unseen God dwelleth in every heart, yet without the Guru man is ruined by wandering.

Maya hath bound this world on all sides with her cable :

Without a guru its knot cannot be untied ; man groweth weary in striving.

[1] If a man's acts were totally bad, he could not obtain human birth. Human birth is only obtained when good and bad acts are in equipoise.

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This world is led astray by superstition ; words are of no avail.

By meeting the Guru, my brother, the fear of God entereth the heart. To die in the fear of God is man's true destiny.

In God's court the Name is superior to ablutions, alms, and *similar* religious acts.

He who, by the Guru's goad, hath driven the Name into his heart to abide there, shall become free from hypocrisy.

Man is a banker's shop, the unrivalled Name is his capital.

The merchant who meditateth on the Guru's instruction secureth the capital.

Nanak, blest are the merchants who on meeting *the Guru* engage in such traffic.

Deprecation of idolatry :—

My brethren, you worship goddesses and gods ; what can you ask them ? and what can they give you ?

Even if a stone be washed with water, it will again sink in it.

RAG DHANASARI

The Guru reposes his hopes in God and confirms his devotion to Him :—

My soul is in fear ; to whom shall I complain ?

I have served Him who causeth us to forget our sorrows ; He is ever and ever the Giver.

My Lord is ever young ; He is ever and ever the Giver.

Night and day serve the Lord, and in the end He will deliver thee.

Hark, hark, my friend,[1] thus shalt thou cross over.

O Merciful One, by Thy name shall I cross over ; I am ever a sacrifice unto Thee.

In the whole world there is only one True Being ; there is no second.

He on whom God looketh with favour will serve Him.

How shall I, O Beloved, abide without Thee ?

Grant me the favour to remain attached to Thy name.

[1] Literally—woman.

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There is none other, O my Beloved, to whom I may go to address myself.

I serve my Lord, I beg from no other

Nanak is His slave and ever a sacrifice unto Him.

O Lord, I am ever a sacrifice to Thy name, for which I could bear to be cut to pieces.

Life is but brief, and man ought to make the best use of it :—

We men live but for a moment ; we know not *if we shall live* the space of two gharis.

Nanak representeth, serve Him to whom belong our souls and lives.

O fool, consider how many days thy life shall last.

O Lord, my breath, body, and soul are all Thine ; Thou art very dear to me.

The poet Nanak thus speaketh ; O True Cherisher,

If Thou give nothing to any one, what pledge can he give Thee ? [1]

Nanak representeth, he who is destined from the beginning to obtain something shall obtain it.

The deceitful person who, instead of thinking of God's name, practiseth deceit,

Shall be led captive to the gate of Death, and shall then as he is led along regret *lost opportunities.*

As long as we are in this world, Nanak, hear somewhat and speak somewhat *of God.*

I have searched and found no resting-place ; wherefore in the midst of life be in death.

The Guru moralized as follows on seeing a thief arrested :—

If a thief praise *the magistrate*, the mind of the latter is not pleased thereby ;

If he revile the magistrate, it cannot displease him in the least.

Nobody will be surety for a thief.

[1] Man can obtain nothing from God except as the result of His favour. If man receive nothing from God, no surety is needed.

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How can what a thief doeth be good ?
Hear, O fool, dog, and liar,
The True One knoweth thee, O thief, without thy speaking.
A thief may be well dressed, a thief may be ingenious,
Yet he is only worth a double paisa, the price of a bad rupee.
If thou put a bad coin with others,
It will be found counterfeit on being assayed.
As man acteth, so shall be his reward :
He himself soweth and he himself eateth the fruit.
Even though man praise himself,
Yet will he act according to his understanding.
If he tell hundreds of lies *to conceal the truth,*
He shall still be false even though the whole world call him *good.*
If it please Thee, even a fool is acceptable.
Nanak, God is clever to know man's secret.

A Brahman, a Qazi, and a Jogi entered into discussion with the Guru, and he gave them the following instruction :—

The body is the paper, the mind the order written thereon.
Silly man readeth not the lines of destiny on his forehead.
In God's court three destinies [1] are engraved.
Lo ! what is counterfeit is there of no avail.
Nanak, if there be sterling silver within us,
Everybody will say that it is real.
The Qazi telleth lies and eateth filth.
The Brahman taketh life and then batheth.
The ignorant Jogi knoweth not the way of *union with God—*
The whole three ruin the world.[2]
He is a Jogi who knoweth the way to God,
And who by the Guru's favour only recognizeth the One.
He is a Qazi who turneth away men *from the world,*
And who by the Guru's favour while alive is dead.

[1] Superior, medium, and inferior destinies.
[2] Literally—the three form the boundary of the wilderness, that is, preach the whole of what ruins mortals.

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He is a Brahman who reflecteth upon God :
He shall be saved himself, and shall save all his relations.
Wise is he who cleanseth his heart :
A Musalman is he who cleanseth his impurity.
He who readeth and acteth on what he readeth, is acceptable.
He shall bear on his forehead the stamp of God's court.

DHANASARI ASHTAPADI

God is pleased with love and service, not with idolatry or pilgrimages :—

God maketh Himself manifest and beholdeth men.
He is not pleased by obstinate penance nor by many religious garbs.
He who fashioned the vessel *of the body* and poured into it His ambrosial *gifts*,
Will only be satisfied with man's love and service.
They who, though ever reading, forget God's name shall suffer punishment,
And notwithstanding their great cleverness undergo transmigration.
He who repeateth the Name and thus eateth the food of fear,
Shall become a pious worshipper and be absorbed in God.
He who worshippeth stones, visiteth places of pilgrimage, dwelleth in forests,
And renounceth the world, wandereth and wavereth.
How can his filthy mind become pure.?
He who meeteth the True One shall obtain honour.

DHANASARI CHHANT

They who utter falsehood are unhappy :—

If a woman please her Spouse, she shall be honoured in His house :
If she utter falsehood it is of no avail :
If she utter falsehood it is of no avail ; her Spouse will not look at her.
Without merits, forgotten by her Spouse, and false, painful are her nights.

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Rag Suhi

Man ought to practise devotion at home :—

Man dwelleth not at home, but wandereth abroad.
Why doth he forsake ambrosia and eat poison ?
Embrace such knowledge, O my soul,
As may make thee a servant of the True One.
Although every one speaketh of divine knowledge and meditation,
Yet the whole world wandereth bound by its own entanglements.
He who performeth service is a servant of Him
Who pervadeth the water, the dry land, the nether regions, and the firmament.
I am not good ; there is nobody bad:
The representation of Nanak is—*he who thinketh so* is saved.

Suhi Ashtapadi

The Guru depreciates himself, and utters a prayer to the Almighty :—

In me are all demerits ; I have not one merit :
How shall I meet my Spouse ?
No beauty or lustrous eyes are mine,
No family, no manners, or sweet speech.
The woman who cometh adorned with divine knowledge,
Shall be a happy wife if she please her Spouse.
O God, mercifully attach her to Thy feet
Who hath neither beauty nor good features,
Who remembereth not God at the last moment,
Who hath no wisdom, understanding, or cleverness.
The woman, who though very wise pleaseth not her Spouse,
Who attached to mammon is lost in superstition,
Shall, if she dismiss her pride, be absorbed in her Beloved,
And obtain Him who is her nine treasures.
I suffered through being separated from God in many births.
O Beloved Sovereign, take my hand.
Saith Nanak, the Lord is, was, and shall be.
The Beloved will enjoy her who is pleasing to Him.

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Miscellaneous instruction of the Guru :—

False and fleeting is the dye of the safflower, *lasting* for only four days.

Without the Name man wandereth in error ; the evil passions [1] rob him, false that he is.

He who is tinctured with the True One shall not be born again.

How canst thou who art dyed with the love of God, be *otherwise* dyed ?

Serve *the Guru* who giveth God's dye, and apply thy heart to the True One.

Even though man wander in every direction, he shall not obtain spiritual wealth without good fortune.

If robbed by vice thou wander *in the forest* like a huntsman, thou shalt not find shelter.

They whom the Guru protecteth are saved ; their hearts are dyed with his instruction.

They who wear white clothes, but whose hearts are filthy and hard,

Never utter the Name, but like thieves become absorbed in mammon.

They who know not their own *humble* origin are beasts and cattle.

Man though ever and ever engaged in pleasures, ever and ever desireth more enjoyment.

He thinketh not of the Creator, so misery attacheth to him again and again.

How shall he in whose heart the Dispenser of weal and woe dwelleth, want for anything ?

They whose accounts are not adjusted shall be summoned ; the executioner shall smite them on their heads.

When the account is called for it must be given ; it will be examined and considered.

Man shall be saved by his love for the True One ; the Pardoner will pardon him.

If he make any one else *than God* his friend, he shall die and be blended with the dust.

[1] Literally—thags.

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Man beholding various phases of life is led astray, and going astray suffereth transmigration ;

But he shall be emancipated by a favouring glance from God, and God will blend him with Himself.

O listless man who possessest not divine knowledge, search not for it without the Guru.

Man is ruined by allowing himself to be drawn in different directions ; *the effects of* both evil and good acts remain with him.

The god of death spieth every one who is without the Word, and who feeleth not the fear of God.

He who made and sustained the world giveth support to all.

Why forget Him who is ever and ever the Benefactor ?

May Nanak not forget the Name which is the support of the supportless !

Suhi Chhant

The following is now sung by Sikhs at marriages and other festivities :—

Friends [1] have come to my house :

The True One hath caused me to meet them.

When it pleased God He caused me to meet them without mine own effort ; by meeting the elect happiness is found.

I have obtained what I set my heart on.

When I meet the *saints* my soul is happy ; night and day my hearth and home look bright.

The unbeaten sound of the five musical instruments playeth since saints have come to my house.

Come, beloved friends,

Sing a song of rejoicing, O women.

Sing a true song of rejoicing ; then shall you be pleasing to God and rejoice through the four ages.[2]

The Spouse hath come to my house, the place is adorned by Him. His instruction hath adjusted mine affairs.

I applied the great salve of divine knowledge to mine eyes, and saw God's form which filleth the three worlds.

[1] Saints are meant.

[2] Also translated—Then shall you be pleasing to God to whom songs of rejoicing are sung through the four ages.

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Meet me, O companions, sing with zest a song of rejoicing, since my Spouse hath come home to me.

My soul and body are bedewed with nectar,

And in my heart is the jewel of love :

In my heart is the precious jewel, and I ponder on the Primal Essence.

To animals Thou art the opulent Giver[1] ; Thou givest to every individual.

Thou art wise ; Thou possessest divine knowledge ; Thou art the searcher of hearts ; Thou Thyself didst create the world.

Listen, my friends, the charming Bridegroom hath fascinated me, and my soul and body are bedewed with nectar.

O Supreme Spirit of the world,

True is Thy play :

True is Thy play, O Incomprehensible and Infinite One ; who can cause us to understand but Thee ?

Without Thee how many can call themselves Sidhs, Strivers, or wise ?

The Guru hath stayed the soul which was maddened with the misery of death.

Nanak, he who removeth his demerits by the Word, obtaineth God through his aggregate of merits.

The Guru is waiting for God as a fond wife for her husband :—

Come, my Friend, that I may behold Thee.

Standing at my door I am watching for Thee ; in my heart is excessive longing ;

In my heart is excessive longing ; hear me, my Lord, I have reliance on Thee.

On beholding Thee I have become free from desire ; the pain of birth and death is at an end.

In all things is Thy light ; from it art Thou known, but Thou art found by love.

Nanak, I am a sacrifice to the Friend ; the True One is found *when my mind* cometh home.

[1] Also translated—animals beg of Thee.

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SUHI KI WAR

God will assay man's qualities :—

Nanak when a man bringeth and putteth money in his house he *examineth it* ;

So in the Lord's court the counterfeit and the genuine shall be tested.

Bathing at places of pilgrimage only renders men more impure :—

Men of evil minds and thievish bodies go to bathe at places of pilgrimage.

One part of their filth departeth by bathing, but they contract double more.[1]

A gourd may be externally washed, but it containeth undiluted poison within.

Holy men are good without bathing ; a thief is always a thief *whether he bathe or not.*

Men should traffic in God's name from their earliest years :—

There are two lamps for fourteen shops,[2]
And as many shopkeepers as souls :
When the shops are opened, the traffic beginneth.
Every one who cometh into the world is transient.
Religion is the broker who putteth a mark *on the goods.*
Nanak, they who profit by the Name are acceptable.
For those who obtain the greatness of the true Name.
Gratulations resound on their arrival at their own homes.

In evil association there is no hope of amendment:—

It is the habit of thieves, adulterers, prostitutes, and pimps

To contract friendship with the irreligious and dine with them.

They take no thought for God's praises ; the devil ever dwelleth *in their hearts.*

[1] Their bodily filth departs, but their mental filth and hypocrisy increase.

[2] There are the sun and the moon for the fourteen worlds.

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If sandal be rubbed on a donkey, he will still roll in the dust.

Nanak, by spinning falsehood the web of falsehood is woven.

False is the cloth therefrom and its measurement; false the raiment and the pride thereof.

The repetition of God's name is superior to the call of the Muazzin [1] or the horn of the Jogi,

Whether the Muazzin repeateth the call to prayer or *the Jogi* bloweth horns, and the bards join the chorus,

Some are givers, others are beggars; to me Thy name alone is acceptable.

Nanak, I am a sacrifice to those who have heard and accepted it.

The following sloks in the Suhi ki War contain miscellaneous instruction and reflections of the Guru :—

I am a sacrifice to those whose words consist of God's praises.

Every night is for the married woman; let me who am separated from Thee, O God, obtain even one night.

They who have not obtained the sweets of love or the delights of the Bridegroom,

Are like the guest of an empty house who goeth as he cometh.

A curse on the lives of those who eat to distend their bellies

Nanak, without the true Name all love is turned into hate.

You say, O Pandits—'As darkness is dispelled when a lamp is lighted,

'So by reading the Veds sinful inclinations are destroyed.'

I say, 'When the sun riseth, the moon is not seen.

'Where divine knowledge appeareth mental ignorance is dispelled.

'You, O Pandits, read the Veds and study them,

'But the reading of the Veds is a secular occupation.

'Without understanding this every one shall be disgraced,

[1] Who calls to prayer from the top of a mosque.

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'Nanak, the man who *listeneth to* the Guru's instruction shall be saved.

'They who delight not in the Word and who love not God's name,

'Speak offensively with their tongues, and shall ever be disgraced.

'Nanak, they act according to their destiny which none can erase.'

RAG BILAWAL

It would not redound to God's glory to call Him by the names of the Hindu incarnations.

Thou art an emperor; if I call Thee lord, how will that be to Thy greatness?

If Thou inspire me, I will praise Thee, O Lord; I am foolish myself and can say nothing.

Give me understanding to sing Thy praises,

That I may abide in truth according to Thy will.

All that there is cometh from Thee; Thou lovest all.

I know not Thy limit, O my Lord; what skill have I, a blind man?

What shall I say? while talking I see that I cannot describe the Indescribable.

I speak as it pleaseth Thee; and this is only in the smallest degree for Thy greatness.

Among so many dogs I, a strange dog, bark for my belly's sake.

Even though Nanak perform no service, he will still bear his Master's name.

The Guru's faith in God.

My body I have clothed with a Qalandar's dress, I have turned my heart into a temple, and I bathe in that place of pilgrimage.

The one Word dwelleth in my heart, and I shall not be born again.

My soul is pierced by the Compassionate One; O my mother,

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Who knoweth another's pain ?
I think of no one but God.
O inaccessible, imperceptible, unseen, and boundless God, take thought for me.
Thou fillest sea and land, the upper and lower regions ; Thy light is in every heart.
My faculty of learning and my understanding are all Thine ; I have built my heart as a temple to Thee.
I know none but Thee, O my Lord ; I ever sing Thy praises.
Men and lower animals all seek Thy protection ; all anxiety for them resteth with Thee.
What pleaseth Thee is good ; this is Nanak's sole representation.

Lunar Days

The Guru counsels disregard of mammon :—

What name shall I repeat except that of the Lord of the world ?
Under the Guru's instruction God's court is seen in one's own home.
They who are attached to mammon shall regret it ;
They shall go in fetters to Death's gate and suffer transmigration.
What have they brought, and what shall they take away ?
They shall receive blows from the god of death on the head.
No one can be emancipated without the Guru's instruction.
No one can be saved by the practice of hypocrisy.

Heartfelt devotion is superior to all offerings and ablutions :—

On the tenth day of the lunar month repeat the Name as your offerings and ablutions.
Night and day lave yourselves in the attributes and knowledge of the True One.

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When doubts and fears have fled, impurity shall not cling to the true heart.

A frail cord will soon snap :

Know that the world is as the cord.

Fix thy mind firmly on the True One and thou shalt be happy.

RAMKALI

In his devotional enthusiasm the Guru indulges in self-depreciation :—

Some read the Veds,[1] some the Purans :

Some repeat names [2] on their rosaries and meditate on them.

I know not and never knew anything ; I recognize only Thy name.

I know not, O God, what my lot shall be.

I am ignorant and devoid of divine knowledge ; O Lord, I seek Thy protection, mercifully preserve my self-respect and honour.

The mind sometimes riseth and sometimes falleth to the nether regions.[3]

The greedy mind remaineth not still ; it searcheth for *mammon* in all directions.

Man entered the world doomed to die ; yet he amasseth wealth for long life.

While others depart, O Lord, we see the burning fire approaching us also.

No one hath a friend, no one hath a brother, no one hath a father or mother.

Nanak representeth, if Thou give *Thy name*, it will assist me at the last hour.

After the death of a Hindu a lamp is kept burning for several days to light the soul of the departed to the next world. It is then floated on water. Guru Nanak indites the following homily on the custom :—

[1] Literally—Sanskrit.

[2] Some invoke gods and goddesses.

[3] Sometimes man is elated and sometimes depressed.

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Adore God[1] in the following way—

Make thy body into a raft[2] by which thou mayest cross over.

Put on it the fire of thy heart,

And the lamp shall burn untiringly day and night.

Float such a lamp on the water

As shall procure thee all knowledge.

The knowledge of God is a good material ;

God will accept a lamp made out of it.

Make good deeds thy wheel, and mould *thy lamp on it* ;

It will accompany thee in this world and the next.

When God looketh on him with an eye of favour,

Some rare pious man knoweth *how to make this lamp.*

This lamp shall be permanent in his heart,

And shall not be extinguished when he dieth.

Float such a lamp on the water

As shall not be shaken or put out by the wind,

And by whose light God's throne may be seen.

Khatris, Brahmans, Sudars, and Vaisyas

Find not *such a lamp* by thousands of researches and calculations ;

But if any *of them* light such a lamp *as I have described,*

He shall, O Nanak, obtain deliverance.

The following was addressed to a Jogi :—

The Jogi runneth about begging for clothes and food ;

He burneth with the pangs of hunger, and he shall also have misery hereafter.

He who hath not received the Guru's instruction, loseth his honour by his own stupidity.

Some rare man obtaineth God's service by the Guru's teaching.

The Jogi who knoweth the way dwelleth in a peaceful home.

He who is satisfied with the alms of love and the Word beholdeth all men with an equal eye.

[1] Literally—fix thine attention on God.

[2] The little raft on which the lamp is placed.

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The five oxen[1] draw the carriage of the body :
The whole goeth well by the contrivance of God.
When the axle breaketh, the carriage turneth over ;
Its timber is scattered and it is burnt in the fire.
Meditate, O Jogi, on the Guru's instruction.
Consider weal and woe, union and separation of friends as the same.
Let the Name and meditation on the Guru's instruction be thy dainties.[2]
The wall of thy body shall remain permanent[3] by repeating God's name.
By the practice of sahaj jog thou shalt be freed from entanglements,
And shalt repress lust and wrath under the Guru's admonition.
Make the protection of God and the Guru earrings for thy heart.
Nanak, it is by devotion to God man shall be saved.

ASHTAPADI

God is in man's heart and ought not to be sought for elsewhere :—

O Nanak, may I obtain the greatness of the Name ! there is no religious work superior to it.
If man go elsewhere to ask for what he hath at home, he shall be received with reproaches.

It is said that Guru Nanak on his excursion to the Himalayas met a Jogi called Chetnath, who reproached him with not being a Jogi, a Sanyasi, or a saint, but only a pretended guru. The following was Guru Nanak's reply :—

O Jogi, thou buildest a hut and preachest to the world :
If, abandoning thy devotional attitudes, *thou beg from door to door*, how shalt thou obtain the True One ?

[1] The five organs of action.
[2] Sweets are given to Jogis at the time of their reception into a monastery.
[3] There is a belief that the Jogis live for hundreds of years as the result of their austerities.

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Thou lovest mammon and woman,
And art neither an anchoret nor a worldly man.
O Jogi, keep thy seat,[1] and the pain of thy worldly love shall depart.
Thou art not ashamed to beg from door to door ;
Thou singest songs, but knowest not thyself.
How shall the great fire which burneth thee be extinguished ?
If the love of God attach to thy heart under the Guru's instruction,
Thou shalt easily enjoy the alms of contemplation.
Thou hypocritically appliest ashes to thy body,
And shalt be punished for thy worldliness by Death's mace.
The impure vessel[2] of thy heart cannot hold the alms of love.
Thou art bound by bonds and shalt suffer transmigration.
Thou dost not restrain thy seed, and yet thou callest thyself continent.
While saying ' Mother ', thou beggest and fallest in love with woman.
Thou art without compassion and God's light shineth not in thee.
Thou art immersed in every species of entanglement.
With a patched coat and a bag thou assumest many guises.
Like a conjurer thou performest many tricks to deceive men.
The fire of anxiety burneth thy heart—
How shalt thou be saved without good works ?
Thou makest rings of crystal for thine ears.
Without the highest divine knowledge there is no emancipation.
Thou art beguiled by the pleasures of the tongue and sensual organs.
Thou hast become a beast, and the mark of it shall not be erased.

[1] That is, go not a-begging.
[2] *Khapar*. A wooden vessel shaped like a skull. It is carried by Jogis for the alms they receive.

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There are three classes of people and three classes of Jog.[1]
He who meditateth on the Word shall need no mourning.
He who meditateth on the way of jog is a Jogi :
By the true Word he shall become bright.

The Guru in an address to a pandit rejects astrology :—

Thou calculatest auspicious moments, but reflectest not
That God is beyond auspicious moments.
He who meeteth the Guru knoweth them.
When there is the Guru's instruction man recognizeth God's will.
Speak not falsehood ; O Pandit, tell the truth,
If pride depart by means of the Word, God's abode shall be attained.
The astrologer after calculating draweth out a horoscope ;
He readeth it to himself and others, but knoweth not the reality.
Deem the Guru's word the highest of all ;
Utter no other discourse ; it were all in vain.
Thou bathest, and washest, and worshippest stones,
But without being imbued with God thou art the filthiest of the filthy.
Abandon pride, and thou shalt meet God the real wealth.
Repeat God's name, and thou shalt succeed in obtaining emancipation.
Thou readest not thine epic poems nor reflectest on the Veds :
Drowned thyself, how canst thou save thine ancestors ?
Few understand that God is in every heart.
When man meeteth the true Guru, he obtaineth understanding.
By making calculations such as thine doubt and sorrow enter the mind ;
But, when the Guru's protection is sought, happiness resulteth.
Having sinned we come to him for protection.

[1] People and jog are subdivided according to the three qualities.

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According to man's acts in a former state the Guru causeth him to meet God.

God cannot be obtained unless man enter the Guru's protection ;

Otherwise he is led astray in superstition and suffereth transmigration.

He who hath not God in his heart and whose conduct is not according to the Word,

Shall be bound at Death's gate and punished for his sins.

Men call themselves Teachers, Pandits, and Missars ;[1]

But they who are tinctured with mammon shall not reach God's mansion.

He who by the Guru's favour hath the support of the Name,

Is unequalled amongst millions.

One man appeareth evil and another good ; *but they are both contained* in the True One :

The learned man understandeth this by the aid of the true Guru.

A few holy men who know the one God,

Have ended their transmigration, and become absorbed in Him.

They in whose hearts is the one God,

Possess all excellences and meditate on the truth.

They who act as pleaseth the Guru

Are true, O Nanak, and shall be absorbed in the True One.

The following was addressed to a rich sinner who visited the Guru :—

O silly man, as thou camest so shalt thou depart ; as thou wert born so shalt thou die ;

As thy enjoyment so shall be thy suffering ; through forgetfulness of the Name thou shalt fall into the terrible ocean.

Thou art proud on beholding thy beauty and wealth.

Thou hast extended thy love to gold and woman ; why hast thou forgotten the Name and gone astray ?

[1] A title applied to Brāhmans by Hindus.

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Not having practised continence, truth, self-restraint, or virtue, thou shalt suffer in the skeleton of a ghost.

Alms-gifts, ablutions, and austerities are of no avail; without association with the saints, thou hast been born in vain.

Through the covetousness that attacheth to thee thou hast forgotten the Name; thy life hath been wasted in transmigration.

Death will hasten to seize thee by the hair and punish thee; and, when he eateth thee, thou shalt have no consciousness *for repentance.*

Day and night thou revilest others and art jealous of them; the Name is not in thy heart, and thou hast not universal benevolence.

Without the Guru's instruction thou shalt not obtain salvation or honour; without God's name thou shalt go to hell.

Thou practisest disguise for a brief period like a conjurer, while thou art steeped in worldly love and sin.

Seeing the extension of thy wealth here and there, thou hast become intoxicated with worldly love.

Thou committest sin on a large scale, and without remembering the Word hast fallen into error.

Thou hast suffered great pain from the disease of pride; but it shall depart when thou receivest the Guru's instruction.

The infidel seeing happiness and wealth coming to him becometh proud in his heart.

He who owneth this body and wealth will take them back; he who feeleth anxiety regarding them shall have sorrow.

At the last moment nothing shall depart with thee; whatever is seen is the result of God's kindness.

God is the primal and infinite Being; by treasuring His name in the heart man shall be saved.

Thou weepest for the dead; who heareth thy weeping? He *whom thou weepest for* might have fallen to the dragon in the sea of terror.

The infidel beholding his family, wealth, houses, and mansions falleth into needless entanglements,

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Man cometh when God sendeth him, and he goeth away when God calleth him.

God continueth to do what is proper; the Pardoner pardoneth.

O brethren, search for the society of those who have tasted God's elixir.

When man taketh the Guru's protection, then wealth, supernatural power, wisdom, divine knowledge, and the boon of emancipation are obtained.

The pious consider woe and weal as the same, and are free from joy or sorrow.

Nanak, he who chasteneth himself under the Guru's instruction obtaineth God, and God absorbeth him in Himself.

Dakhani Oamkar[1]

Men who are generally impure cannot obtain emancipation until their hearts are thoroughly purified:—

As borax melteth gold,

So lust and wrath melt the body.

The gold is drawn over the touchstone, and must, *until thoroughly pure*, endure the fire.

When it assumeth a high colour[2] the Assayer is satisfied.

The world is a beast, and pride is its butcher.[3]

As thou actest with thine own hand, so shall be thy recompense.

He who made the world knoweth its worth.

What else is to be said? Talking availeth not.

Ramkali ki War I

The following is a satire on the professedly religious men of the time:—

They who call themselves virtuous, commit sin and pretend that they are doing good.

[1] This is a composition of Guru Nānak made in the south of India in praise of God.

[2] The body must be purified as gold is by melting. God the Assayer is satisfied with it when it assumes a bright colour.

[3] Pride is killing the world.

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Gurus go to private houses to impart instruction.
A woman loveth man for the money he earneth for her ;
Otherwise he may come or go as he pleaseth.
Nobody obeyeth the Shastars or the Veds ;
Everybody worshippeth himself.
The Qazi sitteth to administer justice ;
He turneth over his beads and invoketh God,
But he taketh bribes and doeth injustice.
If any one call him to account, he will read and cite texts.
The Muhammadan creed filleth the ears and hearts *of the Hindus*.
They carry tales *to the judge* and plunder the populace :
They make squares for cooking so as to appear pure.
See what the Hindus are like.
Jogis with long hair and ashes *on their bodies* keep wives.
Children scream before and behind them.
They miss the right road and obtain not union with God.
Why do they put ashes on their heads ?
Nanak, this is the state of this degenerate age,
That men only speak of themselves and think themselves the best.

The following is also a satire on Brahmans, Muhammadan priests, and Jogis :—

A Brahman goeth to the house of a Hindu,
Readeth texts, and putteth the sacrificial thread on a *boy's* neck.
If the boy commit sin after putting on the thread,
He shall not be accepted for all his ablutions and washings.
The Musalman may praise himself,
But without a guru or a priest he shall not be accepted.
Even when the road is pointed out, few travel by it.
Without good works heaven is not obtained.
Men seek the way in a Jogi's monastery ;
And on that account put rings in their ears *and become his disciples*.
With earrings on they wander about the world,
While the Creator *they pretend to search for* is everywhere.

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All souls are travellers :
When the death-warrant cometh for them there must be no delay.
He who knoweth God in this world, shall recognize Him in the next.
All others, whether Hindus or Musalmans, are chatterers.
All men's accounts shall be taken in God's court ;
And no one shall be saved without good works.
He who repeateth the name of the Truest of the true,
Shall not, O Nanak, be examined hereafter.

Only the good shall be saved when the final reckoning is called for :—

Nanak saith, O man, hear true instruction—.
God seated in judgement will produce His book and call on thee for thine account.
The stiff-necked who owe anything shall be summoned ;
And the angel Azrail placed over them.
They shall see no way of escape ; they shall be entangled in the narrow streets.
Falsehood is at an end, O Nanak, and truth shall at last prevail.

The following was addressed to a proud Muhammadan governor :—

At thy waist is a handsome sword, thou art mounted on a handsome steed :
Be not proud, *saith* Nanak, lest thou fall on thy head.

Only good men can remain in the society of the saints :—

Between the lake and the swan there is affinity from the beginning ; so it pleased the Lord.
In the lake there are diamonds and pearls which form the swan's food.
Cranes and ravens, however cunning they may be, cannot remain in lake *Mansarowar*.[1]
They cannot subsist there ; their food is different.

[1] It is said that Lake Mānsarowar in the Himālayas contains pearls, which are food for swans, but not for cranes and ravens.

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By the practice of truth, truth is obtained ; O false ones, false is your pride.

Nanak, they for whom it was so ordered from the beginning meet the True Guru.

My Lord is effulgent, if any one reflect on it.

Nanak, serve Him who giveth ever and ever ;

Nanak serve Him by whose service sorrow departeth,

Sins are erased, merits take their place, and peace abideth in the heart.

Rag Maru Ashtapadi

A hypocritical Sanyasi called Brahmpuri was mentioned to the Guru as a very worthy man. The Guru, knowing his real condition, composed the following :—

The perverse having through avarice abandoned their own homes, ruin themselves by casting covetous eyes on the houses of others.

They have ruined their state as householders ; they have not met the True Guru, and through their stupidity are involved in a whirlpool.

Of wandering in foreign countries and reading texts they grow weary, and their covetousness increaseth.

Of weak intellect, they know not the Word ; they fill their bellies like cattle.

O Sir, the way of the Sanyasi should be this :—

He should under the Guru's instruction only think of the one God, love His name, and be satisfied with it.

But the hypocrite mixeth ochre, dyeth his dress with it, and weareth the garb of a beggar ;

He teareth his clothes to make a patched coat, and putteth money into his wallet ;

Blind that he is and bereft of shame, he beggeth from house to house and preacheth to the world ;

Led astray by superstition he knoweth not the Word and loseth the game.

The fire which is within him is not extinguished without the Guru, yet he heateth himself with external fires[1] also.

[1] The penance of five fires is frequently spoken of and resorted to

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There is no worship without serving the Guru ; how can man of himself recognize God ?

He who slandereth others shall abide in hell, and be separated from the Supreme Spirit.

He who wandereth to the sixty-eight places of pilgrimage is ruined thereby ; how can he wash away the filth of his sins ?

He sifteth dust, applieth it to his body, and looketh for the way of mammon.

He knoweth not the one God *who is with him* whether he be at home or abroad ; if any one tell him the truth, he groweth angry.

While reading texts his mouth uttereth falsehoods ; that is all the wisdom a man without a guru possesseth.

How can man obtain happiness without repeating the Name ? How shall he be honoured without the Name ?

Some shave their heads, some twist long hair round them or wear a top-knot ; others through pride remain silent ;

But without the love of divine knowledge their minds waver and hasten in every direction.

Maddened by worldly love they reject nectar and drink deadly poison.

They obey not God's order ; their evil deeds shall not be effaced, and they shall enter the bodies of beasts.

The Kapari with a bowl in his hand and excessive greed in his heart

Abandoneth his own wife, and filled with lust coveteth his neighbour's.

While preaching he knoweth not God's word, and attacheth himself to a prostitute.

With poison in his heart he pretendeth that he hath no doubts, but Death will disgrace him.

He who serveth the True Guru and removeth pride from his heart, is a true Sanyasi ;

He desireth not clothes or food, but taketh what is freely offered him ;

by Hindu devotees during the sultriest time of an Indian summer. They light fires around them in the four directions ; the sun over them is the fifth.

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He chattereth not ; he amasseth the wealth of patience ; and his passions he subdueth with God's name.

Blessings on that man, who whether householder, Sanyasi, or Jogi, fixeth his attention on God's feet.

He who in the midst of desires is without desires, and who loveth the one God is a Sanyasi.

He who drinketh God's essence and preserveth a religious attitude in his own home shall obtain peace.

The mind of the pious man who knoweth God wavereth not, but restraineth its wanderings.

He who under the Guru's instruction searcheth the house of the body, shall obtain the boon of the Name.

Brahma, Vishnu, and Shiv are most exalted when they are imbued with the contemplation of the Name.

Thy light, O Lord, is in the sources of production, in compositions, in the firmament, in the lower regions, and in all creatures.

By repeating hymns containing God's true name and clasping it to the heart, all happiness and final deliverance *shall be obtained.*

No one can be saved without the Name ; Nanak, that is the true way to swim across.

The following was delivered in a fit of extreme religious fervour to Mihan and Sihan :—

Woman, however many friends she may make, wandereth like an itinerant minstrel in transmigration.

She who is separated from God obtaineth no access to Him ; how shall she be patient ?

My soul is imbued with the love of the Beloved.

I am a sacrifice ; I would cut myself in pieces for Thee ; look at me even for an instant with a glance of favour.

Separated as I am from my Beloved in my father's house, how shall I meet him in my father-in-law's ?

I wear demerits round my neck ; I am ruined without the Beloved ; I am pining to death.

If in my father's house I remember the Beloved, I shall find a dwelling in His.

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The wife who hath found her Beloved, the Lord of excellences, sleepeth in peace.

She maketh a silken coverlet and mattress *for her couch,* and arrayeth herself in a *costly* robe.

The wife whom her husband abandoneth passeth the night in grief.

Whatever dainties she tasteth and whatever dresses she weareth,

Her youth passeth in vain without her Beloved; she pineth away through separation from Him.

Hear the song of the True One under the Guru's instruction.

True is the throne of the True One; she on whom He looketh with favour loveth Him.

The possessor of divine knowledge *applieth* the salve of truth to her eyes, and then beholdeth Him who seeth all things.

He who under the Guru's instruction dispelleth his pride and arrogance, shall understand and know God.

They who please Thee, O God, are like Thee; how many *unhappy wives* there are like me:

Nanak, their Spouse parteth not from those who are imbued with the love of the True One.

God is the only true friend and relation :—

Nor sisters, nor brothers, nor mothers-in-law *remain with one*;

But, O companions, the true relationship *with the Beloved,* when found through the Guru, shall never be sundered.

I am a sacrifice to my Guru, I am ever a sacrifice unto him.

I have grown weary of wandering so far without a guru; now the Guru hath united me with my Beloved.

Paternal and maternal aunts, grandmothers, and wives of husbands' younger and elder brothers

Come and go; they tarry not but depart like relays of passengers.

Maternal uncles and their wives, brothers, fathers, and mothers *abide not.*

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Assembled in great crowds at the river they depart with their baggage like travellers.

O my companions, my Husband is dyed with the true colour.

The true Husband never forsaketh ; He enjoyeth one with delight.

All seasons are good for those who love the True One.

The woman who knoweth her husband enjoyeth happiness day[1] and night.

The ferryman calleth out at the ferry, 'Come on, make haste ; you delay.'

I have seen at the other side those whom the Guru put into the boat.

Some have loaded their baggage, some have set out with it, and others are weighed down by their loads.

They who have made true traffic are with the true God.

I am not good, nor do I find any one bad.

Nanak, he who effaceth his pride is as the True One.

MARU SOLHE

God has no incarnations :—

God's secret is not found in the Veds or the books of the Musalmans ;

He hath not father or mother or son or brother.

There is no friend like God, who is to be obtained through the Guru by those who lead a holy life :—

I have no friend like God

Who gave me soul and body, and infused into me understanding.

He cherisheth and watcheth over all creatures ; He is wise and knoweth the secrets of hearts.

The Guru is like a lake ; we are his beloved swans :

In the water are many jewels and rubies.

God's praises are pearls, gems, and diamonds ; singing them maketh soul and body happy.

[1] *Deh* in the original, pronounced exactly like its English equivalent.

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God is inaccessible, unfathomable, altogether distinct *from His creation.*

The great Sustainer of the earth hath no end.

God saveth man through the true Guru's instruction; He blendeth with Himself those who are absorbed in His love.

How can there be emancipation without the true Guru?

He loveth the primal God who was before all time,

Who mercifully granteth emancipation in His court, and pardoneth the sins which man committeth.

The true Guru is the giver and procurer of emancipation.

He prescribeth nectareous essence and cureth all diseases.

He whose avarice is extinguished and whose mind is cool, shall owe no tax to Death the tax-gatherer.

The body greatly loveth the soul;

The latter is a male Jogi, the former a beautiful woman.

He enjoyeth her in dalliance day and night, but goeth away without taking leave.

God having created the world arrangeth it;

He speaketh in the wind, water, and fire.

The mind of him who associateth with evil passions wavereth; he suffereth the consequences of his acts.

They who forget the Name shall have to endure pain and misery.

How can they tarry when they receive the order to depart?

They shall plunge into the pit of hell and suffer like fishes out of water.

The apostate shall undergo the pain of transmigration in eighty-four lakhs of species.

Man shall suffer according to his acts.

There is no salvation without the true Guru; man shall be seized and bound according to his acts.

Very narrow is the way like the edge of a sword.

Man's account shall be taken, and he shall be pressed like sesame.

There no mother, father, wife, or son will befriend thee; without love for God there is no emancipation.

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However numerous one's friends and companions may be in the world,

There are no *real friends* but the Guru and God.

Salvation dependeth upon serving the Guru, and night and day singing God's praises.

Abandon falsehood, pursue truth,

And thou shalt obtain the fruit thy heart desireth.

Few are they who traffic in true merchandise; they who do so obtain profit.

Depart with the merchandise of God's name,

And thou shalt easily obtain a sight of God's court.

A perfect man under the Guru's instruction searcheth for God, and thus beholdeth Him who looketh on all alike.

God is infinite, but under the Guru's instruction is found by a few

Who teach their hearts the Guru's word.

Accept the true Guru's word as true; thus shalt thou be absorbed in God.

Narad and Saraswati are Thy servants, O Lord.

The greatest of the great in the three worlds are Thy servants.

In all things is Thy might; Thou bestowest on all; everything is Thy creation.

Some worship at Thy gate, and thus dispel their sufferings.

They who are emancipated by the true Guru, receive a robe of honour in Thy court.

The true Guru breaketh the entanglements of pride, and hindereth the mind from wandering.

Meet the true Guru, look for the way

To reach God, and thus have no account *against thee.*

Efface pride and serve the Guru, O Nanak, and thou shalt be dyed with God's love.

Miscellaneous instruction of the Guru :—

The Creator is the true Lord

Who carefully supporteth the globe of the earth.

The Creator beholdeth the work of His hands; true and independent,

He created the different species of animals.

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Two travellers[1] have struck out two roads.

There is no emancipation without the perfect Guru; it is profitable to repeat the true Name.

The perverse man readeth, but knoweth not the way:

Led astray by error he knoweth not the Name.

The false evidence the evil man giveth for a bribe becometh like a halter round his neck.

Brahmans read the Simritis, the Shastars, and the Purans:

They engage in disputations, but know not the Real Thing:

Without the true Guru they find not the Real Thing.

They who are purified by the True One walk in the true way.

Everybody praiseth God and speaketh of Him as he hath heard.

God is wise and assayeth the true.

They on whom God looketh with favour are holy and praise His word.

How many speak of God according to what they have heard!

They speak of Him according to what they have heard, but know not His limit.

He to whom the Unseen hath manifested Himself knoweth the story of the Ineffable.

When one is born gratulations resound;

The ignorant sing songs of rejoicing;

But he who is born shall assuredly die, and undergo the destiny allotted him.

It is my God who effecteth union and separation *of the soul and body.*

He who created the world assigned His creatures woe or weal;

But the holy who wear the armour of mildness are unaffected by them.

Good are they who deal in the truth;

By the Guru's wisdom they obtain the true merchandise.

He who possesseth the wealth of the true merchandise, is enraptured with the true Word.

[1] The founders of the Hindu and Muhammadan religions.

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Loss accrueth from false dealings.

The pious carry on their dealings according to God's will.

Their capital remaineth intact, their stock-in-trade safe, and they escape from Death's noose.

Every one speaketh of God according to his own pleasure.

The perverse *who are attached* to mammon, know not how to speak of God.

The understanding and utterance of the blind man are blind ; he shall suffer the pain of transmigration.

In pain he is born, in pain he dieth.

His pain cannot be removed except by seeking the Guru's protection.

In pain he is created, in pain he perisheth. What hath he brought with him ? what shall he take away ?

True are the acts of those who are subject to the Guru ;

They shall not suffer transmigration or feel the edge of Death's *sword*.

He who abandoneth the branches *of the tree of the world*,[1] and only knoweth *God* the essential root of all things, *enjoyeth* true delight in his heart.

Death shall not punish godly people,

Nor shall they experience the pain of the difficult road.

They worship God's name in their hearts and mention no other.

They who repeat not God's praises shall be punished at last ;

While they who please Thee, O God, shall abide according to Thy will :

They shall go with a robe of honour to Thy court and be happy by the True King's order.

Many describe Thine attributes, O Lord ; what availeth my speaking ?

The greatest of the great find not Thy limit.

Nanak, may I obtain the truth ! preserve mine honour, O Lord ; Thou art the Monarch of monarchs !

[1] Worldly entanglements.

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The following is said to be instruction given to Taru and Bharu during the Baisakhi fair at Kartarpur :—

Put away from you lust, wrath, and slander ;
Abandon avarice, and covetousness, and you shall be free from care.
He who breaketh the chain of superstition shall be free, and feel divine pleasure in his heart.
The happy and incomparable perfect Guru showeth man
Day and night the light within him, and he beholdeth it
Like a bright flash of lightning at night.
Meet the true Guru, and God Himself
Who placed the lamps of the moon and sun in the firmament of heaven will save you.
Continue to love God, and you shall behold the Unseen One pervading all three worlds.
He who obtaineth the ambrosial essence loseth his avarice and his fear.
He who effaceth himself obtaineth the fearless position.
He who acteth according to the pure Word shall attain a lofty degree, the loftiest of the lofty.
The Name of the Unseen and Inapprehensible is unequalled ;
The juice of the beloved Name is exceeding sweet.
God's praises be given to Nanak, and in every age repeat ye His name whose end is not known.
The heart which hath obtained the diamond of the Name
Shall obtain patience by repeating and reverencing it.
Put the Destroyer of fear into thy stubborn heart, and thou shalt not be born again.
Man is saved by love of devotion and the Guru's word.
I crave the boon of the praise of God's name.
If God be pleased, He will cause us to meet the true Guru and save the whole world.
Death's myrmidons and Death himself worship the feet of those
Who repeat God's name under the Guru's teaching and directions.

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Man's state and condition become exalted by exalted company, and he crosseth over the terrible ocean of the world.

This world which is a terrible ocean, is crossed over by the Guru's instruction

And by dispelling the heart's doubts.

Let man take the five arrows,[1] put them on the bow of his brain and kill Death.

How shall the apostate obtain knowledge of the Word?

Without a knowledge of the Word man undergoeth transmigration.

Nanak, salvation dependeth upon the instruction of the Guru whom God by perfect good fortune hath caused us to meet.

The Fearless One, the true Guru is our protector.

The great God is obtained by devotion.

For him who obtaineth the Bright One under the Guru's instruction, the unbeaten strain of joy resoundeth.

The Fearless One is He on whose forehead no destiny is recorded.

He is invisible, but we behold Him through His omnipotence.

He transcendeth the world; He is unborn and self-existent, O Nanak, and is obtained by the Guru's instruction.

Only the True Guru knoweth the state of man's heart.

He is fearless who recognizeth the Guru's instructions,

Beholdeth God within him, knoweth *that He pervadeth creation*, and alloweth not his mind to wander elsewhere.

He in whose heart God dwelleth is fearless,

And day and night delighted with the bright Name.

Nanak, God's praises are obtained from the society *of the saints*, and man is thus easily blended with Him.

He who knoweth that God is with him whether at home or abroad,

Who remaineth attached to the world and bringeth home his wandering mind,

Shall obtain, O Nanak, the ambrosial essence of the True One who dwelleth in the three worlds, and who was before all things.

[1] The five virtues.

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MARU KI WAR I

Man shall certainly be responsible for his acts :—

Creation was by God's order ; in His court the truth is accepted.

The Lord will call for man's account ; *O man*, stray not on beholding the world.

Nanak, God will keep an account of the love and affection of him

Who watcheth over his heart, and is a pure-minded darwesh.

The condition of really holy men :—

For those who dwell apart and live on the bread of alms God is everywhere :

The diamonds *of their hearts* are pierced with God's diamond, O Nanak, and their necks are gorgeous with jewels.

True devotion and repetition of the Name secure salvation :—

Recognize God's primal love,[1] and worship the great God.

Shall Death then, O Nanak, strike thee on the head ? Nay ; the Name shall cause thee to meet God.

Many sects appeal to the Veds, but it is heartfelt devotion which secures salvation :—

The drum of the Veds loudly resoundeth for many a faction.

Remember God's name, Nanak ; there is none but Him.

Where man is proud there art Thou not ; where Thou art, there no pride is.

O men of divine knowledge, understand this riddle—the story of the Ineffable One is in the heart,

But without the Guru the Real Thing cannot be found : it is concealed though it dwelleth in every heart.

[1] Explained to be the love of God which disposes Him to protect the child in the womb.

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God is known by meeting the true Guru and implanting his instruction in the heart.

When pride departeth, doubt, fear, and the pain of transmigration depart.

By the wisdom of the Guru the Unseen is seen, Man's intellect becometh exalted, and he is saved.

Nanak, repeat the spell of God in whom the three worlds are contained.

BHAIRO

To engage in ritualistic practices is of no avail :—

To give a feast, make a burnt offering, offer alms, perform penance and worship, and endure bodily pain for ever are all of no avail.

Without God's name salvation is not obtained ; the holy man obtaineth it by the Name.

Without God's name it is useless to be born in the world.

To eat poison, to speak for the sake of poison (mammon) without the Name is to die an unprofitable death and wander in transmigration.

To read books, discuss grammar, and pray three times a day *are all of no avail.*

Without the Guru's instruction, O mortal, where is salvation ? without God's name man is entangled and dieth.

Even though man take up the beggar's staff and pot, and adopt the hair-tuft, the sacrificial thread, and the dhoti *of the Hindus*, go to places of pilgrimage, and wander far and wide,

Yet shall he not find comfort without God's name ; he who repeateth it shall be saved.

Even though man weave his hair into a crown, apply ashes to his body, doff his clothes, and wander naked,

Yet shall he be not satisfied without God's name ; it is under the stress of prenatal acts man assumeth a devotional garb.

Thou, O God, art in all creatures that are in the water, the dry land, the nether regions, and the firmament.

By the favour of the Guru preserve Thy servant ; Nanak stirring God's elixir hath drunk it.

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Rag Basant

The following was written with buoyant feeling after the departure of a cold winter in the north of India :—

All hail to the great month[1] in which spring ever beginneth.

Ever and ever remember the Sustainer of the earth, and thy heart shall rejoice.

O silly man, forget thy pride,

Subdue thy pride and meditate on God in thy heart ; adopt the most excellent virtues.

Good acts are the tree, God's name its branches, religion its flowers, divine knowledge its fruit,

Attainment *of God* its leaves, and the dispelling of mental pride its dense shade.

They who behold God's power with their eyes, hear it with their ears, and repeat the true Name with their tongues,

Obtain the full wealth of honour and tranquilly meditate on God.

The great season hath come, be careful and do good works.

Nanak, the pious who continue absorbed in God shall be perennial and never wither.

Sarang ki War

The following is a refutation of the general Indian ideas on the subject of impurity :—

There is no impurity in songs,[2] there is no impurity in knowledge ; [3]

There is no impurity in the moon's or sun's different phases ;

[1] *Basant*, the Indian spring, is generally considered to begin between the 12th and 14th of March.

[2] As supposed by the Musalmāns.

[3] The Brāhmans assert that the Veds should not be communicated to women and Sūdars. During the period of Brāhmanical ascendency in India the Sūdars were forbidden under pain of death to read the Veds—they might only repeat God's name. Among the Sūdars are included all women.

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There is no impurity in corn, there is no impurity in ablution ; [1]

There is no impurity in rain which falleth everywhere ;

There is no impurity in earth, there is no impurity in water ;

There is no impurity contained in air.

There are no virtues, Nanak, in the man who is without a guru.

It is he who turneth away from God whose mouth is impure.

The Guru mentions things which confer purity on men of different classes :—

Nanak, the following handfuls [2] of water are pure if any one know how to fill them—

Divine knowledge for the Pandit, continence for the Jogi,

Contentment for the Brahman, alms out of what he hath himself earned for the family man,[3]

Justice for the king, meditation on the True One for the learned.

Although water when drunk will quench thirst, the heart cannot be washed with it.

Water is the generator of the world, and shall finally destroy everything.

The futility of idolatry :—

Thou in thy house keepest an idol with its attendant gods :[4]

Thou washest it and worshippest it ;

Thou offerest it kungu, sandal, and flowers ;

Thou fallest at its feet and propitiatest it to the utmost ;

Yet it is by continually begging of men thou clothest and supportest thyself.

[1] As supposed by the Jains, who avoid water.

[2] *Chuli*, as much water as can be taken in one hand. Water is taken in handfuls by Hindus and drunk as grace before and sometimes after meals accompanied by sacred texts. Hindus also use water in the same way when taking solemn oaths.

[3] As contradistinguished from the almsgiving of thieves out of their plunder.

[4] Such as Lakhshmi, Garur, Ganesh, &c.

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For such foolish acts shalt thou receive the punishment of the foolish.

The idol giveth thee not when hungry, nor preserveth thee from death.

It is like a foolish quarrel among the blind.

God has no partner, wherefore supplication should be made to Him direct :—

If Thou have any partner, *O God*, I will speak of Thee in his presence.

But Thou hast no partner, therefore will I praise Thee to Thy face. Thy name giveth sight to the blind.

One of the Guru's reflections on this degenerate age :—

In the Kal age men have faces like dogs, and eat carrion.

They bark as they utter falsehood, and have no regard for honesty.

They who have no honour while alive, shall have an evil reputation after death.

What is destined taketh place, Nanak ; what the Creator doeth cometh to pass.

They who deceive men by selling them charms and amulets shall not find salvation :—

Accursed the lives of those who write God's name to sell it.

They whose crop is spoiled require no place for a harvest-heap.

They who are devoid of truth and modesty will receive no assistance hereafter.

The ways of wisdom :—

Call not by the name of wisdom the wisdom which is spent in wrangling.

By wisdom the Lord is worshipped ; by wisdom honour is obtained.

It is by wisdom what is read is understood, it is by wisdom alms are properly bestowed.

Nanak saith, these are the ways of wisdom, all else are ways of wickedness.

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The virtues and practices which are most potent to secure deliverance :—

They who make truth their fasting, contentment their place of pilgrimage, divine knowledge and meditation their ablutions,

Mercy their idol, and forgiveness their rosary, are foremost *in God's favour.*

Nanak, few there are who make the right way their loincloths, meditation on God their cooking squares,

Good deeds their frontal marks, and God's love their food.

Better to live by honest labour than by begging :—

Men without divine knowledge sing hymns.

The hungry Mulla maketh a home of his mosque.[1]

One man who earneth nothing slitteth his ears ;[2]

Another becometh a beggar and loseth his caste.

Touch not at all the feet of those

Who call themselves gurus and pirs, and go begging.

They who eat the fruit of their labour and bestow something,

O Nanak, recognize the right way.

Rag Malar

Some moral commandments :—

Cease to covet another's wife and another's goods ; shun the deadly sins of pride,

Evil inclinations, slander, and lust and wrath the executioners.

The inaccessible and illimitable God dwelleth in man's heart.

He shall obtain nectar in his own heart, whose conduct is according to the Guru's precious instruction ;

And who considereth woe and weal and the blame and praise of the world as the same.

[1] He spends all his time in his mosque, so as to receive the more alms.

[2] The Jogi.

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Wisdom, knowledge, and understanding are obtained from God's name; the love of God is obtained by association with the saints.

Day and night profit is obtained from God's name given by the beneficent Guru.

He on whom the Creator looketh with favour obtaineth instruction from the Guru's words.

The body is the palace, the temple, and the house of God; into it He putteth His eternal light.

Nanak, the pious are invited to God's palace; He will blend them with Himself.

Malar Ashtapadi

The Guru by familiar Indian examples expresses his love for God :—

The chakwi will not sleep at night in the absence of her mate.

When the sun riseth she gazeth on her beloved, and boweth, and toucheth his feet.

O my Beloved, dear to me is Thy love, which shall be my companion.

I cannot live for a moment in this world without Him; so much do I thirst for Him.

The lotus on the lake on beholding the sunbeams of heaven naturally rejoiceth :

O my Beloved, such is the longing I feel in my heart that my light may be blended with Thine.

The chatrik without water crieth 'Prio, prio!' and screameth aloud.

There is terrible thunder, it raineth on every side, but without its special raindrops the chatrik's thirst departeth not.

The fish which is born and liveth in water, obtaineth weal and woe according to its previous acts.

It cannot live for an instant without water; its death or life dependeth on it.

Woman is separated from her Beloved who liveth abroad; she sendeth Him a message through the true Guru.

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All cry out 'Prio, prio!', but they can only obtain their Beloved if it please the Guru.

The Beloved is with us; He ever associateth with the true; He blendeth with Himself those on whom He looketh with favour.

God is the life within all lives; He pervadeth every heart.

Through the Guru's favour He is manifest at home, and men become easily absorbed in Him.

Arrange thine own affairs, O man; the Lord of the earth is the Giver of happiness.

When by the Guru's favour man findeth *God* in his heart, then, O Nanak, his burning is extinguished.

Malar ki War

Prayers ought not to be offered for worldly advantages:—

They who offer prayers shall die, and so shall they who are prayed for.

Nanak, it is not known where they shall be placed by God's order.

The punishments that await the impenitent wicked:—

Some have chains on their necks and are being led off to prison;

But by recognizing Him who is the truest of the true, they shall be freed from their bonds.

He who obtaineth favourable destiny knoweth the True One.

Man's fate is decided by God's order; when man goeth *before Him* he shall know this.

Recognize the Word which will cause thee to cross the terrible ocean.

Thieves, adulterers, and gamblers shall be pressed like *sesame*;

Slanderers and backbiters shall be carried away by the flood.

The pious who are absorbed in the True One shall be known in God's court.

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Worldly advantages distract men's minds from devotion :—

Empire, wealth, beauty, nobility, and youth are five robbers ;

These robbers have robbed the world without respect for any one.

They who fall at the Guru's feet, however, rob them.[1]

The Guru's humility, the transitory character of human life, and the efficacy of the Name :—

The world is very transient like a flash of lightning ;

Yet, foolish heart of mine, thou thinkest not of the grave.

I am low and wretched ; Thou, O God, art an ocean of *generosity*.

Grant me only one thing—Thy name ; the poisonous things of the world please me not.

By the skill of God even a fragile vessel holdeth water.[2]

Thou art omnipotent ; I have come into the world by Thy power.

Nanak, the dog of Thy court, is growing madder every day *for Thy love*.

The world is fire, God's name is what cooleth it.

The bliss of divine composition :—

Blest the paper, blest the pen, blest the ink-bottle, blest the ink,

Blest the writer, Nanak, who writeth the True Name.

He who batheth in the immortal water of divine knowledge taketh with him the sixty-eight places of pilgrimage.

Rag Prabhati

A satire on Hindu sects and ritualists :—

Jogis go to ruin in twelve sects, Sanyasis in ten.

The Jogis, the Kaprias, and the plucked-headed *Saravagis* without the Word have halters round their necks.

[1] That is, deprive them of the power of robbing.

[2] A frail mortal may be possessed of divine knowledge.

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They who are tinctured by the Word are perfect Bairagis,
Who beg to obtain alms *in the wallet* of their hearts that their love may be fixed on God alone.

The Brahmans read the epic poems before devotional acts, and cause others to perform them ;

But without knowing God they know nothing ; the perverse are separated from God and miserable.

They who obtain the Guru's instruction are pure, and shall be honoured at the true court.

Night and day they love the jewel of the Name, and are blended with the True One in every age.

All religious acts, purifications, austerities, devotion, penance, and pilgrimages abide in the Word.

Nanak, if the true Guru be found, he will unite man with God, when sorrow and sin and death shall be no more.

Prabhati Ashtapadi

The feats of the Jogis and the tenets of the six religious systems of the Hindus are ineffectual to secure salvation :—

The niwali feat,[1] the suspension of breath in the dorsal chamber ;[2] the turning the brain into a still, making expiration and inspiration like the Jogis, and suspending the breath *are of no avail.*

Without the true Guru man knoweth nothing ; he is led astray in error, sinketh, and dieth.

The fool is defiled, and the more he washeth, the more is he defiled ; the filth of his heart shall never depart.

All religious acts are vain except the *repetition of the* Name ; they are like conjuror's tricks which deceive *the spectators.*

The six religious duties are contained in the name of the Bright One.

[1] This consists in passing a tape through the body to cleanse the stomach and intestines—a feat of the Jogis.

[2] The Jogis assert that they can draw breath from the lower vertebral column to the brain, and suspend it when they please in its passage. We shall further on find that the passage is called the serpent's way. When the breath finally reaches the brain, it is said to distil nectar which produces a state of exaltation.

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Thou art, O God, an ocean of merits ; in me are demerits.

The pursuit of worldly things is a foolish and sinful act.

The blockhead thinketh too highly of himself, and cannot understand his duty.

The perverse desire fascinating wealth, and their speech is evil.

According to the Hindus foul is the ablution of the Chandal, and vain are his religious ceremonies and decorations.

False is the wisdom of *the perverse* ; their acts produce strife.

In the impure man is pride ; he obtaineth not the flavour of the Lord.

Insipid the pleasure of doing other than the repetition of God's name.

Additional Sloks

When Guru Nanak visited Ceylon he gave the following advice to its queen, who was proud of her beauty and her state :—

Hear, young woman with the gazelle eyes, hear my serious and weighty words.

First examine thy goods and make thy traffic.

Dismiss [1] the evil and welcome the good.

Consider, O young woman, what proclamation to give by which thou mayest find friends.

Give thy soul and body to thy friends, and thou shalt thus enjoy the utmost hilarity.

Love not that which is transitory ;

Nanak, I am a sacrifice to those who understand this.

In spiritual matters consult the holy :—

If thou art to cross the water, consult those who have the skill to cross :

They are very wise and will keep clear of the whirlpool.

The dangers of the world :—

There are continual showers, squalls, and torrents ; hundreds of thousands of waves succeed one another.

1 *Dohi dichai.* Literally—make a proclamation to depart.

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Address the True Guru, and there shall be no fear that thy bark will founder.

Another of the Guru's reflections on the sinfulness of his age :—

Nanak, to what hath the world come ?
No companion or friend remaineth.
Love hath ceased among brethren and kinsmen ;
Faith is lost on account of mammon.

The following was composed by Guru Nanak on seeing women mourning :—

They are saying ' Hai hai ! ' and ' Oh Oh ! ' ;
They beat their cheeks and pluck out the hairs of their heads ;
They utter God's name[1] *without meaning it : if they* were absorbed in it,
Then would Nanak be a sacrifice unto them.

The Guru went to visit a man of reputed sanctity, but on finding him a hypocrite composed the following :—

The raven washeth and rubbeth itself in a small pool in the desert ;
Its mind and body are full of demerits and its beak of filth.
The swan of the lake, not knowing that the raven was an evil bird, associated with him.
Such is affection for the infidel ; O man of divine knowledge, understand the allusion.
Congratulate the congregation of the saints, and act like a holy man.
Pure is the ablution, O Nanak, when the Guru is deemed the river of pilgrimage.

The really holy are few :—

The saints are few, not many ; deceit and wrangling *prevail* in the world.[2]

[1] *Oh hai.* He is.
[2] Also translated—They who act as become faqīrs are few in the world.

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The following has reference to the concremation of widows :—

Nanak, *the widow* followeth her *husband* and dieth ; she hath no power to live.

But she who dieth struck *by the news of her husband's death* is acceptable.

When the Allwise hath struck her with the arrow of love, it cannot be extracted.

She whom God hath struck with it is struck, and being struck is acceptable.

The body is frail and cannot be saved without God's grace :—

Who can wash a vessel which is fragile in its construction ?

The body is a compound of five elements ; it hath a false gilding.

If it please God, the vessel shall be acceptable ;

The supreme light shall shine and God's praises resound in it.

Pride without merit :—

Nanak, those men are the real donkeys who are proud without merit.

A definition of a Brahman :—

He is a Brahman who knoweth God,

Who performeth works of devotion, penance, and self-restraint ;

And who observeth the religion of mildness and patience.

Such a Brahman shall burst his bonds, obtain salvation,

And be worthy of worship.

A definition of a Khatri :—

He is a Khatri who is brave in good deeds

And who employeth his body in charity.[1]

The Khatri who inspecteth his ground before sowing his gifts,

[1] That is, who sacrifices himself for others.

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Shall be acceptable in *God's* court.
The Khatri who practiseth greed, covetousness, and falsehood,
Shall suffer for his misdeeds.

The Guru required complete self-sacrifice from his disciples :—

If thou desire to play at love with me,
Come my way with thy head in the palm of thy hand.
Put thy feet on this road ;
Give thy head and regard not human opinion.

The Guru, faith, truth, and the capital of God's name are necessary for salvation :—

Without the Guru there is no divine knowledge, without faith no meditation ;
Without truth there is no credit, and without capital no balance.

If Ram had been God he would not have lost his queen Sita, and he would himself have healed his half-brother Lachhman instead of calling on Hanuman to do so :—

Ram Chandar mourned in his soul for Sita and Lachhman :
He remembered Hanuman,[1] and he came to meet him.
The misguided demon *Rawan* did not know it was *not Ram but God* who did this.
Nanak, God is independent : Ram could not erase his destiny.

A purse-proud person addressed improper language to the Guru. When the Guru's disciples took this amiss, the Guru uttered the following :—

Impute not blame to the Rai ;[2] his intellect is forsaking him in his old age.

[1] See the story of Hanumān going for a plant to heal Lachhman, in Dowson's *Dictionary of Hindu Mythology*.
[2] This word means a nobleman.

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The blind man talketh much and falleth into the pit.

Whatever the Perfect One hath done is perfect ; there is no deficiency or excess in it.

Nanak, the pious who know this, shall be absorbed in the Perfect One.

END OF VOL. I

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THE SIKH RELIGION

ITS GURUS, SACRED WRITINGS AND AUTHORS

BY

MAX ARTHUR MACAULIFFE

ਫੂਟੇ ਆਂਡਾ ਭਰਮ ਕਾ, ਮਨਹਿ ਭਇਓ ਪਰਗਾਸ;
ਕਾਟੀ ਬੇੜੀ ਪਗਹ ਤੇ, ਗੁਰ ਕੀਨੀ ਬੰਦ ਖਲਾਸ.

The egg of superstition hath burst; the mind is illumined:
The Guru hath cut the fetters off the feet and freed the captive.

GURU ARJAN

IN SIX VOLUMES

VOL. II

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GURU ANGAD AND A PUPIL

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LIFE OF GURU ANGAD, THE SECOND GURU

CHAPTER I

IN Matte di Sarai, a village about six miles from Muktsar in the Firozpur district of the Panjab, once lived a trader called Pheru. He subsequently removed to the village of Harike, where he found a better opening for commerce. His wife's maiden name was Ramo, but after her marriage she was called Daya Kaur. She is described as a lady of gentle disposition, charitable, and religious. Four hours before day on the 11th of Baisakh in the Sambat year 1561 (A.D. 1504) a son was born to them. He received the name Lahina. In due time he wedded a lady called Khivi, a native of Matte di Sarai. His father grew weary of Harike, and with his own family and Lahina's returned to Matte di Sarai and lived there. Lahina's wife there gave birth to a daughter called Amro and to two sons who were named Dasu and Datu.

When Matte di Sarai was sacked by the Mughals and Baloches, Pheru and Lahina's families went to live in Khadur, now a famous Sikh town in the Tarn Taran sub-collectorate of the Amritsar district. While dwelling there Lahina organized a yearly pilgrimage of devout Hindus to Jawalamukhi,[1] a place sacred to Durga in the lower Himalayas, where fire issues from the mountains.

There lived in Khadur a Sikh called Jodha whose

[1] A place in the Himālayas where flame issues from the mountain. It is held sacred by Hindus, who make it an object of pilgrimage. It appears from one of Seneca's letters that the ancient Romans worshipped similar places, such as springs of hot water, sources of rivers, &c.

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practice it was to rise every morning three hours before day and repeat the Japji and the Asa ki War. One pleasant night when gentle zephyrs cooled the heated air, Lahina heard a voice which awakened his emotions as it sang the following :—

Ever remember that Lord by worshipping whom thou shalt find happiness.

Why hast thou done such evil deeds as thou shalt suffer for ?

Do absolutely nothing evil ; look well before thee.

So throw the dice that thou mayest not lose with the Lord,

Nay, that thou mayest gain some profit.[1]

As Lahina attentively listened, his mind obtained peace. After daybreak he asked Jodha who had composed that stimulating hymn. Jodha duly informed him that it was his Guru, Baba[2] Nanak, then dwelling in Kartarpur on the bank of the Ravi. Devotion was kindled in Lahina's heart by all that he had heard from Jodha ; and he longed to behold the Guru, it is said, as the chakor[3] desires to see the moon.

Lahina was conducting his family and his company of pilgrims to Jawalamukhi, but he induced them to break their journey at Kartarpur, telling them that they could perform two religious acts on the one pilgrimage. They could visit Guru Nanak, whom many persons believed to be beloved of God, and whose holy company was desirable and ought to be sought by all men. They might afterwards behold the flame goddess of Jawalamukhi. Lahina's advice was adopted and he was enabled to offer his obeisance to the Guru. The Guru, on observing his kind heart and amiable disposition, inquired who he was and

[1] Āsa ki Wār.

[2] Bāba means father. The word was and is frequently applied to Guru Nānak.

[3] The Greek partridge.

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whither he was going. Lahina told him his name and errand, on hearing which, the Guru spoke to him of the True Creator. His discourse made such an impression on Lahina that he threw away the bells with which he had provided himself to dance before the goddess at Jawalamukhi. He congratulated himself on his good fortune in meeting the Guru, and said he no longer felt an inclination to worship in a heathen temple.

His companions, who had grown weary of waiting for him, at last pressed him to continue his journey to Jawalamukhi. They said that, though he was the leader of their party, yet he forsook them on the road and in a strange country. They further represented that it was written in the holy books of their faith, that he who threw any obstacle in the way of those who were doing penance, giving alms, fasting, going on pilgrimage, or getting married; who through laziness or fear of growing weary failed to worship Durga, the giver of wealth and holiness; or who having made a vow relinquished all efforts to accomplish it, was a great sinner, and his wealth and sons should all perish. Lahina coolly replied that he was prepared to suffer every calamity that might occur to him, but he would not forsake his true Guru. He had obtained such peace of mind while listening to his discourses, that he said he had already derived all the advantage he could have hoped for from the worship of the goddess. He then decided to discontinue his pilgrimage and abide with the Guru.

The Guru, on seeing his daily increasing devotion, said to him one day, 'I must give thee something; but first go home and settle thine affairs, and when thou returnest I will initiate thee as a Sikh.' Upon this Lahina returned to Khadur, and told his wife what had happened and the spiritual change which had been wrought in him by meeting Guru Nanak, whom he described as the bestower of happiness both in this world and the

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next. He said he had determined to place himself for the future at the Guru's feet. After a stay of some days at his home, during which he procured a new suit of clothes for himself and a bag of salt for the Guru's free kitchen, he set out, accompanied by his nephew, for Kartarpur. On arriving at the Guru's house he was respectfully received by Sulakhani, the Guru's wife, who told him that the Guru was in his fields, and would be home by evening. If, however, Lahina desired to see him at once, he might go to meet him. Accordingly Lahina, making over the bag of salt to Mata Sulakhani, went straightway to the Guru.

The Guru had collected three bundles of grass for his cows and buffaloes, and he desired to have the bundles taken home; but, as the grass was wet and full of mud, his ordinary Sikhs slunk away from the task. He then asked his sons Sri Chand and Lakhmi Das to carry the bundles. They too evaded the duty, saying that there was a labourer coming who would take them. Lahina, who had just arrived, made his obeisance and said, 'Consider me as a labourer, and give me this work to do.' The Guru repeated his wish to have the bundles taken to his house. Lahina asked for assistance to lift the bundles on his head, and he would then carry them. The Guru said he might take as many as his strength permitted. Lahina, gathering strength from his enthusiasm, took up the three bundles, and walked with them in company with Guru Nanak to his house. On the way the dripping of the moist mud from the grass soiled his new clothes.

When they arrived, the Guru's wife, seeing Lahina's state, asked the Guru if it were a proper thing for him to impose such menial labour on a guest and soil his new clothes. The Guru, she said, was depriving the Sikhs of their faith through his great want of consideration. The Guru replied that God had put the bundles on the head of the man who was

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fit to carry them. His wife, not understanding the Guru's hidden meaning, rejoined, 'See, his clothes from his head to his feet are fouled with the mud which has been dripping from the grass.' The Guru replied, 'This is not mud; it is the saffron of God's court, which marketh the elect. Even one of these bundles was difficult to lift. He hath acquired divine strength, and lifted all three.' On looking again the Guru's wife observed that the mud on Lahina's clothes had really changed to saffron. The three bundles are held by the Sikhs to symbolize spiritual affairs, temporal affairs, and the Guruship.

It was Guru Nanak's practice to rise three hours before day and go to bathe in the Ravi. After his bath, he used to recite the Japji, meditate on God, and sing His praises till day dawned. He was always attended by Lahina, who took charge of his clothes, and performed for him any other offices he required. Three other Sikhs—Bhai Bhagirath, Bhai Budha, and Bhai Sudhara—on seeing Lahina's constancy and devotion to the Guru, thought that they too would perform meritorious service for him, so they proceeded in the early morning to the bank of the river to wait on him. It was the winter season, black clouds gathered, cold winds blew in gusts, and hail began to fall. The three men became quite benumbed, and were with difficulty able to make their way home shaking and shivering. It was only by warming themselves at the fire that they recovered the use of their limbs. Lahina endured the cold as if it had been the mildest weather. When the Guru at sunrise came out of the water, he congratulated Lahina on his endurance, and said he had attained salvation, which was the main object of human birth.

Once Lahina thought to himself, 'The Guru endureth great cold in performing his penance. It is not right that his servant should live in comfort.' Accordingly before day next morning he too entered

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the water, and only came out at sunrise, by which time his body was nearly frozen. He fell down at the Guru's feet, and the Guru's touch had the effect of restoring the natural heat of his body. All the Sikhs were astonished on seeing the Guru's kindness to the man who had voluntarily become his servant, and endured well nigh unendurable hardships for him.

Chapter II

The Guru now began to enter on a systematic trial of the devotion of his Sikhs. One winter's night, as heavy rain was falling, a part of the wall of his house fell. The Guru said it must be repaired at once. His sons said it was now midnight and very cold, but they would send for masons and labourers in the morning, who would do the necessary repairs. The Guru replied that there was no need of masons and labourers. The Guru's work must be performed by his Sikhs. Everybody was silent except Lahina, who at once stood up and began to repair the wall. The Guru's sons and other Sikhs went off to sleep. When Lahina had to some extent restored the wall, the Guru said, 'That is crooked, throw it down, and build it up again.' Lahina did so, but the Guru again professed not to be satisfied. The foundation must be moved back, which meant that the wall must be thrown down again, and built up for the third time. Lahina obeyed his master's order, but the master again expressed his dissatisfaction, and asked to have the wall again destroyed and again rebuilt. Upon this the Guru's sons told Lahina that he was a fool to obey unreasonable orders. Lahina, putting himself into a respectful posture, replied that a servant should make his hands useful by doing his master's work. The Guru then said to his family: 'You know not this man's worth. He used every year to visit the shrine of Durga. Now, having met the Guru, he hath remained to serve the true God.'

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The Guru and his disciple grew daily more pleased with each other. In proportion as the Guru instructed him, divine knowledge entered his heart. The Guru's sons grew jealous of the devoted servant and disciple, and took no pains to conceal their dislike. Probably in order to still the enmity which daily increased, the Guru suggested that Lahina should return for a time to Khadur. The Guru said: 'Thy father, mother, and relations are much distressed at thine absence from them. Wherefore return to Khadur, tarry there for some time, and cause God's name to be repeated. I myself lived there once in the house of Satbharai. My bed is still there. Thou shalt behold me in Khadur as if thou wert near me.'

Lahina, who was the essence of obedience, at once proceeded to Khadur. On his arrival it became known that he had spent three years with Guru Nanak, and had made great progress in virtue and spirituality. Accordingly, everybody went to pay him homage. Among others Takht Mal, the head man of the city, went to touch his feet. Lahina said to him, 'This must not be, since thou art in every way of higher rank than myself;' but Takht Mal knew of the power Lahina possessed to render him spiritually perfect, and would not abate a jot in his devotion to him. He pressed Lahina to give him religious instruction by which he might be saved. Lahina accordingly repeated to him the following hymn of Guru Nanak:—

God will regenerate those in whose hearts there is love;
He will make them happy with gifts, and cause them to forget their sorrows.
There is no doubt that He will assuredly save them.
The Guru cometh to meet those for whom *such destiny* hath been recorded,
And will give them for their instruction God's ambrosial Name.

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They will walk as it pleaseth the true Guru, and never wander a-begging.[1]

Why should he, for whom God's court is at hand, bow to any one else ?

The porter at God's gate will ask him no questions whatever.

Man shall be saved by the words of those on whom God looketh with favour.

There is no one to advise Him who sendeth and recalleth man.

God knoweth how to do all things ; He destroyeth, constructeth, and createth.

Nanak, the Name is the reward of him to whom the Gracious One showeth favour.[2]

On hearing this the doors of Takht Mal's understanding opened, and divine knowledge shone on him. All the Sikhs, believing Lahina to be even as Guru Nanak, went to do him homage. Bread was daily made and distributed to visitors, and the devotion of the people daily increased.

The Guru, knowing Lahina's devotion, went to visit him in Khadur. Lahina and his wife fell at the Guru's feet, and placed everything they had at his disposal. The Guru taught Lahina contempt for the world, discrimination, and divine knowledge. Having thus made him spiritually wise with excellent instruction, the Guru returned to Kartarpur, leaving Lahina in Khadur. While reciting the prayers taught him by the Guru, the time passed speedily for Lahina. Hopes, desires, and worldly love all vanished, while his spiritual love and devotion were all centred on God. As gold is tried by the touchstone, so did Guru Nanak try Lahina, and find him pure and altogether fit for the exalted office of Guru.

Henceforth Lahina never went into the town. He remained absorbed in spiritual thought and love of the Word. The only time he left his house

[1] That is, they will not suffer transmigration. [2] Sūhi.

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was when he went to the border of a tank outside Khadur, where he used to lie down in incessant and unwavering meditation on God.

Guru Nanak, knowing Lahina's devotion, was not very long in paying him another visit, and thus addressed him: 'Thou hast performed excessive devotions. I cannot endure that thou shouldst suffer any longer. Between thee and me there is now no difference. None of my Sikhs hath such faith and confidence in me as thou, and therefore I love thee most of all. Thou art verily Angad a part of my body. I congratulate thee.' Saying this the Guru embraced him, and took him to Kartarpur.

While at Kartarpur Guru Nanak found time to attend to agriculture. He sowed several fields of corn which gave him an unfailing supply for his kitchen, from which he fed all comers, Musalmans as well as Hindus. Once, when there was an unusual crowd of visitors, continuous rain fell for three days, and it became impossible to light a fire or cook, so that there was nothing to eat for his guests. The Guru went out into the fields, taking with him his sons Sri Chand and Lakhmi Das. He explained to them his difficulty, and how improper it would be that his guests should want for anything as long as they sought shelter with him. His sons replied, 'How can we satisfy such a crowd in this heavy rain? Whence can we obtain sufficient bread?' The Guru said, 'Climb this kikar tree, shake it, and it shall rain fruit and sweets to satisfy our visitors.' Sri Chand replied, 'Nothing can fall from kikar but thorns or bitter fruit.' The Guru then addressed his other son: 'Climb this tree and shake it.' Lakhmi Das replied, 'Hath such a thing ever been done before? Have sweets and pastry ever fallen from trees?' The Guru then told Angad to do what his sons had refused. Angad with great alacrity climbed the tree, shook it, when down fell heaps of

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every conceivable form of Indian sweetmeats. When the Guru's guests had partaken thereof and satisfied their hunger, they began to sing praises of the Guru and his faithful disciple. Angad promptly explained that such power was not in himself. It was divine knowledge not sweetmeats which dropped from the tree. It was all the miraculous effect of the Guru's words. The Guru on hearing this said, 'My words are profitable, but only they who obey them shall obtain the fruit thereof.' It was then for the first time the Guru's sons and many of his Sikhs realized the value of obedience.

The Guru had by now well tested Lahina's devotion, but at the same time deemed it proper to make further trial, principally with the object of humbling the pride of his sons, and convincing them and his disciples that Lahina alone was worthy to succeed him. On one occasion near midnight, when the sacred songs had ceased, and all except the Guru had retired, he called his sons, told them that his clothes were soiled, and asked them to take them at once and wash them. They replied that all the wells had stopped,[1] that it was dark, and that, even if by any means they succeeded in washing the clothes, they could not dry them at that hour. When it was day they would procure a washerman who would perform the required service. The Guru said it would be well if they went themselves at once and washed them. They replied, that, if he could not wait till morning, he had better put on other clothes. Upon this the Guru addressed himself to Angad. Angad at once took up the clothes, whereupon day dawned, and he found the wells on the outskirts of the city in motion. He rapidly washed and dried his master's clothes. On returning with them in an incredibly short space of time, everybody

[1] Water in the Panjāb is most generally raised by Persian wheels which are worked by bullocks or buffaloes.

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was astonished, and the Guru again expressed himself delighted with his service.

One day, as the Guru was washing his hair, the cup he used slipped from his hand and fell into a deep sink. The Guru told his sons to bring it to him quickly. They replied that the sink was very deep and full of dirty water, but that they would get somebody to dive for it. Upon this the Guru told Angad to restore him his cup. As soon as Angad put in his hand, it is said, the cup rose to the surface of the water, and he had no difficulty in taking it out and presenting it to his master. The Guru then said to his wife, 'Sri Chand and Lakhmi Das are thy sons; Lahina, who obeys me, is my son.' The Guru's wife duly admonished her sons, giving them hope at the same time that, if they obeyed their father's orders, one of them might be found fit to succeed him. The mother's words were addressed to deaf ears for the sons in no wise showed filial affection or obedience. The last trial of Guru Angad was on the subject of eating the corpse mentioned in the Life of Guru Nanak.

One day, as the Sikhs were assembled, the Guru seated Angad on his throne, put five pice and a coco-nut in front of him, and said to Bhai Budha, 'This is my successor; put a tilak on his forehead in token of his appointment to the Guruship.' Bhai Budha did so. The Guru then ordered his people to obey and serve Angad, who was in his image. Whoever did so should obtain the reward thereof. Guru Nanak's sons were highly displeased at being superseded. He told them that Angad alone had proved himself most worthy of the Guruship. It was a position which depended on self-sacrifice, Angad had exhibited that virtue in the highest degree, and consequently had the best claim to the position to which he had been elevated. Guru Nanak directed Angad after his appointment to the Guruship to return to Khadur. He obeyed,

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though he wished to remain in attendance on his master even to his latest breath. Bhai Gur Das thus describes the succession of Guru Angad :—

Angad got the same tilak, the same umbrella over his head, and was seated on the same true throne as Guru Nanak.

The seal in Guru Nanak's hand entered Guru Angad's, and proclaimed his sovereignty.

He left Kartarpur, and went and lit the Guru's lamp in Khadur.

What was sown in the beginning hath germinated in this world ; to offer another opinion were false cleverness.

Lahina obtained the gift from Nanak, and it must descend to the house of Amar Das.[1]

A short time after the appointment of Guru Angad, Guru Nanak departed this life in the manner already related.

Chapter III

A Jat girl called Nihali was one day making cakes of cow-dung for fuel in the vicinity of Khadur. She saw Guru Angad approaching and felt delighted at the opportunity afforded her of doing him homage. Guru Angad, who still keenly felt his separation from Guru Nanak, was singing his praises as he proceeded. Yearning for solitude, he said that the eyes which beheld Guru Nanak desired to see nothing more, and he then remained silent for some time. When he spoke again, he asked her to let him have a room where he might sit alone and meditate on God, without any distraction or interruption. The room might be locked on him outside. He required nothing to eat or drink except a pot of milk daily. The girl granted his request. She gave him a pot of milk daily, and in doing so continued to gladden her eyes by beholding him. Guru Angad remained in profound meditation with the name of God as additional support. It is said

[1] Wār I, 46.

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that six months passed in this manner, every moment of which seemed an age to his Sikhs.

One day Bhai Lalo, Bhai Saido, Bhai Ajitta and other Sikhs asked Bhai Budha, to whom the Guru Nanak had been so kind, to tell them where they could find his successor. They had searched Khadur and other places, but could obtain no trace of him. Bhai Budha said he would give them an answer on the morrow. Overnight he read the Sodar and the Sohila, and then fixed his thoughts on the Guru. He then with his mind's eye saw Guru Angad sitting concealed in the house of Nihali. Bhai Budha rose three hours before day and read the Japji, the Asa ki War, and other hymns of Guru Nanak. At daybreak the devout Sikhs came again and surrounded him, as they knew the Guru had communicated to him supernatural knowledge. He told them what he had seen in a vision. They then, taking him as leader, proceeded to Nihali's house near Khadur. The owner of the house in reply to their inquiries gave them no information. Bhai Budha then said that, as there could be no darkness after the sun had arisen, so a Guru could not be hidden. Nihali went to Guru Angad, and told him of the visit of his four Sikhs. He at once ordered that they should be shown into his apartment. The Guru embraced Bhai Budha and uttered the following sloks:—

Die before the dear one thou lovest ;
To live after him in the world is a curse to life.

After a pause the Guru resumed :—

Cut off the head which boweth not to the Lord.
Nanak,[1] take and burn the wretched body [2] which feeleth not the pain of separation.[3]

[1] Guru Nānak's successors assumed the name Nānak as their *nom de plume.*

[2] *Pinjar.* Literally—a skeleton ; here used contemptuously for the body.

[3] Sri Rāg ki Wār.

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The other Sikhs saw that Guru Angad had the same radiance on his countenance, the same manners, and the same appearance as Guru Nanak, and congratulated Bhai Budha on his success in discovering him.

The Guru asked Bhai Budha how he had obtained his name Budha, and how it was that Guru Nanak had been always pleased with him. Bhai Budha then told him that he was the boy who had watched the little sticks burning first, and the large sticks afterwards, and had attended Guru Nanak's prayer-meetings. Bhai Budha related another incident of his life. Once the Emperor's troops marching through his village cut down all his father's young crops to feed their horses. He begged his father to protect his fields. His father replied that he was powerless against the Emperor's troops. Bhai Budha then concluded that, if his father could not withstand the Emperor's troops, how could he withstand Death, a still more powerful antagonist? On this Bhai Budha went and put himself under Guru Nanak's protection. Guru Nanak on hearing his history said, 'My brother, thou talkest like an old man (budha). Thou shalt henceforth be called Bhai Budha, and thy transmigration shall be at an end.'

Bhai Budha then told how next day he took a pot of clarified butter to Guru Nanak. The Guru asked if he had brought the offering with his mother's consent or secretly. Bhai Budha replied he had brought it with his mother's consent. 'Guru Nanak then', continued Bhai Budha, 'gave me divine instruction, upon which my mind became pure, and I obtained the spiritual knowledge which enabled me to find thee.' Saying this he fell at Guru Angad's feet. The Guru invited him to ask a favour. Bhai Budha replied, 'Take thy seat as Guru and receive the Sikhs publicly. Instruct us in our faith, and save us all.' Upon this Guru Angad repeated the following :—

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He whom Guru Nanak's instruction enlightened is immersed in the praises of the True One.

What instruction can I give him who had divine Nanak for his guru ? [1]

After this Guru Angad came forth from his seclusion. When this was announced, crowds went to see him and make him offerings. All that he received was sent to his kitchen for the support of pilgrims and wayfarers. There were continual preaching, singing, and repetition of the Name as in Guru Nanak's time.

It was Guru Angad's daily practice to rise three hours before day, bathe in cold water, and engage in meditation and introspection. Meanwhile the musicians sang the Asa ki War. At its completion the Guru arose from his attitude of contemplation. Sick persons, particularly lepers, came from great distances to be healed by him ; and on being healed returned to their respective homes singing the Guru's praises. After his healing ministrations the Guru preached and expounded Guru Nanak's hymns. About nine o'clock in the forenoon visitors of all conditions sat in a line, and received sacred food indiscriminately. When the elders had finished and grace had been said, the children were fed and instruction imparted to them by the Guru himself. Very often he took the opportunity of pointing a moral from the children's behaviour. He used to delight in watching their sports, and would tell his Sikhs that the children's time for mourning had not yet come, that elders ought to be pure and simple in heart as they, and then should they be dear to their Creator. The Guru used sometimes to witness wrestling matches in the early afternoon. On such occasions he would often take the opportunity of instructing the spectators how to overcome anger and other deadly sins. After this he used to hold court,

[1] Mājh ki Wār.

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when Balwand and Satta, two famous minstrels of the time, entertained the company with vocal and instrumental music. The Sodar was then repeated and food distributed as in the morning. After that followed further singing of sacred hymns, and then the Guru and his disciples retired to rest.

Jogis of different sub-sects visited the Guru, and endeavoured to win him over to their own practices and beliefs. They represented that the great Rikhis, Munis, and Penitents of former ages had none of them obtained happiness or mental purity without Jog with its eight accessories of forbearance, observance, posture, introspection, suspension of breath, contemplation, absorption, and trance.[1] 'By the practice of Jog,' they said, 'life is prolonged and wealth and supernatural power obtained. Guru Nanak practised it, and was able to make disciples out of the four castes. Wherefore do thou also practise Jog. If thou now learn of us, thou shalt by the favour of Gorakh obtain twofold power.' The Guru, divining their object, replied: 'By the favour of Guru Nanak I am not conscious of any deficiency in myself for the work in which I am engaged. In this Kaljug it is difficult to practise the Jog you mean, but by the Jog of real devotion it is easy to render the mind pure. Holy men say that Sahaj Jog consisteth in repeating the Name with fixed attention, and associating with the holy. By your Jog, wealth and supernatural power may be obtained, but, when man becometh attached to these things, he cannot obtain salvation. If man's life be prolonged, he is ruined by avarice and pride. While pluming yourselves on your bodily austerities, you have not seen God who is in every heart. Guru Nanak hath shown us how to abide pure amid impurity, that is, how to find God while leading a secular life.'[2] The Guru

[1] See the *Yoga Sūtra* of Pātanjali, by Manilāl Nabhubhāi Dvivedi, Bombay.

[2] So also Guru Amar Dās; see below, paragraph on salvation, p. 252.

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then quoted for the Jogis Guru Nanak's hymn describing in what religion consists.

It is said that the superior of the Jogis on hearing it was pleased, and invited the Guru to ask him a favour. The Guru replied that Baba Nanak had given him everything, and he wanted nothing more. The superior again urged, 'Ask for something. Let not my words be uttered in vain.' Upon this the Guru asked for humility. The superior replied, 'I have it not, nor is it with the demigods in heaven.' The Jogi then fixing his thoughts on God prayed for humility for himself, whereupon a voice came from heaven that humility had been granted with unsparing hand to Guru Nanak and his successor Guru Angad. Upon this the Jogis took their leave.

After them came another Jogi of high spiritual rank called Harinath. He felt happy on seeing the Guru, and requested him to tell him man's highest duty. The Guru replied with the twelfth slok of Asa ki War. On hearing it Harinath's doubts were dispelled. The Guru's fame increased; there was ever a large crowd around him, and those for whom he interceded received the objects of their desires.

One evening in the hot weather there arose a storm which brought clouds of dust and hindered the preparation of dinner. Jiva, the Guru's cook, said he could only serve it if the Guru quelled the storm. The Guru chid him in the following language: 'O Jiva, remain ever satisfied with the will of God and the true Guru. This is the main article of our faith; and the Sikh who observeth it shall be beloved by the Guru. As a woman who is virtuous, well-behaved, and clever, is ever happy in her obedience to her spouse, so, O Jiva, do thou accept the Guru's instruction and be ever happy in thine obedience to God. By so doing thou shalt obtain all the advantages of devotion, penance, fasting, and alms-deeds, and abide in bliss.

A blacksmith called Gujjar went to the Guru

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and asked for divine instruction that he might obtain salvation. The Guru bade him recite the Japji with attention every morning, and work gratuitously for the poor.

A barber named Dhinga remained with the Guru and performed ordinary menial offices for his Sikhs. One day he asked the Guru for spiritual consolation. The Guru replied, 'The Guru is as it were a grave, and the Sikhs are as it were corpses. These are laid in the grave when life is extinct, and they cease to move. So when the Sikhs divest themselves of pride, they are fit to rest in the Guru's bosom. His Sikhs should therefore be humble and serve others. The saint Sain [1] was of the same trade and caste as thou, yet he obtained salvation by serving his fellow-creatures. Thou shouldst therefore not despair of thy deliverance from transmigration during thy present birth.'

Paro of the Julka tribe asked the Guru the meaning of *param hans*—superior swan—as applied to holy men. The Guru replied: 'In the first place, the holy accept good precepts from the Guru as the swan, according to the popular belief, feedeth on pearls in Lake Mansarowar; secondly, the holy renounce evil and do good as the swan by the peculiar structure of its bill separateth water from milk.'

A soldier named Malu Shah, orderly of a Mughal officer, sought for spiritual advice which would be profitable to him here and hereafter. The Guru counselled him, if ever the necessity of battle arose, to fight for his master, and not consider whether his side was in a numerical minority or not.

Kidaru asked the Guru how he should escape from the fire of the deadly sins which was consuming the world. The Guru replied, 'As when a forest is burning the deer flee and cool themselves in the

[1] An account of this saint will subsequently be given.

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nearest lake, so should man flee the deadly sins and take refuge in the cooling water of the Guru's instruction.'

Chapter IV

The Emperor Babar was succeeded by his son Humayun. He invaded Gujrat in the Dakhan, and then determined on making an expedition against Sher Shah, who had recently taken possession of Bengal. Humayun was successful at first. He recovered Gaur, then the capital of Bengal, but was at last defeated and obliged to seek safety in flight. Mounted on horseback he plunged into the Ganges; his horse sank, and he himself only escaped drowning by the prompt assistance rendered him by a water-carrier. On crossing the river, he made his way to Agra, and there effected a reconciliation with his brother Hindal, who had previously been his enemy. They with their brother Kamran collected a great force, and this time there were hopes of success for the imperial cause, but Humayun was again defeated near Kanauj, and was obliged to flee from Hindustan. He made his way to Lahore, and there inquired for some wonder-working priest who could restore him his throne and kingdom. He was informed of the greatness of the late Guru Nanak and of the succession of Guru Angad to his spiritual sovereignty, and advised to seek his assistance. Upon this Humayun, taking offerings with him, proceeded to Khadur. The Guru at the time was in a deep trance, minstrels were playing and singing the Guru's hymns, and the Emperor was kept standing. He became violently angry, and put his hand on the hilt of his sword with the intention of striking the Guru. The sword, however, would not come out of the scabbard, a circumstance which gave the fugitive Emperor time to repent of his haste. The Guru, nothing daunted, addressed

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him : ' When thou oughtest to have used thy sword against Sher Shah, thou didst not do so. Now when thou comest among priests, instead of saluting them respectfully, thou desirest to draw thy sword on them. In a cowardly manner hast thou fled from the battle, and now posing as a hero thou wishest to attack a body of men engaged in their devotions.' Humayun repented and craved the Guru's spiritual assistance. The Guru replied : ' Hadst thou not put thy hand on the hilt of thy sword, thou shouldst at once have obtained thy kingdom. Thou shalt now proceed for a time to thine own country Persia, and when thou returnest thou shalt recover thy possessions.' The Emperor took his leave, crossed the Indus with great trouble and difficulty, and made his way to his native country. Having obtained a reinforcement of cavalry from the king of Persia, he returned to India, and after a pitched battle recovered his empire and captured Dihli. After his success he felt grateful to the Guru and desired to do him a favour. By this time Guru Angad was no more, and Guru Amar Das reigned in his place. Guru Amar Das sent a message to the Emperor to live honestly, not to desecrate holy places, and not again to come to molest the Guru.

There was a Sikh called Mana who worked in Guru Angad's kitchen. Through good feeding he waxed fat and proud, so that at last he would not obey any of the Sikhs or even perform his ordinary duties. He spent the principal part of his time quarrelling with his fellow Sikhs. He used to say, ' I am nobody's servant. I am the Guru's Sikh, and I will only do what he ordereth me.' One day he showed a disposition to work. The Guru told him to serve the saints. He said, ' I am not their servant, but I will do for thee what thou orderest me.' The Guru, tired of seeing him suing for service, told him to go to the forest, gather some firewood, and cremate himself. Mana accordingly

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went to the forest, collected wood, and made a pyre. On setting fire to it and seeing it blaze up he became afraid, and did not relish the idea of death. Meanwhile a thief arrived and asked why this great fire ? Mana related his whole story. The thief on hearing of the Guru's greatness began to repent, and concluded that he had at last an opportunity of wiping out the sins of his past life. He accordingly said to Mana, ' Take this casket of gems from me, and let me in exchange for it obey the Guru's order.' Mana being a greedy man and loving life, a bargain was struck on these terms. The thief obtained faith, cremated himself, it is said, and went to his repose at Guru Nanak's feet. Mana went to the bazar to sell the gems, and was there arrested on suspicion of having stolen them. The result of his trial was that he was hanged, and the stolen gems restored to their owner. ' So true is it,' as the Guru subsequently said, ' that the perverse lose both worlds, and, if folly depart not from the heart, man obtaineth not salvation even by living near the Guru.'

Balwand and Satta continued to please the Guru's visitors with their songs and music ; but on seeing his glory increase, their pride and greed increased in the same ratio. They boasted that it was on account of their music the Guru had become renowned. One day an elderly Sikh asked them to sing him a hymn. They made a rude reply, saying, ' Shall we sing hymns for peasants ? ' The Guru on hearing this was not pleased, and, when the minstrels came to sing at the evening seance, turned his back on them. They went round so as to catch his eye, but he again avoided their salutation. They asked what offence they had committed. He informed them and said that, as they would not sing to a Sikh of his, they must not sing to him. They fell at his feet and begged his pardon, which he good-naturedly granted. Their pride, however, was not totally humbled. They determined to sing for the future

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only on condition that they received higher wages. After a short time they told the Guru that one of their daughters was to be married, and they asked for five hundred rupees to meet expenses. The Guru desired them to wait for two months, and he would settle their accounts at the yearly Baisakhi fair. Balwand said they could not wait so long; they wanted money at once, and pressed him to borrow it for them. The Guru replied that it was not a good thing to borrow, and he asked them to have patience and see what God would do. They then began to address him in an insolent tone: 'It is we who by singing thy praises have made thee famous. Did we not sing the Guru's hymns, the Sikhs would never make thee offerings. Therefore refuse not our request. If thou choose not to give the money we require, we will go to our homes and sing our hymns there.'

The quarrel was not adjusted, and next morning they did not present themselves. The Guru sent for them, but they failed to answer his summons. He again sent a special messenger to tell them not to delay, but come to him at once. The more, however, the Guru humbled himself, the prouder they became. They replied, 'The Guru knoweth not our worth. His court shall have no splendour without us. Even Guru Nanak's court would not have been known without the music of Mardana.' The Guru could endure the ingratitude of the minstrels who owed everything to him, but he could not endure the disrespect shown to Guru Nanak's court, so he cursed them and said, 'Their children shall wander forlorn, and none shall cherish them.' The Guru then assigned the duty of singing the hymns to his Sikhs. For a good cause enthusiasts are sometimes found. Bhai Ramu, Bhai Dipa, Bhai Ugarsain, and Bhai Nagauri came from Dalla with two-stringed violins and cymbals, and took the places of the faithless Balwand and Satta. It soon began

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to rain showers of melody and devotion, and the audiences were delighted. Balwand and Satta on reaching their homes continued to sing the Guru's hymns with the object of withdrawing the Sikhs from the Guru, but in this they completely failed. No one would go to them or listen to their minstrelsy. They found themselves without corn or money to buy it, and then they began to repent of their impudence and imprudence. They said to some Sikhs, whom they expected to perform the office of mediators between them and the Guru, that they would return to their duties, if they even received food and clothes as remuneration. The Sikhs mentioned this to the Guru, but he sternly forbade them to make any representation again on behalf of men who showed disrespect to the house of Guru Nanak. He said he would have the beard and moustaches of any one who again spoke in their favour cut off and his face blackened, and he would then have him mounted on a donkey and led in disgrace through the city.

Two months after this Balwand and Satta went to Lahore to visit one Bhai Ladha, whom they knew to possess great influence with the Guru. They told him all the circumstances connected with their quarrel with the Guru, and begged him to intercede for them. Bhai Ladha said to himself, 'Here is a chance of doing good.' The body and wealth abide not for ever. The only gain is for him who doeth a good action.' He sent Balwand and Satta on before him, and having shaved his head, blackened his face, and mounted a donkey with his face turned to the tail, went round the city of Khadur, and finally arrived in the Guru's presence. The Guru asked him what guise he had assumed. He said he was merely obeying the Guru's order, and prayed him to be good enough to pardon and reinstate the rebeck-players. 'The Sikhs err,' said Bhai Ladha, 'but the Guru can pardon and mend what is broken.'

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The Guru granted Bhai Ladha's request and, commending his self-devotion, took the opportunity of expatiating on the merits of philanthropy: 'The best devotion is the remembrance of the True Name; the best act is philanthropy: without both of these accursed is man's human birth. He merely vegetateth and heedeth not what is best for him. He is a beast without a tail or horn, and vain is his advent into the world. At the last moment the myrmidons of Death shall firmly seize him, and he shall depart grieving with empty hands. Almsgifts, penance, and sacrifices are not equal to philanthropy. Of the various sins that man commits none is worse than selfishness.

When the rebeck-players came, they fell at the Guru's feet, but they were too much abashed to lift their eyes to his. He put rebecks into their hands, and ordered them to sing with the same mouths and to the same instruments the praises of Guru Nanak whom they had reviled. They then composed and sang in Guru Nanak and Guru Angad's praises five pauris in the Ramkali ki War, which, when completed by three pauris more, Guru Arjan subsequently included in the Granth Sahib.[1] The composition is known among the Sikhs as the Coro-

[1] In this narrative we have followed Bhāi Dhiyān Singh Gyāni, grand-uncle of Bhāi Sardūl Singh Gyāni. Bhāi Santokh Singh states that the above composition was written in the time of Guru Arjan. This receives some support from Gur Dās also. He makes 'Bhāi Ladha parupkāri,' who interceded with Guru Angad for Balwand and Satta, live in the time of Guru Arjan. It does not, however, follow that Bhāi Ladha did not live in the time of Guru Angad also. The statement that the circumstance occurred in the time of Guru Arjan is totally negatived by the internal evidence of the composition itself, if it be carefully examined. It was written by the minstrel Balwand to make his peace with Guru Angad. Satta afterwards, as we shall see, added three pauris to it in the time of Guru Arjan when the apotheosis of the Guru had become complete. The pauris were added with the intention of making a complete panegyric on the Gurus up to the time of Guru Arjan, and obtaining for the ode the honour of insertion in the Granth Sāhib.

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nation Ode (Tikke di War). The pauris or stanzas which relate to Guru Nanak and Guru Angad are as follow :—

I

How can the words of him who uttereth the Name of the Omnipotent Creator be weighed ? [1]

Grant us true merits that the gift of supreme salvation may be ours, and that our sisters and brothers may share it.[2]

Nanak established his empire by laying a strong foundation of the fortress of truth.[3]

He placed the crown over Lahina's head, and Lahina repeating *God's* praises quaffed nectar.

The true Guru put into Guru Angad's heart the powerful sword of the Almighty.

The Guru and his disciple *Lahina* have made the straight road—hail to Nanak !

The King during his lifetime gave the apostolic mark to *Guru Angad.*

II

Guru Nanak proclaimed the accession of Lahina as the reward of service.

He had the same light, the same ways ; the king merely changed his own body.[4]

The divine umbrella waved over him ; he obtained possession of the throne in the place of *Guru Nanak.*

Lahina did what Guru *Nanak* ordered him, *and in doing so* licked the insipid stone [5] of Jogism.

The kitchen of the Guru's word was opened ; in his earnings there was no deficiency.

1 Also translated—He whose name is the Omnipotent Creator doeth everything ; how can His words be weighed?

2 Also translated—Grant us virtues, truth, &c., as our sisters and brothers.

3 Also translated—Nānak established the true empire and made firm the foundation of his fortress.

4 That is, assumed another form.

5 So called because man must suffer worldly discomfort while striving to obtain union with God.

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He liberally spent the Master's gift, himself ate, and gave alms.

The Lord is praised; His light flasheth from the upper to the lower regions.

On beholding thee, O true King, the filth of different births hath been cut away.

Since the Guru ordered us to speak the truth, why should we recede from his order?

His sons would not obey his words; they turned a deaf ear to their priest.[1]

With evil hearts they became rebels; they took sackloads of sins on their heads.

Lahina obeyed what the Guru had ordered him, and earned the reward of his acts.[2]

Let us see who hath lost and who hath gained.

III

Lahina obeyed the orders *of Guru Nanak* whether necessary or unnecessary.[3]

The Guru is impartial like the god Dharmraj, and intercedeth for those who appeal to him.

The True One doeth at once what the true Guru telleth him.

The sovereignty of Guru Angad was proclaimed and the true Creator ratified the act.

A scion of Guru Nanak exchanged bodies with him and took possession of his throne.

The people waited at the Guru's door, and the rust *of their sins* was filed off.

The darweshes at his gate became happy by uttering the Master's true name and hymns.

Saith Balwand, *Guru Angad's consort* Khivi was a good person who afforded very effectual shade to his disciples.

[1] A reference to Gur Dās, Wār I, 38, and XXVI, 33, will show that this line is correctly translated.

[2] This is on the supposition that *khatiai* is read as the last word of the verse. Those who read *thatiai* translate—What Guru Nānak said he did, and what he attempted he successfully accomplished.

[3] *Ko sāl jiwāhe sāli.* Also translated—(*a*) which is better, thistle or rice? (The Guru's sons are thistles, and Lahina rice.) (*b*) As man doeth good or evil so shall he be accepted.

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She distributed the Guru's wealth in his kitchen—rice boiled in milk and ghi tasting like ambrosia.

The faces of the Guru's Sikhs were bright ; those of the perverse grew pale.

The disciples who toil are accepted in company with their master.

Mother Khivi's spouse is he who supporteth the earth.

IV

Guru Nanak, in bowing to Guru Angad, reversed the order of things,[1] and everybody said ' What is this he hath done ? '

King Nanak, the lord of the earth, uttered sublime sentiments.

Taking a mountain as his churning staff and the snake as its rope he churned God's word.

He extracted the fourteen gems and illumined the world.

He displayed such power when he tested so great a man *as Angad.*

He put his umbrella over the head of Lahina who then was exalted to the skies.

Guru Nanak's light blended with *Guru Angad*'s, and *Guru Nanak* became absorbed in him.

He tested his Sikhs and his sons, and the whole sect saw what he had done.

It was when Lahina was purified that *Guru Nanak* consecrated him.

V

After *Guru Nanak*, Pheru's son the true Guru, went and inhabited Khadur.

Devotion, penance, and austerities abide with thee, *O Lahina* ; great pride with other people.

Greed spoileth men as slime doth water.[2]

Natural light streameth into the Guru's court.

They who can find no shelter elsewhere find it in thee, *O Lahina.*

1 *Horio Gang wahāiai.* Literally—made the Ganges flow backwards.

2 Balwand here censures himself.

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Thou art completely filled with the Name, which is wealth and the nine treasures.

He who slandereth thee shall be ruined.

The people of this world only see with their eyes, but thou seest afar *with thy mind*.

Pheru's son the true Guru went and inhabited Khadur after Guru Nanak.

Chapter V

There resided in Khadur the purse-proud Chaudhri[1] of the Khahiras, who placed himself in opposition to Guru Angad. He used to laugh at the Sikhs when he saw them doing service for the Guru. The Chaudhri had a son who was betrothed in childhood at vast expense. When he grew up he used to drink wine and frequent the society of women of ill fame, and he became an enemy of those who endeavoured to dissuade him from evil courses. Once he fell ill with fever, and epilepsy subsequently supervened. He became insensible and foamed at the mouth. His parents and relations tried every remedy and every form of incantation, burnt incense to exorcise the evil spirits who they thought possessed the patient, but all their efforts were in vain. At last friends suggested to the young man's parents to place him under the Guru's treatment. Persons suffering from various ailments came long distances to the Guru, and all returned to their homes restored to health, so why should not the Guru heal the Chaudhri's son? Moreover, the Chaudhri's family lived near, and a trial at any rate might be made of the Guru's healing power. The young man's parents and friends yielded to the representations made them, and took him to the Guru. The Guru's prescription was not elaborate. He ordered the patient to abstain from wine, serve

[1] The headman of a village. There were originally four (*chau*) men in whom confidence was placed (*dhar*); hence the name.

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holy men, repeat God's name, and he should be effectually cured. When he recovered by this mode of treatment he was informed that if he disregarded the Guru's injunctions his malady would return.

There lived in Khadur a pretended religious man known as the Tapa, or Penitent, to whom recourse had been made at an early stage of the young man's illness. He boasted that it was his own prayers which had effected the cure. When the Guru heard this, he said he did not desire to speak evilly of any one, and he repeated from the Asa ki War, 'Treat others as thou wouldst be treated thyself.' A year passed, however, without any evil to the young man. When the month of Sawan came round with its gathering clouds, its flashing lightning, and its cooling rain, he said, 'When shall this pleasant time come again? Following the Guru's instructions I have passed a whole year in misery and suffering. Now bring wine and let me drink.' Several persons tried to dissuade him, but in vain. He drank wine without measure, saying, 'What knoweth Angad of the pleasure I feel?' That moment his epilepsy returned, he fell to the ground from the top story of his house, and was immediately killed. Every one said that his death was the result of his opposition to the Guru and disregard of his warnings. The Guru, much distressed at the young man's untimely fate, repeated Guru Nanak's Alahanian or Lamentation.

When the Guru subsequently visited Harike, the scene of his childhood, his Sikhs went to do him homage, and brought him a couch to rest on after the fatigue of his journey. The owner of the village, who had known the Guru when a boy, refused to accept him as a prophet, to show him honour, or to make him an offering, but sat down familiarly beside him at the head of the couch. As soon as he did so his head became giddy, and he fell from his seat. The Sikhs told him that that was the result

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of his having put himself on an equality with the Guru. He replied, 'I am of higher caste than the Guru, and owner of a village. How is he superior to me?' Then the Sikhs repeated for his edification the eleventh slok of Asa ki War. On hearing it the man's pride and malevolence departed, and he became a devout Sikh.

King Ram Chandar, accepted by the Hindus as a god, had a younger half-brother named Bharat. It is said that from him the Khatris of the Bhalla tribe have descended. Tej Bhan of that line went and dwelt in the village of Basarka not far from Amritsar. His wife Bakht Kaur bore him four sons, the eldest of whom was Amar Das. He was born before day on the 14th of the light half of Baisakh in the Sambat year 1536 (A.D. 1479). He lived partly by agriculture and partly by trade. At the age of twenty-three years and ten months he was married to Mansa Devi. There were two sons, Mohri and Mohan, and two daughters, Dani and Bhani, born of the marriage. Amar Das was a zealous believer in the Vaishnav faith, and used to fast every eleventh day. He ever reflected that his human life was passing in vain, and he longed for the guidance of a religious teacher to make it profitable. 'How can the lotus bloom without the sight of the sun,' he asked, 'and how can man obtain salvation without a guru?' He made a vow to bathe yearly in the Ganges, and zealously discharge all the duties of a pious Hindu. On returning for the twentieth time from that sacred river, wearied with travel and the noonday heat, he lay down to sleep outside the village of Mihra.

As Amar Das continued his journey, he met a monk with whom he became so intimate and friendly that they cooked for each other. The monk on seeing Amar Das's merits asked him what guru had taught him such piety and wisdom. Amar Das replied that he had no guru. On hearing this the monk said,

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'Alas! I have committed a great sin. I have eaten from the hands of a man who hath no guru. My ablutions in the Ganges are now of no avail. It was only when Narad and Shukdev[1] appointed gurus that they themselves became worthy of worship. I can now only be purified by returning to bathe again in the Ganges.' Thus lamenting the monk departed. Amar Das then began seriously to consider how he could find a guru. Until he had found one, he had no heart to eat or perform his secular duties. He prayed, 'O God, mercifully grant that I may meet such a guru as will possess the alchemic power of turning dross into gold.' One morning before day, while engaged in such reflections on the upper parapet of his house, he heard the dulcet chanting of the Guru's hymns. The voice came from his brother's house where lived Bibi Amro, Guru Angad's daughter, recently married to his (Amar Das's) brother's son. It was Bibi Amro's practice to rise a watch before day, bathe, and recite the Japji and other hymns of Guru Nanak, and then make butter for the family. When overheard by Amar Das, she was singing the third hymn in the Maru measure, already given in the Life of Guru Nanak.

On hearing it, Amar Das became deeply absorbed in devotion. From the concluding lines in particular he derived the sublime consolation that he should be changed from dross into gold. He could not avoid asking the lady to sing the hymn again, and inquired where she had learnt it. She readily consented, and added that she had learned the composition from her father. Amar Das committed the hymn to memory, and prevailed on her to take

[1] A brief account of Nārad has already been given. Shukdev was a rikhi the son of Vyās, the author of the Mahābhārat and arranger of the Veds. As usual in his epoch, he desired to place himself under a guru. He succeeded in finding Rāja Janak, the father-in-law of Rām Chandar, who made him his disciple.

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him to see the Guru. The devotion of a former existence was kindled in his heart, and until he had the advantage of beholding Guru Angad, he deemed every moment an age.

After some days, during which suitable arrangements were made for their travel, Bibi Amro accompanied by Amar Das set out on a visit to her father in Khadur. When Amar Das arrived, the Guru, on account of his close affinity, desired to embrace him, but Amar Das courteously remonstrated. He said, 'Thou art as God, I am only a worm,' and then fell at the Guru's feet. Amar Das, on doing homage to the Guru, felt as delighted as a poor man would who had obtained the wealth of the world.

One day the Guru had a meat dinner prepared. Amar Das said, 'If the Guru is a searcher of hearts, he must know that I am a Vaishnav and do not touch flesh.' The Guru, knowing this, ordered that dal[1] should be served him. Amar Das then reflected, 'The Guru knoweth that meat is forbidden me, so he hath ordered that dal be served me instead.' Amar Das then rapidly arrived at the conclusion that any disciple, whose practice differed from that of the Guru, must inevitably fail. He therefore told the cook that if the Guru were kind enough to give him meat, he would partake of it. The Guru, on hearing this, knew that superstition was departing from Amar Das's heart, and he handed him his own dish. When Amar Das had partaken of it, he for the first time felt peace of mind, and, as he became further absorbed in his attentions and devotion to the Guru, celestial light dawned on his heart. Thus did he break with the strictest tenet of Vaishnavism and become a follower of the Guru.

One day the Guru, in order to further remove

[1] *Dāl* is the pulse of certain Indian leguminous plants such as *chana*, *masūr*, *moth*, *ūrad*, *mūng*, &c. It is not the name of any particular vegetable.

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Amar Das's prejudices, thus began to instruct him : 'The meats it is proper to abstain from are these—Others' wealth, others' wives, slander, envy, covetousness, and pride. If any one abstaining from meat is proud on the subject and says, "I never touch meat," let him consider that the infant sucks nipples of flesh, that the married man takes home with him a vessel of flesh.' Guru Angad then repeated and expounded Guru Nanak's sloks on the subject. He also related to Amar Das the story of Duni Chand and his father, given in the Life of Guru Nanak.

'If you think of it,' continued the Guru, 'there is life in everything, even in fruits and flowers, to say nothing of flesh; but whatever thou eatest, eat remembering God, and it shall be profitable to thee. Whatever cometh to thee without hurting a fellow-creature is nectar, and whatever thou receivest by giving pain is poison. To shatter another's hopes, to calumniate others, and to misappropriate their property is worse than to eat meat.' The last vestige of Amar Das's superstition had by this time departed. He remained night and day in attendance on the Guru, and is said to have performed for him the menial offices of many servants. One day, as the Guru and Amar Das were walking together, Amar Das thoughtlessly put his left arm forward in advance of the Guru's body. Amar Das was himself the first to notice and regret the occurrence. He said, 'This arm which hath caused disrespect to the Guru should be cut off. What sort of servant am I if I revere not my master?' The Guru replied, 'It is of no consequence; swing thine arm by all means. It is by austerities the senses should be controlled. Move thy feet and hands in the saints' service and thy devotion shall be profitable. He who performeth such service shall be happy. Let man renounce pride, fear and love God, accept His will, and obey His commands. These are the marks of a true Sikh.'

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One day a man called Gobind came to make a complaint to Guru Angad. He had been involved in a lawsuit with his relations, and vowed that if ever he were victorious, he would found a city in honour of the Guru. Fortune having favoured him, he began to found the city on an open plot of land on the bank of the Bias, of which he had obtained a lease from the Emperor. Having received from astrologers an auspicious time for the inception of the work, he laid out the boundaries, employed masons, and began to build; but what was done by day was in some mysterious manner undone by night. It was supposed that this was the work of demons, but probably the enmity of Gobind's relations has not been taken sufficiently into consideration. Gobind prayed the Guru to have the village completed and called after himself. The Guru then read him a homily on the futility of fame. 'Why trouble about miserable human affairs? There ought to be naught dearer to man than the True Name.' Gobind then prayed him to grant his desires, even if he had no ambition to have the city founded in his honour.

Upon this Guru Angad sent Amar Das his walking-stick and commissioned him to remove whatever obstructed the construction of the city. Amar Das prayed to God for His assistance, and everything succeeded according to the Guru's wishes. Gobind founded without further molestation a beautiful city, which Amar Das called Gobindwal in honour of him. The city is now known as Goindwal. Gobind did not forget to build a palace in it for his benefactor Amar Das. When everything was completed, Gobind went again to Khadur to offer his thanks to the Guru for sending with him such a potent envoy as Amar Das, and also to beg the Guru to go and live in the newly-founded city. The Guru did not wish to leave his old town and residence, so he ordered Amar Das to go and live in Goindwal by night, and

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come to him by day. On account of the presence of Amar Das and the religious atmosphere which pervaded the place, Goindwal became a species of earthly paradise. Amar Das in process of time took with him all his relations from Basarka and permanently settled in Goindwal.

Amar Das was now old, but a halo of devotion shone round him. His daily duties were as follows : He rose at Goindwal a watch before day, and proceeded to the river Bias to take water to Khadur for the Guru to bathe with. Meanwhile he repeated the Japji and generally finished it half-way between Goindwal and Khadur. After hearing the Asa ki War in Khadur he fetched water for the Guru's kitchen, scrubbed the cooking utensils, and brought firewood from the forest. Every evening he listened to the Sodar and the daily vespers and then shampooed the Guru. After putting him to rest he returned to Goindwal, walking backwards in his supreme reverence for his spiritual master. The half-way spot where he used every morning to finish the Japji is called the Damdama or breathing-place. A temple was erected on the spot, and is now an object of pious pilgrimage to Sikhs.

Chapter VI

Mention has already been made of the Tapa who lived at Khadur. He was worshipped as a guru by the Khahira Jats. He was constant in his external devotions, and knew how to practise spells and incantations, but he cherished a most unholy jealousy of the Guru, and did all in his power to hinder the Guru's followers from making him the object of a reverence which, the Tapa contended, should never be shown to a family man. He maintained that it was he himself, who was both continent and a penitent, whom all men should worship.

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It happened that one year there was a great drought in the land. The months of Har, Sawan, and even half of Bhadon—from the middle of June to the end of August—had passed, and the usual rains of the season had not appeared. Food stuffs became scarce and dear, and the people were greatly distressed. Cattle too suffered severely, and died in large numbers, for all the tanks were dry and no water came from heaven. The people went in a body to the Tapa and represented their condition. He said it was a small calamity in comparison with another which had befallen their town. 'I am a monk,' he said, 'yet no one worshippeth me, but all worship the family man. Go now and tell the Guru to procure you rain.' The cultivators replied: 'The Guru telleth no one to worship him. He careth naught for king or emperor, he thinketh not of eating or drinking. Every offering made him is sent into his kitchen, whence the poor, the indigent, the traveller, and the stranger are fed. We have no power to compel the Guru.'

The Tapa replied, 'If you expel him from the city I will send you rain in less than twenty-four hours. If, on the other hand, you allow him to remain, let him cause rain to fall.' On hearing this the ignorant Jats lost their heads, went to the Guru, and requested him to send rain. The Guru said, 'Rest satisfied with God's will. God hath no partner in His designs, and no one can influence Him.' The Jats then delivered to the Guru the Tapa's message. The Guru replied that if they thought they could thus gain their object, he would willingly leave their town. Bhai Budha was very angry with the Jats, but the Guru restrained him and said, 'Our religion teacheth pardon for offences.' Saying this the Guru turned his back on the town, proceeded some distance, and sat under a tree. The cultivators who lived in that neighbourhood were warned not to receive him. In this way he had to leave seven villages in suc-

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cession, until at last he found refuge in a forest near Razad Khan's hillock, south of Khadur, where he was visited by neighbours who bore no allegiance to the haughty and hypocritical Tapa.

When Amar Das arrived in Khadur next morning, he found the Guru's house empty. On inquiring of the villagers, he learned all the circumstances connected with his master's exile. Amar Das told them they were fools, asked them if they had taken leave of their senses, and if a lamp could ever be substituted for the sun; that is, how could they have kept the Tapa and expelled the Guru? Upon this occasion Amar Das composed the two following sloks :—

By meeting the true Guru worldly hunger departeth, but it departeth not *by merely putting on* a sectarial garb.

Through the pain of hunger the Tapa wandereth from house to house; in the next world he shall obtain twofold punishment.

His appetite is not satisfied, and he never eateth in comfort what he obtaineth.

He ever beggeth with persistency and annoyeth the giver.

Leading the life of a householder, by which somebody may gain, is better than putting on such a sectarial dress.

They who are imbued with the Word acquire understanding; others are led astray by doubt.

They act as they were destined; it is of no use to address them.

Nanak, they who please God are fortunate; they are honoured and acceptable.

The fire of avarice is not extinguished by wearing a sectarial dress; anxiety still continueth in the mind.

As striking a serpent's lair killeth not the serpent, so a man without the Guru performeth *useless* acts.

Serve the generous true Guru, and let the Word abide in your hearts;

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So shall your bodies be refreshed, your minds become happy, and the fire of avarice be extinguished.

You shall feel the height of bliss when you have banished pride from within you.

The holy man, the real hermit, is he who continueth to fix his attention on the True One.

He who is contented and satisfied with God's name, shall feel not a particle of anxiety.

Nanak, without the Name man will not be delivered; he shall perish in his pride.[1]

The people all flocked around the Tapa, and said, 'On account of thee have we fallen out with the Guru. When he was here, we always had enough even of dainties to eat from his kitchen. We have now expelled him, and yet no rain falleth.' The Tapa replied, 'Have patience; rain shall fall immediately.' He then made every form of incantation, but without success. Amar Das explained to the people that, excepting God, nobody had power to send rain, and they had been most unwise in accepting the statements of a hypocrite against a man who had never harmed any human being. If the Tapa could cause rain to fall, why should he beg from house to house? On this the people were satisfied of the Tapa's hypocrisy, and greatly repented of their treatment of the Guru. They then inflicted suitable punishment on the Tapa, so that other evil men might not be tempted to follow his example. After that they went in a body to solicit the Guru's forgiveness for their acts.

When Guru Angad heard of the Tapa's punishment, he felt much grieved and thus addressed Amar Das: 'Thou hast not obtained the fruits of companionship with me, which are peace, forbearance, and forgiveness. Thou canst not endure things difficult to be endured. What thou didst, thou didst to please the rabble.' On hearing this,

[1] Wadhans ki Wār.

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Amar Das threw himself at the Guru's feet and humbly besought his pardon. He promised that he would for the future rigidly abide by such instructions as the Guru was pleased to communicate. The Guru replied: 'Thou shouldst have endurance like the earth, steadfastness in woe and weal like a mountain; thou shouldst bear pardon in thy heart, and do good to every one irrespective of his acts. Thou shouldst deem gold and dross as the same, and practise humility, for the humble shall ever be exalted. Behold how valuable even minute diamonds are. The pearl is small, but consider its price. Reflect on the tiny fruit of the bohr-tree,[1] and to what a prodigious size it groweth, filling a forest far and wide.'

The Guru on his return to Khadur passed by a village called Bhairo, where lived a friend of his called Khiwan. Hearing of the Guru's coming, he went forth to meet him, and invited him to visit his house and bless it. The Guru accepted his hospitality, and made him supremely happy. Amar Das promised that the true Guru would grant Khiwan a son, and that that son should be a saint. On hearing this everybody was astonished that Amar Das during the Guru's lifetime should have adopted the role of prophet and bestower of offspring. Amar Das on reflection felt that he had again transgressed the Guru's injunctions, and expressed his contrition therefor. The Guru consoled him: 'My light is in thee. For the future, whatever thou sayest, say with deliberation.'

There was great rejoicing in Khadur on the Guru's return. It was everywhere believed that the Tapa's punishment was a supernatural event to attest the Guru's divine mission. Henceforth no rival of Guru Angad set foot in Khadur.

The Guru, on now observing Amar Das's devotion,

1 The bohr-tree is the *Ficus Indica*, generally known as the Indian fig-tree.

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great merits, and innate nobility of character, said to his Sikhs: 'Amar Das will save innumerable persons. Blest be the eyes which behold the saint of the True Guru, blest the hands which serve him, blest the feet which tread the way to the society of the holy, blest the ears which hear God's praises, and blest the tongue which refraineth from calumny, slander, and falsehood. Ever speak the truth, and sing the hymns of the Guru.'

The Guru's sons Dasu and Datu remained with him, but he was better pleased with Amar Das's service. It was the Guru's custom to distribute robes of honour half-yearly to his Sikhs. When Amar Das received his, he used to wear it as a turban or cushion on his head, and never remove it; and when he received another he used to tie it on the top of the last presented him. In this way he carried twelve turbans on his head by the time he was appointed Guru. On seeing him carry such a weight people said he was in his dotage, but in reality his faith and devotion daily increased. He felt no desire for wealth or supernatural power. His thoughts were ever absorbed in God, the Guru's service, and the distribution of alms to the indigent.

Once a rich Sikh presented a costly dress to the Guru. A drop of blood fell on it from a sore on the Guru's foot, and the Guru told Amar Das to take it to be washed. When the washerman examined it he said he feared the stain could not be removed. The cloth was of very fine material, and he asked not to be blamed if it were injured in the washing. Amar Das, on hearing this, sucked the blood from the dress, an extreme act of humility and devotion. The stain disappeared, and he took the dress thoroughly clean to his master, saying, 'As the stain hath vanished from this dress, so by thy favour hath impurity from my mind.'

Guru Angad's sore foot occasionally gave him great pain. One night, as matter was issuing from it, he

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complained to Amar Das that he could not sleep for the pain. Amar Das promptly applied his mouth to the sore and sucked it. The Guru obtained immediate relief and thus secured a good night's rest. He then told Amar Das to ask a favour. Amar Das replied, 'Why suffer from this sore? The favour I ask is that thou heal it by thy supernatural power.' The Guru replied by the twelfth slok of Asa ki War, and added :—'In pain God is remembered and the mind remaineth humbled. At night man awaketh in God's service and is estranged from the world.'

Chapter VII

One day Guru Angad said that his life was drawing to a close, and he must depart. In reply to his Sikhs, who desired that he should remain longer among them to bestow instruction and divine happiness, he said, 'The saints of the true Guru are of the nature of clouds. They assume a body for the benefit of the world, and confer benefits on men. The body, which is merely a store-house of corn, shall perish. As a rich man casteth aside his old clothes and putteth on new ones, so do the saints of the true Guru put away their crumbling bodies, and take new vesture for their souls. A man in his own house may remain naked or clothed, may wear old or new raiment—that is the condition of the saints—they are bound by no rules.' The Guru's disciples listened to this discourse with rapt attention and their anxieties were removed.

While the Guru was considering that his sons were not, but that Amar Das was, fit to succeed him, an accident occurred which finally confirmed him in his determination. On the 14th of the month of Chet, when there was no moon, it rained all night.

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Cold winds blew, lightning flashed, and every human being was glad to find shelter in his house and go to sleep. Three hours before day the Guru called out that he wanted water. He called again but no one answered him. The third time he shook one of his sons to awaken him, and told him to go and fetch water. When the son showed no inclination to obey his father, Amar Das at once said, 'Great king, thy slave will fetch thee water.' The Guru objected and said that Amar Das was now too old for such service. Amar Das replied that he had grown young on hearing the Guru's order. He at once put a pitcher on his head and started for the river. Intoxicated with the wine of devotion he thought not of his body. On arriving at the Bias, he filled his vessel, began to repeat the Japji, and made the best of his way to his master. He paid no regard to the elements, but went straight towards the Guru's house, feeling his way in the thick darkness as he went along.

On the outskirts of Khadur there was a colony of weavers. The holes in the ground, into which the weavers put their feet when sitting at their looms, were filled with water. Into one of these holes Amar Das fell, striking his foot against a peg of karir[1] wood. Notwithstanding his fall he still succeeded in saving the water on his head. On hearing the noise and uproar, some of the weavers awoke. They cried out, 'Thief! thief!' and called on their people to be on the alert. On going out of doors they heard some one repeating the Japji, and one of the weavers' wives said, 'Fear not, it is not a thief. It is that poor homeless Amru whose beard hath grown gray, and who hath taken leave of his senses. Having abandoned his sons and daughters, his house and home, his commerce and his dealings, he is now without occupation, and wandereth from door to door. Other people go to

[1] *Capparis aphylla*, the wild caper tree.

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sleep at night, but he will not rest even then. Single-handed he doeth the work of twenty men. He is ever bringing water from the river and firewood from the forest; and what a guru to serve!'

Amar Das could endure hearing disrespectful language of himself, but not of his Guru. He told the weaver's wife that she had gone mad, and hence her slander of the Guru. Saying this, he took his vessel of water to the Guru. It is said that the weaver's wife did in fact go mad as the result of Amar Das's censure. They sent for physicians, who, however, knew no medicines to restore her. It soon became known that she had offended the Guru by her language, so on the failure of the physicians the weavers decided to take her to him with the object of imploring his pardon.

The weavers informed the Guru of what had occurred, and implored him to pardon the mad woman's error. The Guru said, 'Amar Das hath done great service and his toil is acceptable. His words prove true; wealth, supernatural power, and all earthly advantages wait on him. The peg against which he struck his foot shall grow green, and the weaver's wife shall recover. He who serveth Amar Das shall obtain the fruit his heart desireth. Ye describe him as homeless and lowly, but he shall be the home of the homeless, the honour of the unhonoured, the strength of the strengthless, the support of the unsupported, the shelter of the unsheltered, the protector of the unprotected, the restorer of what is lost, the emancipator of the captive.'

After that the Guru sent for five copper coins and a coco-nut, bathed Amar Das, clothed him in a new dress, and installed him in the Guru's seat. He placed the five copper coins and the coco-nut before him while Bhai Budha affixed to his forehead the tilak of Guruship. Thus was Guru Amar Das regularly and solemnly appointed Guru Angad's

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successor. All the Sikhs, with loud acclamations, fell at his feet. Guru Angad sent for his two sons, Dasu and Datu, told them that the office of Guru was the reward of humility, devotion, and service; and Guru Amar Das had obtained the high position as the reward of his ceaseless toil, manifold virtues and piety. He then ordered his sons to bow before the new Guru, which they were very reluctant to do, as they had always deemed him their servant. Guru Angad then summoned Punnu and Lalu, the head men of the town, and all his Sikhs, told them he was going to depart this life, and that he had appointed Guru Amar Das as his worthy successor on the throne of Guru Nanak. 'Whoever serveth him shall obtain happiness in this world and salvation in the next, and he who envieth him shall have sorrow as his portion.'

On the third day of the light half of the month of Chet in the Sambat year 1609 (A.D. 1552), Guru Angad gave a great feast to his Sikhs, and reminded them of the tenets and principles of the Sikh religion. On the following day he rose before dawn, bathed, and put on new raiment to prepare for his final departure. He then repeated the Japji, summoned all his family, consoled them, and enjoined them to accept God's will. He ordered Guru Amar Das to live in Goindwal, and there save men by his teaching. Guru Angad then fixed his thoughts on Guru Nanak and, with 'Wahguru' on his lips, passed from this transitory world on the fourth day of the light half of Chet, 1609, having enjoyed the Guruship for twelve years six months and nine days.

Guru Angad's sons and Sikhs grew sad, but Bhai Budha bade them lament not, but repeat God's name. They then began to sing the Guru's hymns to the accompaniment of rebecks, drums, bells, and trumpets. They erected a splendid bier on which they placed the body of the deceased Guru and recited the Sohila of Guru Nanak and the lamenta-

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tions in the Maru and Wadhans measures. After this they placed the Guru's remains on a pyre of sandal-wood and cremated him according to his express wish near the tree which sprang out of the karir peg against which Amar Das had struck his foot.

Guru Amar Das enjoined his flock to console themselves and said to them, 'Guru Angad is imperishable and immortal. It is a law of the body to be born and die, but the soul is different. It is ever the same essence. Holy men have deemed human life temporary, like the roosting of birds for a night on a tree, or like the brief occupation of a ferry-boat by passengers. Wherefore renounce all worldly love. A child may tremble and suppose his shadow to be a ghost, but the wise entertain no such alarm. And so the man who possesseth divine knowledge hath no apprehension of further transmigration.'

On hearing the Guru's words many Sikhs obtained divine knowledge, and crossing over the troublous ocean of the world, obtained beatitude in God.

The principal points in Guru Angad's character were to serve and love the Guru and worship God. It was by this means he succeeded in obtaining the spiritual leadership of the Sikhs in opposition to the wife, sons and relations of Guru Nanak. For the same reasons Guru Angad in spite of the opposition of his own relatives conferred the Guruship on Amar Das, who was proved to be the most worthy of the high dignity.

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SLOKS OF GURU ANGAD

Majh ki War

God rewards the upright and holy who toil in obscurity :—

The gift, the perverse suppose, is preferable to the Giver ;
What shall I say of their intelligence, understanding, and cleverness ? [1]

He who toileth in obscurity is known in all directions ;
He who acteth honestly is called honest, and he who committeth sin is known as a sinner.

O Creator, Thou Thyself performest the whole play ; why mention any one else ?

O Source of Light, as long as Thy light is in *the body* Thou speakest in it. If any one have done aught without Thee, show *him to me* that I may recognize him.

Nanak, God, who alone is skilful and wise, is made manifest by the Guru's instruction.

Spiritual exaltation :—

To see without eyes, to hear without ears,
To walk without feet, to work without hands,
To speak without a tongue—that is to be dead while alive.
Nanak, he who accepteth the will of God shall be united with Him.

Addiction to pleasures is incompatible with true devotion :—

We see, and hear, and know that God cannot be found in worldly pleasures ;
How can man without feet, arms, and eyes [2] run to embrace Him ?

[1] This is, of course, said ironically.

[2] As long as a man is steeped in worldly pleasures he has no feet, arms, or eyes for God's service.

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Make feet out of fear, hands out of love, and eyes out of understanding.

Nanak saith, in this way, O wise women, shall you meet the Bridegroom.

Who are perfect bankers :—

They are perfect bankers who have found the Perfect One ;

They are ever [1] unconcerned and abide in the love of the One God.

Few can obtain a sight of the Unfathomable Being.

Nanak, if the perfect Guru, whose acts are perfect and whose words are perfect,

Make any one perfect, he *will* not decrease in weight.

Man's proper employment and the bliss attending morning devotion :—

Let man during the eight watches subdue eight things—*the five deadly sins and the three qualities*—and his body the ninth.

The nine treasures are in the One God's name for which they who are profoundly religious search.

Nanak, the favourites of destiny have praised Him through their gurus and priests.

In the morning during the fourth watch they who remember God feel delight ;

They love the streams *wherein they bathe*, and the True Name is in their hearts and on their lips ;

There nectar is distributed, and the fortunate obtain favour.[2]

The body obtaineth the character of gold and assumeth a beautiful colour ;

If the Assayer approve of it, He will not again put it in the fire.

During the *remaining* seven watches of the day it is good *to speak* truth and sit with learned men ;

There bad and good acts are considered, and the capital of falsehood decreaseth ;

1 *Athi.* Literally—during the eight watches of the day.

2 Also translated—favours are distributed according to man's acts.

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There the counterfeit are rejected and the genuine congratulated.

Nanak, it is idle to tell the Master of one's misery or happiness.

The virtuous hunger for God :—

The mouths of the virtuous who love the One *God* weary not of speaking,

Nor their ears of hearing, nor their eyes of beholding Him.

Hunger forsaketh not those who hunger *for God*; it departeth not by mere words.[1]

Nanak, the hungry man shall be satisfied when, by uttering God's praises, he becometh absorbed in Him.

Man ought not to undertake what is beyond his ability :—

If he who only knoweth the charm for a scorpion's sting touch a serpent,

He applieth a brand to his body with his own hand;

It is the Master's decree from the beginning that he be very severely buffeted.

The perverse who contend with the pious shall perish; this is God's justice.

God is the Lord of both; He sifteth them carefully.

Nanak, know that everything is according to God's will.

Know thyself and strive not to perform impossibilities :—

Nanak, deem him who can assay himself a *true* assayer.

He who understandeth both disease and medicine is a knowing physician.

Let man transact no *idle* business on the road[2] but consider himself a guest;

[1] The preceding three verses are also translated—
The mouth is never satisfied with uttering *worldly things*, or the ears with hearing them,
Or the eyes with beholding them; each of the senses delighteth to gratify itself.
The hunger of the hungry departeth not by mere talk.

[2] That is, let men have no entanglements in this world.

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Let him know his own real character, confess it, and divest himself of his shortcomings ;

Let him not walk in covetousness, but abide in truth ; he shall then become the best, and be acceptable.

If an arrow be shot at the sky, how can it reach it ?

The sky is inaccessible above us ; know that the arrow will recoil on the archer.

Man ought to meditate on his Creator :—

Until man knoweth God his human birth is unprofitable.

A few pass over the world's ocean by the Guru's favour.

God is the Cause of causes, omnipotent : saith Nanak, meditate *upon Him.*

The creation is in the power of the Creator who holdeth the contrivance *by which it is sustained.*

Nothing can affect him whom God favours :—

What effect can frost have on fire, the night on the sun ?

What effect can darkness have on the moon ? What effect hath caste on air or water ?

What can affect the earth in which everything hath its birth ?

Nanak, man is accounted honourable if God preserve his honour.

Sorath ki War

Man reaps the fruit of his acts :—

The nose-string is in the hand of the Master ; man is driven by his acts.

It is true, Nanak—where God giveth there man eateth.

Suhi ki War

Man ought to think of his future :—

Why do those who know they must depart make display ?

They think not of their departure, but *continue* to arrange their *worldly* affairs.

Man amasseth wealth for a night ; in the morning he must depart.

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Nanak, wealth shall not go with him, and then will he regret.

There is no merit in divine service performed under pressure :—

In the fine the prisoner payeth there is no merit, and no favour conferred on others ;
Nanak, the act which is voluntarily performed is the best.

God is won by love, not by force :—

Obstinacy, however much one strive, winneth not *God to man's* side ;
Nanak, he who truly loveth God and pondereth on the Word, winneth Him to his side.

The contrast between those who fear and those who fear not God :—

They who fear *God*, have no *other* fear, while they who fear Him not, shall have much [1] fear ;
Nanak, they shall both be confronted at God's court.

Nature's great law, Pares cum paribus facillime congregantur :—

Things which walk associate with those which walk, things which fly with those which fly,
The living associate with the living, the dead with the dead ;
Praise Him, Nanak, who hath established this law.

The happiness which pervades young religious hearts in the vernal season :—

Nanak, they in *whose* house their spouse abideth, enjoy *perpetual* spring,
While they whose spouse is in a distant land burn night and day.
First meditate on God on the arrival of spring,
Nanak, and praise Him who is the support of all.

[1] *Much* in the original.

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In what a real meeting consists :—

It is not by *merely* meeting that a meeting is effected, *that is*, if there is to be a *real* meeting.

They who meet with their hearts are *properly* said to have met.

When man has only one Friend, why should he forget Him ?—

Different people have different *friends*; I, unhonoured, have only Thee, O God.

Why do I not die of weeping when I bear Thee not in mind ?

Think of God under all circumstances :—

In weal repeat God's name ; in woe also remember Him ;

Nanak saith, in this way, O wise women, shall you meet the Bridegroom.

RAMKALI KI WAR

The supreme reward of spiritual obedience :—

Devotion, penance, everything *is obtained* by obeying *God* ; all other occupations are vain ;

Nanak, obey him who hath himself obeyed God ;[1] he is known by the favour of the Guru.

The perverse cannot understand divine instruction :—

Nanak, if a blind man go to assay jewels,

He will not know their value, but will return having made an exhibition of himself.

If a jeweller go and open a purse of jewels,

He *thereby* bringeth the jewels and a purchaser together.[2]

They who possess merits, Nanak, may deal in *such* jewels ;

But they who know not their value go about like blind men in the world.

[1] Or—obey Him who is worthy to be obeyed.

[2] He brings a purchaser for the jewels, that is, he causes the purchaser to purchase God's name.

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The following was addressed to the Tapa :—

He who followeth the road when shown by a blind man is blind himself ;

Why should he, Nanak, who hath good eyes stray into the wilderness ?

It is not they who have no eyes in their faces who are blind;

They are blind, Nanak, who stray from the Lord.

The sinner may find favour by repentance :—

The Lord can make him whom He hath blinded see clearly ;

God treateth man as He knoweth him, no matter what one may say.[1]

Where the real thing, *God*, is not seen, know that pride prevaileth :

Nanak, how shall a purchaser purchase *anything* if he recognize it not ?

It is the perverse who are really blind :—

Why call him blind who is blind by the will *of God* ?

Nanak, it is he who will not understand God's will who should be called blind.

God provides for all :—

Nanak, be not anxious for thy maintenance, anxiety is for Him

Who created animals in the water and also giveth them sustenance.

There no shop is open and no one trafficketh ;

There is no commerce and no traffic whatever.

Animals are the food of animals, such food *God* giveth them ;

He taketh care even of the animals He created in the ocean.

Nanak, feel not anxious—anxiety is for God.

SARANG KI WAR

Only the Guru can cause divine knowledge to enter the heart :—

[1] Literally—Even though one speak a hundred times.

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The Guru hath the key of the lock, the heart is the store-room, the body is its roof ;

Nanak, without the Guru the doors of the heart cannot be opened, since nobody else hath the key.

Men, though naturally equal, are appointed to different duties in life :—

Thou Thyself, *O God*, didst create, *saith* Nanak, Thou Thyself didst put creatures in their different places ;

Whom shall I call inferior since all have the same Master ?

There is one Master of all ; He appointeth men to *their various* duties, and watcheth over them—

Some to small, some to great duties ; none departeth empty.

Men come naked, they depart naked, yet during *their lives* they make a display ;

Nanak, it is not known what duty God will order for them in the next world.

Souls proceed from God and bring their destinies :—

Traders come from the Merchant ; He sendeth their destinies with them ;

Orders are recorded therein to take care of the *real* thing.[1]

Of those who have made purchases and packed up their merchandise,

Some have gone away with a profit [2] while others have lost their capital.

No one wanteth small profits ; who shall be congratulated?

Nanak, God looketh with favour on those who have kept their stock-in-trade intact.

The nectar of the Name :—

They who possess the greatness of Thy name, O God, are happy at heart.

Nanak, there is only one nectar ; [3] there is none other ;

[1] *Wasl.* Also translated—to take care of what they have received.

[2] Divine knowledge.

[3] God's name.

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Nanak, that nectar is in the heart, but it is *only* obtained by the favour of the Guru ;

They who were so destined from the beginning quaff it with delight.

Magnify and praise the Creator only :—

Why praise the creation ? Rather praise the Creator ;

Nanak, there is no bestower but the One God.

Praise the Creator who made the world ;

Praise that Bestower who supporteth every one.

Nanak, God, whose storehouses are full, is alone everlasting—

Magnify and praise the Lord who hath no end or limits.

The most exalted are subject to God's order :—

How shall I speak to Him who of Himself knoweth what is to be known ?

That Lord is the greatest whose orders cannot be set aside—

Orders by which kings, princes, and commanders must abide—

What pleaseth Him, Nanak, is good.

They who must abide by His order have no power of their own ;

When He ordereth, men must take the road.

Men must act according to God's recorded order ;

Nanak, men come when they are sent *by God*, and depart when they are called *by Him*.

Divine knowledge is the key which unlocks God's treasure house :—

They to whom the praises *of God* have been vouchsafed are the *real* treasures ;

They to whom the key is given obtain the treasure.

The treasurers from whom good acts proceed are acceptable ;

God looketh with favour, Nanak, on those who bear the standard of His name.

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The inferiority of the Veds to the Guru's teaching —

The readers of the Veds have brought tales and legends *of the gods*, and defined sins and virtues.

For what men give they receive, and for what they receive they give,[1] and they are accordingly born again either in hell or heaven.

The world wandereth in doubt as to what are high and low castes and species ;

But the ambrosial word *of the Guru* speaketh of the Real Thing, and bringeth divine knowledge and meditation ;

The pious utter it, the pious know it ; they who possess divine knowledge meditate on it, and act according to it.

God created the *world* by His fiat, and restraineth it thereby ; He beholdeth everything subject to it.

Nanak, if man's pride depart ere he die, he shall be deemed of account.

Man's future is determined by his acts :—

As a man's acts so is he : this is a necessary consequence ;

He who hath the marks of piety cannot lose them ; he must retain such appearance.

He who acteth according to the will of God receiveth his reward ; Nanak, he is worthy of homage.[2]

MALAR KI WAR

The rainy season, during which the natives of India usually take rest, is accounted a time of pleasure :—

Sawan[3] hath come, my companions, think of the Bridegroom ;

Nanak, the bad wife who loveth another shall pine away and die.

[1] Men reap the reward of their acts.

[2] Such as Hindus offer their idols.

[3] The Hindi month July–August, when the rains generally begin in India.

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Sawan hath come, my companions, the clouds are about to rain ;

Nanak, the good wife who loveth her husband sleepeth in peace.

The topsy-turvyism of Guru Angad's epoch :—

The beggar is styled a king, the blockhead a pandit,
The blind a connoisseur—that is how people speak.
The wicked man is styled a Chaudhri, and the liar is deemed perfect.
Nanak, that is the way of this iron age ; how to distinguish men is known under the Guru's instruction.

Despise earthly glory :—

Nanak, burn in the fire the praises of the world ;
These accursed things have caused the Name to be forgotten ; not one of them shall go with thee.

No other composition of Guru Angad is found in the Granth Sahib. There are several verses in the sacred volume in his praise, composed by bards called Kalsahar, Kal, and Tal.

Prior to Guru Angad's time the compositions of the saints and reformers were for the most part written in Sanskrit letters. He, deeming that the compositions of Guru Nanak were worthy of a special written character of their own, adopted and modified a Panjabi alphabet, called Gurumukhi, to give expression to what fell from the Guru's lips. This was furthermore a gain on the score of simplicity, for it contains but thirty-five letters, while the Sanskrit alphabet has fifty-two.

The Gurumukhi character was well calculated to make its readers part with Hindu compositions written in Sanskrit. The Gurumukhi *S* is the Sanskrit *M*, the Gurumukhi *M* is the Sanskrit *Bh*, the Gurumukhi *W* is the Sanskrit *D*, the Gurumukhi *Dh*, is the Sanskrit *P*, and the Gurumukhi *B* is nearly the Sanskrit *Gh*. When, therefore, one has become

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accustomed to the use of the Gurumukhi letters, a special and separate effort is required to read Sanskrit, however much one may have been previously acquainted with it. The result has been that in most cases Gurumukhi scholars have parted company with Sanskrit and the multitudinous Brahmanical works in that recondite language.

Guru Angad, elated with the adoption of a new character for the hymns of his predecessor, dedicated to God on the occasion the following hymn which we have found in an ancient manuscript[1] at Khadur :—

SARANG

O Thou who art perfect, light of the soul, the Supreme God, my beloved, my soul and body.

Bewitcher, Thou hast bewitched my heart; I have obtained understanding by pondering on Thy Word.

I am the handmaiden of my Lord.

On clasping the feet of God, the life of the world, I have destroyed and parted with pride.

I was perverse and low, but my evil understanding which hath caused me pain of mind and body hath left me.

Since I began to love the joyous God, my mind hath been consoled by repeating His name.

Having forgotten pride, I have abandoned the world, and true wisdom hath entered my heart.

Since I have become reconciled with Him who is without enmity or stain, I have lost all regard for men's opinion.

O my Beloved, Support of my soul, there has been none like Thee in the past, and there shall be none like Thee in the future.

Nanak, she who is dyed with Thy name is a happy wife; Thy name is my refuge.

[1] The MS. was then in possession of a Sikh lady named Sukh Dei.

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LIFE OF GURU AMAR DAS, THE THIRD GURU

CHAPTER I

THE early history of Guru Amar Das has already been given. When he was appointed Guru he retired into a solitary room in the upper story of his house, and there meditated on God and Guru Angad's instructions. His Sikhs went to see him, and he, on the representation of Bhai Ballu, a faithful Sikh who had attached himself to him, came forth from his solitude and presented himself to them as their Guru.

Since the time of Guru Nanak the Gurus were obliged to turn their attention to secular affairs, and to provide for the maintenance of themselves and their followers. Guru Amar Das's kitchen was abundantly supplied by the offerings of the faithful. All who came to visit him were fed to repletion. None departed disappointed. What he daily received was daily spent, and nothing was saved for the morrow. The Guru kept only one suit of clothes for himself. When he received a new suit he gave the old one to some deserving Sikh. On witnessing the profusion of Guru Amar Das the minstrel Satta composed the following, which is the sixth pauri of the Coronation Ode :—

Guru Amar Das obtained the same mark, the same throne, and the same court.

The grandson was as acceptable as the father and grandfather.[1]

[1] Guru Amar Dās was as acceptable as Guru Angad and Guru Nānak. The terms of relationship are figurative.

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GURU AMAR DAS

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Guru Amar Das by the force of love threw into the churn the rope of the snake,

And churned the ocean *of the Word* with the churning staff of Meru ;

He brought forth fourteen gems and illumined the *world.*

He made divine knowledge his steed and chastity his saddle;

On his bow of truth he strung the arrow of God's praise.

In this age there was pitch darkness ; he arose like a sun.

With him the field of truth germinated and the fruit of truth was produced.

Ever in thy kitchen, O Amar Das, are clarified butter and flour to eat.

Thou knowest the four quarters of the world ; the Word is dear to thy soul.

Thou hast removed the transmigration of those on whom thou lookest with favour.

The wise being *Guru Nanak* descended in the form of Amar Das.

Firm as the mountain of Meru thou art swayed not by gusts of wind.

Searcher of hearts, thou knowest the secrets of men.

How can I praise thee, O true king, when thou art wise and omniscient ?

Let Satta have whatever gifts please the true Guru.

The sect was astonished on seeing Nanak's umbrella over *Amar Das's* head.

Guru Amar Das obtained the same mark, the same throne, and the same court.

The grandson was as acceptable as the father and grandfather.

Hindu admirers and inquirers came from every part of India. It was necessary for all the Guru's visitors to eat from his kitchen before they were allowed to behold him. The object of this ordinance was no doubt that his Hindu visitors should habituate themselves to liberal views on the subject of caste, and should relax their rigid customs of cooking and separation at meals. When his visitors had ob-

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tained audience, they interrogated him on religious matters, and he resolved their doubts. In such benevolent and engrossing duties and in the peace and tranquillity he enjoyed, the Guru took no account of the flight of time.

It is related that, though the greatest delicacies were served from his kitchen, the Guru himself lived on coarse food, and observed the most ascetic habits. He used sometimes to consult the Veds, the Shastars, and the Purans, but they offered him no spiritual consolation. He thus expressed his conclusions :—

The Simritis and the Shastars define good and evil, but they know nothing of the Real Thing ;

They know nothing of the Real Thing ; without the Guru they know nothing of the Real Thing.

The world is asleep in mammon and superstition ; in sleep it passeth the night.

By the Guru's favour they who put God into their hearts and utter His ambrosial word, are awake.

Saith Nanak, they who pass their nights awake, and who day and night fix their attention on God, shall obtain the Real Thing.[1]

At this stage of their history, when the Sikhs met they treated one another affectionately, and saluted one another with God's name. All who came to receive the Guru's instruction sat in a line and ate together. Even they who had not previously accepted the divine message, were allowed free access to the Guru, and partook of his hospitality.

The inhabitants of Goindwal daily increased and the city extended itself owing to the number of those who sought the Guru's spiritual advice and instruction. There then arose a difficulty in procuring timber for the construction of houses, and a deputation waited on the Guru to represent the matter. The Guru ordered his nephew Sawan Mal to proceed to Haripur in the Kangra district to cut down pine

[1] Anand.

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trees and cedars, and float them in rafts down the river Bias.

Sawan Mal accordingly proceeded to Haripur and was received with great honour and rejoicing by the citizens. An umbrella was raised over his head, chauris were waved around him, and flowers showered on him in handfuls. Men washed his feet and drank the water therefrom. Those who came suffering from physical and mental ills he instructed in the True Name. All such were comforted and made whole, and joined in singing the Guru's praises. The Raja requested to be allowed to perform a service for the miracle-worker. Sawan Mal merely requested a grant of the timber for which the Guru had sent him. The king at once sent his men to cut down pine trees and cedars, and dispatch them by rafts on the river Bias to Goindwal. The king's order was promptly obeyed. When the timber reached the Guru, he distributed it among people of all castes, who then constructed comfortable dwellings for themselves. Goindwal subsequently became an imposing city on the margin of the Bias.

When the time arrived for Sawan Mal's departure from Haripur he as a preliminary requested the Raja's permission to leave his country. The Raja said he would accompany him to behold the Guru, and thus render his human life profitable. He provided elephants, horses, carriages, and palkis for his attendants, and set out in great state and splendour for Goindwal. Sawan Mal went in advance to the Guru to announce the Raja's arrival. The Guru said, 'Let His Highness come by all means when he hath eaten from my kitchen.' The Guru's condition was accepted. He received the Raja in private audience on the top story of his house, next in order the Raja's prime minister, and lastly the Raja's queens. They were all gratified with a sight of the Guru. One of the queens lately married would not remove her veil. The Guru quietly said to her,

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'Crazed lady, if thou art not pleased with the Guru's face, why hast thou come hither?'[1] On this she at once became insane, and casting aside her clothes ran naked into the forest. Efforts were made to stop her, but she succeeded in escaping and baffling pursuit.

The Raja having remained for some days with the Guru took formal leave of departure. The Guru told him that Sawan Mal, whom he recommended to the Raja's protection, would accompany him as his chaplain. The Raja was pleased to hear that Sawan Mal would return with him, and lavished on him his respectful attentions. Sawan Mal afterwards occasionally went from the hills to visit the Guru, and listen to his teaching, so that he might not inadvertently deviate from the tenets and principles of the faith.

A simpleton, who only clothed himself with a blanket, attached himself to the Guru as factotum. He was in the habit of saying 'Sach, sach!' (true, true) to everything that was said to him, and was consequently nicknamed Sachansach. One day as he had gathered firewood in the forest and was about to return with his load, the insane queen appeared before him. She was quite naked, her hair was dishevelled, and she altogether presented a weird and alarming appearance. She caught Sachansach, pinched him, bit him, wrestled with him, and reduced him to a sad plight. With great difficulty he escaped, and made his way home streaming with blood. The Sikhs on seeing his plight inquired what had occurred. His only reply was that he had had enough of the Guru's service, and that he would leave it and return to his home. When pressed for his reason, he at last related his interview with a witch in the forest. The Guru said, 'Take my slipper, and if the witch come again, touch her with it, and she shall be cured of her malady.'

[1] The Oriental custom of veiling the face is frequently reprobated in Sikh literature.

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Sachansach obeyed the Guru's order, and next day, on the queen's aggressive approach, touched her with the Guru's slipper, when she immediately recovered her sanity. She then for the first time discovered that she was naked, and sought to flee abashed from Sachansach's gaze. He promptly tore up his blanket and gave her half of it. She wrapped it round her, and thus clothed went and fell at the Guru's feet. He readily pardoned her offence. The shrine of Bhai Sachansach is near the town of Shekhupur.

Chapter II

After Guru Angad's death, his son Datu sat on the Guru's seat in Khadur, and issued the following proclamation: 'Amru (Guru Amar Das) is old. He is my servant. I am prince of the Guru's line. His throne is mine.' The Sikhs, however, decided that only he whom the true Guru Angad had appointed, should be deemed the real Guru. They therefore left Datu at Khadur and went in a body to Goindwal, where Guru Amar Das resided. His Sikhs gathered round him, and there was ever a crowd of devoted followers at his door. Datu was kept duly informed by emissaries of the reverence in which Guru Amar Das was held by his followers.

One day some Sikhs, who had not heard of Guru Amar Das's change of residence, arrived in Khadur. As they were departing to behold him in Goindwal, a sympathizer of Datu said to him, 'Canst thou, whose servant Amar Das enjoyeth sovereignty, endure it and live? Thou who oughtest to be master, canst now only look on, and be thy servant's servant. An innumerable crowd of worshippers bearing offerings and presents go to visit thy rival. Go and see for thyself.' Datu could no longer endure such taunts, and early next morning proceeded to Goindwal to

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see with his own eyes the position of affairs. On beholding the Guru surrounded with such splendour he said, 'Only yesterday thou wert a water-carrier in our house, and to-day thou sittest as a Guru.' Saying this he kicked the Guru off his throne. The Guru meekly replied, 'O great king, pardon me. Thou must have hurt thy foot.' Upon this the Guru arose and retired to the upper story of his house. His Sikhs, angry at the violence offered their master, also abandoned the place. The Guru, when alone, deliberated on his best course of action, and by evening decided he could only have peace by betaking himself to a distance from his tyrant. He accordingly left Goindwal for Basarka, his native village.

Early next morning a Jat cultivator of Basarka, going to his land some distance from the town, met the Guru on the way. He fell at his feet and said, 'I have heard that thou hast obtained the Guru's throne; how is it thou hast come here alone? May I be of service to thee?' The Guru asked for a residence, and the Jat immediately prepared him one. The Guru on entering it requested his host to brick up the doorway and on it record the following: 'Whoever openeth this door is no Sikh of mine, nor am I his Guru.' The Guru on being thus immured consoled himself by reflecting on the couplet of Kabir :—

Kabir, heart-burning ariseth from claims, he who hath no claim is without anxiety.

He who hath no claim deemeth Indar poor in comparison with himself.

Datu was now free to sit on the Guru's throne in Goindwal, and became very proud of his new position. The Sikhs, however, would not approach him, and all the pilgrims to Goindwal went away on hearing of his insult to the Guru. On seeing the contempt with which he was regarded, he loaded his newly-acquired

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wealth on a camel and returned to Khadur. On the way he encountered robbers, who seized the camel with its load. One of the robbers struck Datu on the foot with which he had kicked the Guru. It swelled up as big as a drum, and caused him great agony.

The Sikhs were very much distressed at losing their Guru. Some searched the forests, others the banks of the Bias, but could procure no trace of him. It was then decided to consult Bhai Budha, the foremost of the Sikhs. He had formerly pointed out Guru Angad's place of concealment, and they hoped he would have similar success in discovering Guru Amar Das They accordingly prayed him to be again their guide. Their prayer placed Bhai Budha in a dilemma. If he pointed out where the Guru was, the Guru might be angry; and if, on the other hand, he did not do so, the distress of the Sikhs would be intolerable. Bhai Budha, after full consideration, decided to do what was proper, and endeavour to find the Guru. To this end he determined that the Guru's mare should be put in front of the search party, and that they should all follow her. Accordingly, bowing towards the Guru's vacant throne, and uttering a prayer for the success of their quest, they let the mare loose and anxiously followed her at a short distance.

She unerringly made her way to the Guru's house in Basarka, and stood before his door. The Sikhs congratulated Bhai Budha on the success of the plan he had contrived. A difficulty now arose as to how they were to obtain access to the Guru. Before their eyes was distinctly written, 'Whoever openeth this door is no Sikh of mine, nor am I his Guru.' There was no prohibition, however, to find another entrance, so they resolved to make an opening in the wall. They did so, and all entered by it. The Guru, on hearing the tumult, arose from his deep meditation. He asked his unexpected and

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unceremonious visitors why they had opened his door in disregard of his orders. On their explanation the Guru accepted the position. Bhai Budha then frankly addressed him: 'Guru Angad hath attached us, O Guru, to thy skirt; yet thou hast deserted us and concealed thyself. How are we to receive spiritual consolation?' The Guru smiled and remained silent.

The opening, supported by brickwork, is still shown at Basarka, where a yearly fair, at the full moon in the month of Bhadon, is held in commemoration of the event. The Guru could not disregard the love and devotion of his Sikhs, and mounting his mare returned with them to Goindwal. The resumption of his spiritual duties was celebrated with illuminations, rejoicings, and feastings. Meanwhile Datu was detained at Khadur by the pain in his foot, and through very shame, if for no other reason, would not consent to visit the Guru.

As the fame of the Guru's piety and saintly character increased, he became more and more the object of popular veneration. Bhai Paro, who lived in the village of Dalla in the Jalandhar Doab, that is, between the rivers Satluj and Bias, received religious instruction and emancipation from him. Paro used to ride to visit the Guru every other day Once a Nawab's son observed and followed him. He saw Paro take a plunge with his horse into the deep water of the Bias, and arrive safely on the opposite shore. The Nawab's son congratulated him, and inquired in whose service he underwent such trial and danger. Paro informed him of his visits and devotion to the Guru. On hearing this and other particulars regarding the successors of Guru Nanak, the Nawab's son became a Sikh and renounced his ancestral position.

Bhai Lalo, a banker's son of the village of Dalla, joined Bhai Paro in one of his visits to the Guru. Bhai Lalo had been religious from his earliest

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years. When he came of age his father died, leaving him considerable wealth. This he increased by his industry, while at the same time he relieved every case of distress brought before him, and became famous for his charities. Lal means a ruby. The Guru on hearing his name said, '*Lalo Har rang rangiā gaya,*' an expression which may be either translated—Lalo is imbued with God's love, or—the ruby glows with every colour. Lalo on receiving instruction and initiation became a ruby or gem of the Guru. He used to visit him on the first day of every month. When returning home he always took with him one or two Sikhs. These he would bring back on the occasion of his next monthly visit, and then take one or two others to accompany him. By means of these relays of earnest Sikhs he preserved his orthodoxy and his connexion with the Guru.

During one of Bhai Lalo's visits the Guru complimented him on his great public benefactions. Then, patting him on the forehead, the Guru said that he had invested him with spiritual power and sanctity. On thus receiving the approbation of the Guru, Bhai Lalo returned home for the last time, and there continued to exercise the humility and generosity for which he had been previously so distinguished.

A Khatri named Mahesha of Sultānpur also sought the Guru's protection and permission to sit at his feet. The Guru initiated him into the Sikh religion and taught him its tenets. A short time afterwards Mahesha lost all his wealth, but not his faith in the Guru. On the Guru's intercession God restored him all his property, and granted him the priceless boon of salvation.

The Guru preached lessons of forgiveness and endurance, but his enemies only returned evil for the favours he had intended them. Their slander, however, was to him like a rain shower which, though it might cause a mud wall to crumble down,

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would only cleanse a mountain's side. When Goindwal rose to importance some Muhammadan dignitaries settled there. Blinded by authority and wealth, they deemed every one inferior to themselves. They could not tolerate the fame of the Guru, and caused him every form of annoyance, but, so far from desiring to take revenge, he used to pray to heaven to soften their hearts and guide them aright. When Sikhs went to fetch water for the Guru's kitchen, Muhammadan boys were instigated to break their earthen vessels with pellets and clods. Whenever the Sikhs remonstrated, the Muhammadans assaulted them. When the Sikhs, driven to extremities, complained to the Guru, he told them, instead of fragile earthen vessels, to use goatskins which could not be so easily broken. This advice the Sikhs adopted, but the Muhammadans pierced the goatskins with arrows, and continued to harass the Sikh water-carriers as before. The Guru then counselled his people to use brass utensils. These the Muhammadans knocked off the bearers' heads with bricks and stones, and drove the Sikhs almost to distraction. But, however much the Muhammadans annoyed the Sikhs and the Guru, he never uttered a harsh word, but, on the contrary, prayed that God would remove the hate and religious rancour of their hearts. His Sikhs asked how long they should bear the tyranny of the Muhammadans. The Guru replied, 'As long as you live. It is not proper for saints to take revenge. Nay, there is no greater penance than patience, no greater happiness than contentment, no greater evil than greed, no greater virtue than mercy, and no more potent weapon than forgiveness. Whatever man soweth he shall reap. If he sow trouble, trouble shall be his harvest. If a man sow poison, he cannot expect ambrosia.' On hearing this homily the Sikhs regained their peace of mind.

A company of armed Sanyasis arrived in Goind-

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wal. As the Muhammadan boys were discharging pellets at the Sikhs, one of the pellets knocked out the eye of the Sanyasis' high priest. The Sanyasis became enraged, seized the offending boy, and beat him to death. Upon this an affray arose between them and the Muhammadans, in which arrows, swords, lances, daggers, and axes were employed. The Sanyasis invoked Dattatre,[1] and the Muhammadans Ali[2] to support them in the combat. Many brave men on both sides were slain, and among them several enemies of the Guru. The Sikhs regarded the destruction of the Muhammadans as a divine chastisement for the annoyance to which they had subjected them.

Soon afterwards, as a detachment of soldiers guarding imperial treasure was on its way from Lahore to Dihli, a storm arose as the convoy approached Goindwal, and the heavens assumed a sable hue. Though the soldiers exercised great vigilance, yet one mule laden with money strayed to the Muhammadan quarters of the town. The soldiers searched everywhere, and the town-crier made proclamation, but no trace could be found of the mule. Some of the Muhammadans who had concealed the animal, hypocritically joined in the search, and expressed their regret at the occurrence. At last the mule betrayed its captors. Left alone in the house of a Musalman, the animal neighed plantively on missing the company of his fellows. When the police officer heard the sound, he proceeded to the dwelling whence it had issued. The Muhammadans endeavoured to prevent his entry on the plea that he was violating their domestic privacy, but the police officer was not to be thwarted, and succeeded in rescuing the mule with his treasure. He then reported all the offences of the Muhammadans to the Emperor—their persistent

[1] The founder of the Sanyāsi sect, who was afterwards deified.
[2] Son-in-law of Muhammad and leader of his four friends.

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annoyance of the Guru and his Sikhs, their attack and slaughter of the Sanyasis, and finally their endeavour to rob the Emperor of his treasure. The Emperor ordered that they should be imprisoned, their houses razed to the ground, and all their property confiscated. 'Such', said the Guru, 'shall ever be the condition of those who bear enmity to men who desire to live at peace.'

Chapter III

On one occasion when the Guru visited an outlying village and preached, the headman said his words ought to be recorded, and he sent for pen and ink for the purpose. The following was the Guru's expostulation :—

Why send for pen and ink ? Write *my words* in thy heart.

If thou ever abide in the love of God, thine affection shall never be sundered from Him.

Pens and ink-bottles shall perish—what they write shall go with them—

Nanak, but the love of the True One which He bestoweth from the beginning shall not perish.

The things which are seen shall not depart with one ; see if there be any contrivance *by which they may go with you.*

The true Guru implanteth the True One in your hearts ; continue to love Him.

Nanak, the Giver of the Word is true, and He is obtained by good acts.

The Guru continued his instructions :—'The Guru will assist him who hath endurance ; God is patient and patiently rewardeth. If any one ill-treat you, bear it. If you bear it three times, God Himself will fight for you the fourth time, and extirpate your enemies.'

He then quoted the twenty-first pauri of the Asa ki War.

The Guru, having obtained respite from his

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Muhammadan persecutors, continued to communicate spiritual and ethical instruction to his Sikhs: 'Do good to all, but be not proud thereof. Deem another's wife as a snake or a murderous elephant, and associate not with her. Avoid evil company; be not conceited, glorify not yourselves, and forswear slander and falsehood. Eat and work according to your ability. Practise not hypocrisy or ostentation. Meditate on the Guru's instruction. Give a tithe of your substance to God. Associate with the virtuous and wait upon the stranger. Invoke Wahguru before meals, and He will bless your repasts.'

His Sikhs put a question to the Guru: 'Who are the greatest saints and worshippers of God?' The Guru replied, 'They who have repeated the Name and renounced pride are the best. The saint who so acteth, and leaveth this filthy and loathsome body, shall obtain in its stead a celestial body of light. True saints are passionless, and afford shelter to men. He who restraineth his desires hath obtained salvation while alive. The saints are ever independent. What they do is ever beautiful and of good report. The true Guru and the saints are sent into the world to benefit it, though in reality they live apart and are not of it.'

Kingurinath, at the head of a company of Jogis, visited Guru Amar Das. They proclaimed that they were Jogis and holy men, and in proof of their statement pointed to the garbs and earrings they wore. The Guru denied that that was the way to become holy. He would tell them, and thereupon he uttered the following :—

RAMKALI ASHTAPADI

Put the rings of modesty in thine ears, O Jogi, and make compassion thy patched coat.

Apply *the fear* of transmigration to thy body as ashes, O Jogi, thus shalt thou conquer the three worlds.

O Jogi, play such a kinguri

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As shall produce the unbeaten strain and abiding love of God.

Make patience thy wallet, truth thy platter, put the ambrosial Name thereon as food.

Make meditation thy staff, O Jogi, and remembrance of God the horn thou blowest.

Make the fixing of thy mind on God thy sitting posture,[1] O Jogi, so shall thine injuries depart.

Go beg in the city of the body,[2] O Jogi, and thou shalt obtain the Name.

It is not by means of this kinguri, O Jogi, that thou shalt meditate upon or obtain the True One ;

It is not by means of this kinguri, O Jogi, that thou shalt find peace, or that pride shall depart from thy heart.

Make the fear and love of God the two gourds of thy kinguri, O Jogi, and thy body its frame.

Be holy and the strings will play ; thus shall thine avarice depart.

He who understandeth God's order and applieth his heart to the one God is properly called a Jogi :

His doubts are dispelled, he becometh pure, and thus obtaineth the way of union with God.

All that is visible shall be destroyed ; wherefore fix thy mind on God.

If thou bear love to the true Guru, thou shalt understand this.

Union with God consisteth not, O Jogi, in leaving one's family and wandering abroad.

By the Guru's favour thou shalt obtain God's name in the mansion of thy body.

This body is an earthen puppet, O Jogi, and in it is a dire disease—the craving for mammon.

This disease will not be cured, O Jogi, by thy many efforts or by wearing sectarial dresses.

God's name, O Jogi, in whatever heart He implanteth it, is the medicine.

Wherever there is a holy man he obtaineth divine knowledge, and findeth the way of union with Him.

[1] Eighty-four postures of the Jogis are enumerated.

[2] That is, practise contemplation.

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The path of union with God is difficult, O Jogi; he on whom God looketh with favour obtaineth it.

Whether he be at home or abroad, he seeth but the one God, and removeth doubt from his heart.

O Jogi, play that kinguri which playeth without being struck.[1]

Saith Nanak, in this way shalt thou obtain deliverance, O Jogi, and be absorbed in the True One.

One day, as the Guru was taking a ride, he saw a wall broken by rain, which threatened to fall, and he accordingly rode quickly past it. On reaching home his Sikhs quoted to him one of his own hymns, in which he wrote :—

Death shall not approach him who meditateth on God's name.

They also quoted to him a verse of Guru Nanak :—

I feel no anxiety regarding death, and I have no desire to live.

They then interrogated him : 'Great king, death is subservient to thee. Thou hast enjoyed a long life. Thou hast no pride or selfishness. Why hast thou hastened past the dangerous wall ?' The Guru replied : 'I only want to teach my Sikhs that since human life, for which even the demigods vainly long, is so difficult to obtain, it is our duty to preserve it. If a tree be preserved, it will many times bear leaves, blossoms, and fruit. So if the body be preserved, we can practise charity and perform religious works of every description ; but when the body perisheth, we can no longer perform our duty to God. Holy men derive endless advantages from their bodies. By them they serve the saints, repeat God's name, obtain divine knowledge and become emancipated. The body by which we confer benefits on others, and by which happiness in this life and

[1] Attune thy heart to divine knowledge.

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salvation in the next are obtained, ought to be cherished by all.[1]

One day the Sikhs said to the Guru, 'Formerly, when we undertook any enterprise we used to consult the Brahman astrologers. Now that we have come under thy protection, whom shall we consult?' The Guru replied, 'The most favourable time for the Guru's Sikhs is when they pray to God. If at the beginning of all undertakings they with a lowly mind invoke His assistance, all their efforts shall be successful.'

On one occasion, on seeing a large crowd of people who had come to him for the attainment of their desires, the Guru mourned over the ills of life, and decided to seek for a time the retirement of the forest. To escape notice he started on his journey at midnight. His movements, however, became known to his sons Mohri and Mohan and a few other devoted Sikhs, and they prepared to accompany him. When the party had been three days in the forest, a Muhammadan goatherd called Bahlol saw the Guru, and recognizing him as a holy man, fell at his feet and made him an offering of a bowl of milk. The Guru seeing his devotion, said, 'I am happy.' The goatherd, too, became happy in the consciousness of having ministered to the wants of a deserving man. The Guru invited him to ask a favour. The goatherd replied that there was nothing stable in the world, wherefore the only favour he asked was that he might be enabled to remember God's name. The Guru granted him this favour.

[1] On this subject Guru Arjan subsequently wrote the following verses :—

Dust flieth on the body of him who repeateth not God's name and frequenteth not the society of the saints.

Nānak, curses on the insipid body which knoweth not Him who created it.

Nānak, cherish that body which remembereth God, in whose heart God's lotus feet dwell, and whose tongue repeateth His name.

Bihāgre ki Wār.

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Chapter IV

Once the Guru visited Kasur. It was a time of excessive heat, and he felt very weary. The governor of the city was a Khatri of the Puri tribe. The Guru sent a messenger to request his permission to pitch his tent in his garden. The governor replied, 'I know the Guru; he is a Khatri of the Bhalla tribe. Only yesterday he lived in Basarka and to-day he is Guru. He hath attached to him men of all castes, high and low. They sit in a line and eat with him and with one another. If he choose to be a Guru of outcastes, he can please himself, but I will not allow him to approach my dwelling.' The Guru on hearing this said, 'My disciples shall one day have sovereign power. A Sikh ruler shall reign here in Kasur, and the descendants of this Khatri who is now governor shall become his servants.' The Guru, departing thence, found his way to the hut of a poor Pathan. On seeing the Guru the man arose and said that he was poor, otherwise he would give him suitable entertainment. The Guru replied in the words of Guru Nanak :—

God can appoint a worm to sovereignty and reduce an army to ashes.

The Guru continued, 'Do God's service, and thou shalt become the lord of Kasur, but directly thou practise tyranny, thou shalt die.' A short time afterwards the Khatri officials in Kasur caused such political disturbance that the Emperor ordered them to be disarmed and expelled, and Pathans appointed in their place. The latter and their descendants continued to govern that part of the Panjab until it was conquered by Ranjit Singh and the Sikhs.

On one occasion, as the Guru lay asleep in the small hours of the night, he was awakened by a woman's screams. He sent two of his Sikhs to

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inquire the cause of her grief. They returned with the information that a young man had just died of tertian ague, and his mother was bewailing his loss. On hearing this the compassionate Guru prayed to the Deathless Being to console her. He told his Sikhs to repeat the first pauri of the Japji, and, while doing so, to put water into the mouth of the deceased. The Sikhs, instead of performing the ceremony themselves, brought the body to the Guru. He put water into the corpse's mouth, and touched the head with his foot, when lo ! the youth was re-animated.

Once while a rich man was giving a religious feast a child was born in his house. The Brahmans in consequence declared the place impure, and refused food. The giver of the feast went to the third Guru to complain. The latter thereupon ordered his Sikhs to partake of the viands prepared, and they did so. The Brahmans subsequently went to the Guru to represent that his disciples had eaten impure bread. The following was the Guru's remonstrance:—

The love of mammon is mental impurity,
By which men are led astray in doubt and suffer transmigration.
The impurity of the perverse never departeth
Until they become saturated with the Word and with God's name.
Whatever taketh the form of worldly love is all impurity :
On this account man dieth and is born again and again.
There is impurity in fire, in wind, and in water ;
There is impurity in whatever is eaten ;
There is impurity in religious ceremonies and in worship.
Only the heart which is dyed with the Name is pure.
By serving the True Guru impurity departeth :
Then man dieth not, nor is he born, nor doth Death destroy him.
Let any one carefully examine the Shastars and Simritis
and he shall find

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That without the Name there is no deliverance.
In the four ages the Name is considered the best word,
And by means of it in this Kalage the pious are saved.
The True One neither dieth nor suffereth transmigration.
Nanak, the holy shall be absorbed in God.[1]

A rich Muhammadan horse-dealer named Alayar, a native of Dihli, who had returned from Arabia through Kabul with five hundred horses, arrived at the Bias. He had intended to proceed to his native city, where he hoped to find a good market, but was unable to continue his journey as the river was flooded, and the boatmen did not think their boats sufficiently strong to withstand the current. The following morning he saw Bhai Paro, on his way to the Guru as usual, plunge his horse into the foaming river and reach the opposite shore in safety. The horse-dealer met him on his return, and complimented him on the feat he had performed. Bhai Paro said there was nothing wonderful in his crossing a swollen river. The true Guru, to whom he daily went to do homage, caused thousands of souls to swim across the still more dangerous ocean of the world. Alayar was anxious to behold so great a being, so he arranged with Paro on the next occasion to sit behind him on his horse, and thus cross the river and visit the Guru with him.

Alayar was delighted on seeing the Guru, hearing his words, and witnessing the devotion of his Sikhs. Filled with enthusiasm and humility he mentally desired the Guru's leavings. The Guru divined his wish and offered him the dish from which he had eaten. The Guru's attention was then attracted to his name, and he said, 'It is difficult to become a friend (yar) of God (Allah), but I will make God thy Master, and thee His servant.' Thus was Alayar made a priest and freed from all doubts, evil passions, and inclinations. He henceforth drew no distinction between Hindus and Muhammadans, and continued

[1] Gauri.

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as he had begun, a model of humility and divine fervour. The Guru in due time sent him to a place called Devantal, where saints resided. His trade in horses was undertaken and continued by his son. Alayar's family ultimately settled down in Dalla, where lived Bhai Paro and Bhai Lalo and other devoted servants of the Guru. Musalmans of every rank accepted and reverenced Alayar under the name of Ala Shah as a pious priest. A concourse of Sikhs, among whom were Bhai Dipa, Bhai Khana, Bhai Malu, and Bhai Kidara, gathered round these holy men in Dalla, and took up their abode with them.

Chapter V

There was a goldsmith in Goindwal married to an elderly woman. All medicines and incantations were employed to procure them offspring, but in vain. The everlasting cry of the childless couple was, 'How shall we be happy in this world? And who will take care of our wealth?' Their youth had passed, and the advent of old age naturally made them despair the more. They decided to dig a well where travellers might allay their thirst, and build a temple where the devout might pray. They hoped that in this way their wishes might be crowned, and their memory abide in the world. When the Guru heard of the pious work they had undertaken, he went and personally assisted in it. On being informed of his presence the goldsmith and his wife hastened with offerings to do him homage. He asked them what they desired. The goldsmith's wife on this drew a veil over her face. The Guru said, 'Be not abashed. Ask what thou desirest without shame.' She replied, 'Thou hast come to visit us; now give us an heir to our house.' The Guru inquired if they expected him to keep children for his friends. The goldsmith, with humility and

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faith, replied that there were children in the words of the Guru. The Guru was pleased at this reply, and told them that, if they had faith, they should have two children. They were accordingly blessed with that number of offspring. People on seeing the children with the old lady said they must be her grandchildren. The twelfth generation of the goldsmith and his wife still reside in Goindwal, and are called Maipotre (mother's grandsons) in memory of this event.

Inquirers came from different countries in detached bodies to behold the Guru. On seeing their number and frequency, Bhai Paro and his friends represented that there should be one place of general meeting for the Sikhs, and special fairs should be established where Sikhs could assemble and become acquainted and fraternize with one another. Upon this the Guru proclaimed that gatherings of Sikhs should be held on the first days of the months Baisakh and Magh, and on the ancient festival of the Diwali.[1]

A shopkeeper called Girdhari, who lived in the south of India, was very fortunate as far as wealth, property, and relations were concerned, but he was distressed at having no children. He took a second wife, but still there was no offspring. On hearing what the Guru had done for the goldsmith, he went to Goindwal to do him homage. He remained there for some days and importuned the Guru, but could only obtain the following reply :—

None can erase what was written on the forehead in the beginning :
What was written happeneth ; he who hath spiritual insight understandeth this.[2]

[1] By this the Guru meant that his Sikhs should not follow the example of the Hindus who go on idolatrous pilgrimages in Baisākh, Māgh, and at the Diwāli, or feast of lights, in autumn, but that they should attend on him three times a year for religious instruction and God's worship.

[2] Supplementary sloks of the Granth Sāhib.

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The Guru when further pressed said to Girdhari, 'Repeat the Name, do good works, and obey the will of God. A hankering for sons is the cause of worldly entanglements.' On hearing this the shopkeeper's eyes filled with tears, and heaving cold sighs he withdrew from the Guru's presence. Bhai Paro meeting him asked why he was leaving without having obtained his object. Girdhari then narrated his conversation with the Guru. Paro said that if he had faith he should have five children. The shopkeeper went home, and in five years found himself the father of five sons.

Girdhari took his five sons and placed them all at the Guru's feet. The Guru inquired how he had obtained such a large offspring. Girdhari replied, 'I have got them through the mediation of Bhai Paro, the servant of thy house.' The Guru said, 'Well done, Bhai Paro, who art able to reverse the order of nature! Such power is not in me.' Bhai Paro humbly represented: 'Great king, on seeing this man going disappointed from thy house I merely gave him from thy store-room which is ever inexhaustible. Why should we be niggardly?' The Guru replied, 'True, but this is the Kalage when many persons come with desires and motives. Guru Nanak hath said:—

"Whatever God doeth accept as good; have done with cleverness and orders."'

The Guru ironically continued: 'If thou have compassion to spare, then ever satisfy the desires of those who go away disappointed from me. Thou art a saint of the highest order, and mine image. I grant thee the Guruship of the world! Spread saintship therein.' Bhai Paro, touching the Guru's feet, meekly replied, 'Pardon thy servant, and let me abide at thy feet. Even if I must suffer further transmigration, let me not be driven from thy presence. Guruship becometh thee; I am content

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to be a disciple. Grant me the gift of serving thee.' The Guru replied, 'If thou desire to serve me, repair to thy house; God hath pardoned thee and granted thee deliverance.' Bhai Paro went home, distributed his wealth among his heirs, and set apart a favourite mare and some money for the Guru, with strict injunctions for the proper disposition of his property. Having made sacred food, and prepared for his death, he lay down. Then uttering 'Wahguru', and parting with his body, he went to his repose at Guru Nanak's feet.

When Guru Amar Das heard of Bhai Paro's death, he sent his own son Mohri to Dalla to console Bhai Paro's family. Mohri passed a whole night in Dalla, recounting Bhai Paro's praises, and next day returned to Goindwal.

Bhai Lalo continued to perform every service in the Guru's house. His mind, body, and wealth were all employed in conferring benefits on others. He fed and attended to the poor and needy, fanned the Guru, and distributed food to his Sikhs. He was so distressed at Paro's death, and dissatisfied with the things of this world that he resolved to bestow all his property in alms, and consign his body to Death. He thought of the words of Kabir :—

While the world feareth death, my mind is pleased therewith,
Since it is only by death supreme bliss is obtained [1]

When Bhai Lalo, after the usual prayers, assumed his final posture, his eyes filled with tears. His friends said to him. 'Thou hast no worldly love; thou hast practised charity and the duties of thy religion; thou art free from all earthly desires; then why art thou weeping?' He replied, 'I have inherited countless wealth from my father. That shall be profitable if it be spent in the service of the

[1] Kabīr's sloks.

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Guru and his Sikhs. I have also mine own earnings which I wish to dispose of for their benefit. Furthermore, I have recently built a house at great expense, which I reserved for myself, but it is useless to me now. If that also be applied to the use of the Sikhs, I shall have nothing to regret.' His relations and Sikh friends disposed of his property accordingly. He then, in the words of the Sikh chronicler, parted with his body as though it were the slough of a snake.

One day a Sikh merchant went to the Guru, and said that he had given alms and feasts to Brahmans, and made pilgrimages according to prescribed rules, but obtained no spiritual profit or consolation therefrom. He therefore requested the Guru, who was the pilot of the world's terrible ocean, to save him. The Guru on that occasion composed the following:—

Serve God ; perform no other service.

By serving Him thou shalt obtain the fruit thy heart desireth ; by any other service thy life shall pass away in vain.

God is my love, God is my rule of life, God is the subject of my conversation.

By the Guru's favour my heart is saturated with God's love ; thus is my service rewarded.

God is my Simritis; God is my Shastars, God is my kinsman, God is my brother.

I am hungry for God; with His name my heart is satisfied. God is my relative, and at the last moment will be my helper.

Except God all other capital is false, and goeth not with us when we depart.

God is the wealth which shall depart with me : whithersoever I go, thither will it go.

He who is attached to falsehood is false, and false are the works he performeth.

Saith Nanak, everything happeneth according to God's will ; naught is gained by babbling.[1]

[1] Gūjari.

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The Guru continued: 'Repeat the one God's name, be humble, abandon pride, and self-conceit. As fire burneth a dry crop, so do pride and self-conceit destroy the effect of alms and religious exercises.

His Sikhs once asked the Guru, 'If, as the saints say, the world is like a dream, then how do their bodies perform their functions?' The Guru replied, 'Their bodies perform all their functions, but their minds are not affected by the world. The saints abide in the form of ordinary mortals, as the sword touched by the philosopher's stone retaineth its shape, but is at the same time changed into gold. By humility and contempt of the world the saints obtain deliverance at their death.' The Guru then related the following parable: 'Some one told a saint that his only son had been slain. The saint on hearing the news remained unmoved. On this people began to admire his fortitude, and say, "Thy son was a fine, obedient young man. Thou art to be congratulated that thou canst endure his death without a murmur." The saint replied, "The world is like a dream or a shadow; sons, wives, and wealth are all perishable. In a dream a poor man may become a king or a king a poor man, but when they awake they find their dreams have no reality. For whom shall man rejoice or mourn?" Upon this some one came and told the father that his dead son had been re-animated. On hearing this, too, the saint manifested no joy.' The Guru, pointing out the moral of his story, said, 'Saints are unaffected by joy or sorrow as the lotus is by water.'

Many persons continued to visit the Guru for religious instruction. Lalu, Durga, and Jawanda received from him the following advice, 'Ever do good to others. This is to be accomplished in three ways: By giving good advice, by setting a good example to Sikhs, and by ever desiring men's welfare.'

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A Sikh named Jagga asked the Guru's permission to become a hermit. He said he had met a Jogi and asked him for instruction. The Jogi would only give it on his relinquishing a domestic and adopting an ascetic life. The Guru replied that deliverance could not be obtained either by the relinquishment of house and home or by the practice of Jog. As a lotus, while growing in the mud, turns its petals towards the sun, so should man while engaged in worldly affairs turn his thoughts to God by means of the instruction of the Guru.

To Gopi, Mohan, Rama, and Amru, the Guru spoke as follows: 'Practise forbearance and forgiveness, and harbour not enmity to any one in your hearts. Should any one address you a harsh or disrespectful word, be not angry, but speak civilly in return.'

To Gangu and Saharu the Guru delivered the following instruction: 'When you have prepared food, first feed the Sikhs, and then eat the remainder yourselves. He who eateth after his brother Sikhs shall become very holy. Ever remember Wahguru. Worship not cremation grounds, tanks[1] or Hindu or Muhammadan shrines.'

When the Guru paid a visit to the Sikh families in Dalla, Prithi Mal and Tulsa of the Bhalla caste went to see him. They unceremoniously seated themselves beside him, and said with much familiarity, 'Thou and we are of the same caste.' The Guru replied in the words of Guru Nanak :—

Caste hath no power in the next world ; there is a new order of beings.
It is the good whose accounts are honoured.

'This body', continued the Guru, 'is composed of five elements. It is subject to hunger, thirst, joy,

[1] Hindu women dig holes near tanks for the benefit of their ancestors. Others drawing forth mud from tanks worship unseen spirits under the name of Bibaris, who are supposed to control children's diseases.

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sorrow, birth, and death. It perisheth, and no caste goeth with the soul to the next world. They who are honoured and exalted in God's court are those whose minds are humble, who have renounced falsehood, fraud, slander, deceit, hypocrisy, and ingratitude, and who have repeated the Name and benefited others. If the high caste on which people plume themselves in this life be not recognized in the next, of what advantage is it? The Guru recognizeth no caste.'

Bhais Malhan, Ramu, Gobind, and Dipa asked the Guru to give them instruction whereby they might be saved. He replied, 'Abandon obstinacy and pride, serve the saints, prepare sacred food according to the rules of our religion, feed the hungry, clothe the naked, rise before day, repeat the Japji, bestow a little of your time and wealth on God's service, associate with the saints, meditate on the Word, perform the duties of your religion, hurt no one's feelings, sing the Guru's hymns, be lowly and abandon pride, recognize only the Creator as the one God, and all your desires shall be fulfilled. If a man be weighed down with worldliness, he shall sink like an overladen boat in the world's ocean; but, if worldliness lie not heavily on him, his bark shall float, and he shall obtain deliverance.'

Bula, a learned pandit, laid before the Guru a scheme he had devised for a compilation of the Guru's hymns, and mooted the question of remuneration for his labour. The Guru replied: 'Make a careful collection of the Guru's hymns, and give it to the Sikhs in God's name. If any one offer thee money, accept it for thy maintenance, but beg not, and great shall be thy gain.'

A Sultanpur bard named Bhikha embraced retirement from the world so as to search for the Creator. Wherever he heard of any saints he went to wait on them. For a long time he remained in a state of pupilage under a Brahman, without obtaining

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any peace of mind. One day he felt very sad and prayed to God to guide him. Upon this he received an inspiration to go to Goindwal and see the Guru of whom everybody was speaking. Full of devotion he arrived and had the happiness of beholding the object of his visit. He stood absorbed in thought for a short time, and then gave utterance to the following in the Guru's praise :—

By the Guru's divine knowledge and meditation man's soul is blended with God. He who with single mind fixeth his attention on God, shall know Him who is the truest of the true. His mind shall not fly or wander who restraineth his lust and wrath. He who dwelleth in God's land and obeyeth His order shall obtain wisdom. He who hath done good works in this age shall know God. If a Guru be found he willingly and cheerfully granteth a sight of Him.

I have continued searching for a saint and seen many holy men—Sanyasis, ascetics, and sweet-voiced pandits—I have roamed for a year, but none of them hath satisfied me. I heard what they had to say, but I was not pleased with their conduct. What shall I say of the merits of those who renouncing God's name attach themselves to mammon? God hath caused me to meet the Guru; as Thou, O God, keepest me, so I abide.[1]

Hearing Bhikha's words the Guru put his hand on his forehead in token of accepting him as a disciple, gave him the true Name, and made him happy. Having found the true Guru, Bhikha returned to his native town and abode there. Keeping the Guru's image in his heart, he applied himself to meditation and contemplation. As the result of his devotion his name is recorded in the honoured roll of holy Sikhs, and his verses have been distinguished by inclusion in their sacred book.

[1] Bards' *Sawaiyas*.

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Chapter VI

One morning, before day, while the Asa ki War was being chanted, the Guru fell into a trance. He thought he saw Guru Nanak appear and order him to make a place of pilgrimage where God alone should be worshipped, and thus confer a favour on the world. It was the object of the Gurus to preserve their Sikhs from contamination at Hardwar, Banaras, and other places of Hindu pilgrimage. Guru Amar Das resolved to obey the order he felt he had thus so solemnly received. He purchased some land, and on the day of the full moon in the month of Kartik laid with all due religious ceremony the foundation of the Bawali, or well with descending steps, which is now such an object of reverent pilgrimage to Hindus as well as Sikhs in the city of Goindwal. His Sikhs all joined in the work. Some dug up the earth, some put it into baskets, some removed it, some made offerings of corn for the support of the workmen, some drew water for them, and some cooked their meals. There was great activity throughout the city during the construction of the Bawali.

There lived in that portion of the city of Lahore called Chuni Mandi a Khatri of the Sodhi tribe named Thakar Das. He was married to a lady called Jaswanti, a word which means the praiseworthy. A son called Hari Das (Servant of God) was born to them. Hari Das afterwards married Anup Devi. After her marriage she was generally known as Daya Kaur. The associations and acts of both husband and wife were ever good and praiseworthy. Contrary to the polytheistic spirit of their time, they worshipped only one God, served saints, and made the repetition of God's name the main object of their devotion. They worked diligently for their

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livelihood, and were contented with their lot. They rose early to perform their adoration and meditation, and their prayer ever was that a son might be born to them who should be the light of their family, and whose glory should shine like the sun.

The result of their prayer and devotion was that after twelve years of married life, in the early morning of Thursday, the second day of the dark half of the month Kartik, in the Sambat year 1591 (A.D. 1534), a son was born to them, who appeared like a sun of the solar line from which they claimed their descent. He was called Ram Das, but was generally known as Jetha, a name which means first-born. He is described as of fair complexion, handsome figure, pleasing and smiling face, and not disposed to weep or cry in the manner of ordinary children.

As he grew up he frequented the society of holy men, and gave them whatever he received from his parents. The latter desired that he should turn to some occupation for his livelihood, but that was not his own intention. There lived near his parents a poor man who made his living by selling boiled pulse. At his suggestion Jetha's mother boiled some, put it into a basket, and gave it to him to sell, so that he might begin to do something profitable. An ordinary person would have taken the pulse to the bazars and streets for sale, but Jetha went off with his basket to the river Ravi and there sat down. He soon saw a company of holy men coming towards him from the opposite side, and waited until they had bathed and emerged from the river. They were very hungry, and on seeing him with his basket, asked him to supply their necessities. They represented that what was given in the name of the Lord would fructify a thousandfold, and that God would bless his earnings. Jetha gave them the whole contents of his basket and went home. The holy men were very pleased, and prayed that God

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would reward the boy for his compassionate and timely gift.

He soon fell in with a company of Sikhs singing hymns to the accompaniment of cymbals and drums, and proceeding on their way with great rejoicing. When he asked whither they were going, one of them replied, 'Come with us, we are going to Goindwal where Guru Amar Das, the third Guru, holds his court. Every blessing in this world and the next is obtained by his favour.' On hearing this Jetha's heart was filled with devotion, and he at once joined the Sikhs in their pilgrimage. Jetha, on arriving in Goindwal, prostrated himself before the Guru, who was much impressed with his devotion and handsome exterior. In reply to the Guru's inquiries Jetha told his name and station, and how, abandoning all worldly desires, he had sought his spiritual protection. The Guru replied, 'If thou hast come abandoning all worldly desires, thou shalt obtain a true sovereignty. Perform work and service. It is thus God's court is obtained.' Jetha was delighted at his reception, and at once applied himself to the Guru's service. He cooked in the kitchen, shampooed his master, drew water, brought firewood from the forest, and, when not so employed, assisted in the excavation of the Bawali. He never thought of his own ease and never felt weary. He was of such meek temper that, even if any one spoke harshly to him, he would never retaliate. He became known as what he really was, namely, Ram Das, which being interpreted means God's slave.

One of the Guru's daughters, Bibi Sulakhani, known as Dani, had married Rama of the Bedi family to which Guru Nanak belonged. The other daughter, Bibi Bhani, was from her earliest years fond of prayer and seclusion. When her young girl companions would invite her on a pleasant day in summer to go with them to indulge in the pastime of the swing, she would inform her father, who in-

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variably gave her permission. At the same time he would remind her of the following composition of his own :—

The world is dead through pride, the *proud* have no means of living.

He who walketh as it pleaseth the Guru, shall obtain the dignity of *eternal* life.

They who fix their attention on God's feet shall live for ever.

Nanak, when He who looketh on all with favour, dwelleth in the heart, the pious man is easily absorbed in Him.

She used to say to her playmates, 'We are thoughtless beings like the skipping and playing lambs while the butcher Death standeth over us.' She would then recite Guru Nanak's lines :—

This message is ever sent to every house, such invitations are ever issued.

Remember the Caller ; Nanak, the day is approaching.

By this she meant that Death stood ready for his victims, and it was a mistake to think too much of earthly pleasures. Her mother, who used to accompany her, would then say, 'By Guru Nanak's favour remain free from anxiety. What fear hast thou of Death? The Guru hath granted his Sikhs happiness in this life and salvation in the next, and hath commanded them to eat and enjoy themselves.'

A faithful Sikh once asked the Guru's permission to offer Bibi Bhani money to purchase dresses and ornaments, so that she might decorate herself like other girls, and not appear at a disadvantage in their company. On hearing of the offer she repeated Guru Nanak's words :—

False is gold, false is silver, false those who wear them ;

and reminded the Sikh that the best use to which money could be applied, would be to fill the Guru's kitchen with corn and supply the necessities of pilgrims.

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The Guru's wife, Mansa Devi, one day seeing Bibi Bhani playing, remarked to her husband that, as Bhani had arrived at the age of puberty, they ought to search for a husband for her. The Guru ordered the necessary search to be made. When the Guru's agent was ready to depart, Bibi Bhani's mother saw a boy outside her door hawking some articles. On attentively observing him, she said to the agent, 'Search for a youth like him to be Bibi Bhani's husband.' Hearing this, the Guru ordered the agent to pause. On examining the youth's lineaments the Guru exclaimed, 'He is his own parallel, for God had made none other like unto him.' On this the Guru called the youth and interrogated him on matters in which fathers-in-law are interested. On being satisfied with the boy's replies and his desire to marry Bhani, the Guru sent him with marriage presents to his father, Hari Das, in Lahore, and had the betrothal ceremony performed.

After the completion of the nuptial negotiations Guru Amar Das wrote to Hari Das that the twenty-second of Phagan, Sambat 1610, would be a suitable time for the marriage. All the Sodhis congregated together, and there were great rejoicings. Women sang the Guru's hymns, and bards exhibited their poetical skill. The bridegroom's procession was formed, he was put on horseback, and he and his friends proceeded in state to Goindwal. Mohri, the Guru's eldest son, went forth to receive him. As the bridegroom was about to enter the Guru's house, the Guru said to him, 'My son Jetha, it is the custom of our family that before the bridegroom entereth the bride's house he should make a request. Make one accordingly.' Jetha accordingly repeated the first hymn of the Gujari measure contained in the Rahiras.

Guru Amar Das, highly pleased at the request conveyed in the earnest language of the hymn,

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granted Jetha a present of the Name, promised that at his court it should be unceasingly heard, and that it should flow like a current of waters.

When the marriage was duly celebrated, the marriage procession returned to Lahore. Jetha's parents wished the young couple to live with them according to the usual custom of the East, but Jetha considered the Guru as his god, and himself as his worshipper. He did not think of him at all in the light of a father-in-law, a relation who is ordinarily treated with scant respect by Indian bridegrooms. He deemed parting from him even worse than expulsion from heaven, and accordingly returned with his wife to Goindwal after a short sojourn in Lahore. In his heart he believed that the foundation of love sprang from the Guru's lotus feet, and he used to pray :—

May I abide from beginning to end in the joy of Thy lotus feet !

After his return to Goindwal he was the same Jetha and performed the same service for the Guru as before, without a particle of false pride in his heart. The more Jetha served the Guru, the more his love for him and for all mankind increased. His disposition became divine, as when iron is turned into gold by the contact of the philosopher's stone. Specially did he labour at the Bawali which the Guru was constructing. He made no objection to carrying baskets of earth on his head, and paid no heed to the banter or reproaches of his companions. The Guru took special notice of his conduct, and showed him special favour.

Bibi Bhani not only considered Amar Das her father, but also her Guru, the very image of Guru Nanak. In the same way she served Jetha not only as husband but as saint. In the month of Assu, Sambat 1614, a son, Prithi Chand, was born of the marriage. Three years after, in the month of Har,

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a second son, Mahadev, made his appearance. On Tuesday, the seventh day of the dark half of Baisakh, Sambat 1620, Jetha and Bhani were blessed with a third son called Arjan, at whose birth there were unusual rejoicings.

Chapter VII

There was a Bairagi named Mai Das, a most devout worshipper of the god Krishan. Strictly adhering to all Vaishnav ceremonials, he would only eat what he had cooked with his own hands. His chief desire was to behold the yellow-robed, peacock-crowned god in bodily form. In the hope of obtaining assistance for the purpose from the Guru, of whose fame he had heard, he went to Goindwal. On arriving there, however, he was informed he could not see the Guru until he had eaten food from his kitchen. He decided that as a strict Vaishnav he could never partake of such food, and he accordingly took his departure. On his way home he said to himself, 'I have been lucky in deciding to see the Guru, but unlucky in departing without seeing him. I will by way of consolation go to Dwaraka to see Krishan.' He accordingly made the long journey to Dwaraka, and took up his abode in an adjacent forest. On the night of his arrival he was holding the fast of the eleventh of the lunar month, during which he was allowed to eat fruit, but it was not obtainable for it was then the winter season. Cold winds were blowing, rain was falling in torrents, lightning was flashing, and the night was appallingly dark. He called upon all his gods, 'O Wasdev, O Krishan, O Girdhari, I have no shelter but in you.' At last in his dire extremity he accidentally found a hollow tree in which he took shelter for the night.

On the morrow at daybreak he searched the whole

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forest, but could find nothing to eat. Closing his eyes and meditating on God he prayed for relief. A supreme Jogi, seeing his devotion, brought a plate full of dal and rice, and laying it before him departed. Mai Das on opening his eyes was astonished to see prepared food in such a place. He reflected, 'This food having been cooked in water is impure. If I eat it, I shall become an outcaste, and if I do not, I shall die. Well, if die I must, let me die by all means, but I will not abandon my principles.'

The supreme Jogi knowing his unshaken faith placed before him unobserved a plate of sweets, which, as having been cooked in clarified butter, even a devout Hindu could receive from the hands of another without defilement. Mai Das then began to consider: 'Into this solitude no man may bring sweets, nor have I seen anybody coming or going. Impure food was first brought me, and when I refused it, I received pure food. It was certainly God who came to me, but through my misfortune I did not see him.' Mai Das searched in every direction, and again began to call on his god, 'O Krishan, O Girdhari, O Murari, pardon my sins. O compassionate one, O Gobind, grant me a sight of thee.' Full of devotion he wandered weeping and shouting through the forest. It is said that he then heard a voice: 'Thou hast not taken food from Amar Das's kitchen, and hast not beheld him; therefore shalt thou not obtain perfection. If thou desire to do so, then first behold Amar Das.'

On hearing this Mai Das returned to Goindwal. Invoking his favourite god, he partook of food from the Guru's kitchen, and was then allowed the privilege of sitting in the Guru's court and beholding him who had been so long the special object of his thoughts and aspirations. The Guru addressed him, 'Come, Mai Das, thou art a special saint of God.' Mai Das with complimentary expressions supplicated to be made the Guru's servant, so that he

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might ever behold him. The Guru replied, 'Abide with me for eight days, keep the company of my saints, and I will then point out to thee thy spiritual guide.'

Meanwhile the Sikhs continued with great energy and devotion to excavate the Bawali. After digging very deep they found large stones which hindered their progress. The Sikhs prayed the Guru to remove the obstacle. He counselled patience, and said that all should be well in due time.

When water obstinately refused to enter the Bawali, the Guru inquired if there were any of his Sikhs sufficiently courageous to drive a peg into its base with the object of removing the obstruction. At the same time the Guru warned his hearers that the operation involved great peril. The man who performed it must be able to stem the current which would issue from the aperture formed by the peg; otherwise he would be drowned. All the Sikhs remained silent, and no one ventured to undertake such a perilous task. At last Manak Chand of Vairowal, a young man with a sprouting beard, who was married to a niece of the Guru, declared himself at the Guru's service.

This man's history is connected with the miraculous power of the first Guru. When Guru Nanak visited Thatha, Hari Chand who was childless took him an offering of milk in the hope of obtaining the object of his desires. The Guru being pleased, said, 'A gem (manak) shall be strung on thy necklace.' Within a year a son was born to him who was called Manak Chand, in remembrance of the word used by the Guru and the fulfilment of the prophecy.

Manak Chand, invoking God's name, extracted the peg, whereupon there immediately issued a rushing stream which overflowed the Bawali. Manak, though on his guard, was upturned, and though striking out vigorously sank to the bottom. Next morning his old widowed mother and his young wife

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came and sat on the margin of the Bawali weeping piteously. The aged mother was crying out, 'Ah! Manak my son, who will protect me now? Thou oughtest to have taken me with thee.' The Guru inquired who was weeping. The Sikhs brought the old lady to him, and she bowed at his feet. The Guru said, 'Manak is not drowned, he will save many a one yet. Have patience, and he will come to thee.' The Guru went and stood by the Bawali. He called out, 'Manak, behold thy mother is weeping for thee, come and meet her.' Manak's body at once rose to the surface. The Guru meditated on God, and touched the young man's body with his foot, upon which he walked forth from the water in the full possession of life and vigour. The Guru then addressed him: 'Thou art my living—jiwar—son. Thy sons shall be called sons of Jiwar. Now become Mai Das's spiritual guide, go home, and wealth and supernatural power shall come at thy bidding.' Thus, by the favour of the Guru, Jiwar and his descendants have been reverenced by succeeding generations.

By this time Mai Das's stay of eight days was at an end. The Guru told him that Manak Chand should become his spiritual guide. The Guru having ordered him to go and preach to all people thus continued: 'Thou too shalt make converts and become a famous saint; save men by giving them God's name, read the Guru's hymns, and all blessings shall attend thee.' Mai Das, having received spiritual and temporal favours from Manak Chand, returned to his village. He afterwards paid the Guru a yearly visit, obtained mental peace, found salvation for himself, and became empowered to grant it to others.

The Bawali when finished yielded sweet drinking water, and the Sikhs greatly rejoiced at the completion of their labours. It was provided with eighty-four steps. The Guru decreed that whoever should attentively and reverently repeat the Japji on every step, should escape from wandering in the wombs

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of the eighty-four lakhs of living creatures.. Sadharan, a Sikh carpenter, devoutly made woodwork for seven steps of the Bawali and clamped it with iron.

It was now the time for the Emperor Akbar to make his periodical visit to Lahore. Having crossed the Bias he made a détour to Goindwal, and accompanied by a large escort of Mughal and Pathan soldiers made a state visit to the Guru, of whose sanctity he had heard such favourable accounts, and presented him with costly offerings of every description. The Emperor, out of respect for the Guru, walked on the bare ground as he approached his residence. He learned, however, that he could not have an interview with the Guru until he had partaken of his food. The Emperor inquired of what the food consisted, and was informed that it was coarse unseasoned rice. He asked for some and partook of it as if it were ambrosia. Having seen the large number of people fed from the Guru's kitchen he requested him to accept his service and his offerings. He added, 'I will make thee a grant of whatever land thou desirest, and I am ready to perform any other office that may be pleasing to thee.' The Guru replied, 'I have obtained lands and rent-free tenures from my Creator. He who cherisheth all existences giveth also unto me. My Sikhs devoutly give me wherewithal to supply my kitchen. Whatever cometh daily is spent daily, and for the morrow my trust is in God.' The Emperor pressed on him the acceptance of several villages, but the Guru was firm in his refusal. The Emperor then said, 'I see thou desirest nothing. From thy treasury and thy kitchen countless beings receive bounties, and I entertain similar hopes. The villages which thou refusest I will grant to thy daughter Bibi Bhani.' The Emperor upon this signed a grant of the villages in her name. The Guru gave the Emperor a dress of honour, and dismissed him, highly pleased with

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his pilgrimage. The headmen of the villages granted by the Emperor went with offerings to the Guru, but he sent them and their offerings to Jetha, the husband of the proprietress. The management of the villages was entrusted to Bhai Budha, who went and lived in a forest in the midst of them.[1]

Every one was pleased on hearing of the healing virtues and fame of the Bawali, except a second Tapa who had settled in Goindwal. His heart was bitter as the colocynth, but his words as sweet as the mango. The Guru gave a great feast on the tenth day of the month following the completion of the Bawali. The Tapa, though invited, refused to attend. He said to the Guru's messenger, 'I want nothing from the Guru, nor will I give him anything. I will go to dine with the provincial governor instead. He too hath invited me, and from him I shall receive presents of gold coins.' The Tapa on going to the governor began to calumniate the Guru. 'Behold, O Diwan, Amar Das, though a Khatri, eateth the fruit of offerings as if he were a Brahman. He putteth men of the four castes all in a line, maketh them eat together, and thus destroyeth their religion. I have therefore refused to dine with him, and have come to thee as a candidate for thy favour.'

The Tapa was disappointed. He received only a bad dinner and one rupee from the governor. On returning home he heard that the Guru was not only giving an elaborate banquet to his guests, but bestowing five rupees, and in some cases sixteen on every religious man who attended. On hearing this the Tapa was filled with regret and said, if he had known it, he would have dined with him instead of with the governor. He could thus have kept in the good graces of the Guru, and received a good dinner and at least five rupees from him. He went to the Guru's house, and said publicly that he had no quarrel with him, and did not desire any.

[1] *Sūraj Parkāsh*, Rās II, Chapter 10.

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The Guru's door happened at the time to be closed as the feast was in progress. The Tapa called from outside, but received no answer. He then went home and brought his son, whom he caused to leap over the wall of the Guru's courtyard and enter his dining-room. The Tapa's son succeeded in getting from the Guru a share of the banquet and five rupees. Notwithstanding this the Tapa boasted that he did not desire a present or a share of the feast served out promiscuously from the Guru's kitchen. He had only sent his son on the Guru's repeated pressing invitations. The Tapa, however, got the worst of the transaction, for his son injured his leg in crossing the wall, and the Tapa's own insolent speeches regarding the Guru were reported to the headmen of the city. After consultation among themselves they thought they would visit him, and see how he passed his time. They entered his apartment without having given previous intimation, and caught him in adultery with the landlord's wife. They arrested him and took him to the landlord, to whose turn it now came to defend his honour. Such offences were then visited with exemplary severity. The Tapa was put to death with torture. On this incident Jetha composed the following :—

He is not a Tapa whose heart is greedy and who ever wandereth begging for mammon.

When he was first called, he would not accept the proffered money ; afterwards repenting he brought his son and seated him in the midst of the assembly.

The village elders all began to laugh, saying that the wave of greed had overcome the Tapa.

He will not approach the place where he seeth little wealth; where he seeth much there he forfeiteth his faith.

My brother, he is not a penitent ; he is a crane ; the saints seated in council have decided this.

While *employed* in praising the rest the Tapa slandereth the true Guru ; for this sin *God* hath cursed him.

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Behold the result the Tapa obtained for slandering the true Guru—all his labours have been in vain.

When he sitteth outside among the village elders he is called a penitent ; when he sitteth at home he is committing sin ; God hath disclosed his secret sin to the elders.

Dharmraj said to his myrmidons, 'Take and place the Tapa where the greatest murderers are.

'Let no one look at this Tapa again ; he is accursed of the true Guru.'

Nanak telleth what took place in God's court. He understandeth whom God hath regenerated.[1]

The third Guru supplemented this hymn with his own injunctions: 'He is a Tapa or penitent who practiseth penance, who renounceth slander, falsehood, envy, and jealousy, who is the same in woe as in weal. When a deceitful and ill-conducted man pretendeth to be a Tapa, his counterfeit gilding is soon discovered. Wherefore it is better to renounce evil deeds, falsehood, and deception.'

The Guru again added the following :—

He whose heart is false acteth falsely ;
He goeth about for money, yet he calleth himself a penitent ;
Led astray by superstition he frequenteth all places of pilgrimage.
How shall a penitent obtain the supreme reward ?
By the favour of the Guru a few are sincere :
Nanak, such penitents shall obtain salvation at home.

The true penitent :—

He is a penitent who performeth the penance
Of remembering the Word on meeting the true Guru.
The service of the true Guru is the acceptable penance :
Nanak, such a penitent shall obtain honour in God's court.

[1] Gauri ki Wār I.

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Chapter VIII

A banker taking large offerings went to visit the Guru. The offerings included a necklace of pearls and precious stones. He wanted to put it on the Guru, but the Guru said he was too old for such ornaments. The banker might put it on him who was the Guru's image, and who was dearer to him than life, and then the banker's wishes would be gratified. The banker replied that the Guru might put it on whomsoever he pleased. The Sikhs began to conjecture whom the Guru could have meant. Some said Mohri, others Mohan—sons of the Guru—and others again thought of other faithful and obedient Sikhs. The Guru, disappointing them all, put the necklace with all its beauty and splendour on the neck of his favourite Jetha.

On an occasional afternoon the Guru used to go with his retinue to the bank of the river Bias. On the way a filthy naked Muhammadan faqir, who was almost always under the influence of intoxicants, took up his position. He said in a voice loud enough for the Guru to hear as he passed by: 'He consumeth the wealth of the whole world. The older he groweth the more miserly he becometh. He only maketh gifts to those from whom he desireth something in return. He taketh no notice of faqirs, and hath never remembered me who am a beggar like others. I take opium and bhang, and he never offereth me any, though he ought sometimes to think of the poor. I care for no one, be he king or emperor; I speak the truth to his face. When a man giveth me anything I pray for his welfare.'

The faqir often used such offensive language in reference to the Guru. The Guru, who was patience incarnate, used to remain silent and pass on. One day Jetha accompanied the Guru, and on hearing the graceless faqir spluttering and discharging, as

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it were, the sediment of his bhang, said to him, 'Why participate in sin by slandering the true Guru?' The faqir replied, 'Why should I not? He hath never given me alms. Give me the necklace thou wearest.' On this Jetha took off his gorgeous necklace, and put it on the faqir. Upon this he began to sing aloud the Guru's praises: 'Thou art more generous than Raja Harishchandra, than Raja Karan, and than Raja Vikramadit.'[1] As the party returned from the river in the evening, and while the Guru was still distant, the faqir began to shower further praises and blessings on him. 'Thou savest the world; may thy sons and grandsons flourish!' The Guru on hearing this remarked that somebody must have been generous to the faqir, otherwise he could not so soon have altered his tone and language. On inquiry the Guru learned what had occurred. Jetha confessed, 'O Guru, I have given the faqir my necklace. Thou hast given me God's name as a necklace; I keep it by me. This perishable necklace I have offered in thy name.' On hearing this the Guru blessed Jetha: 'Thy line shall be endless and thine income and expenditure inexhaustible.'

The hostility of the Hindus now began to assert itself even more offensively than before. The Sikhs who visited the Guru at Goindwal used to speak as follows when they returned to their homes: 'The Guru hath proclaimed a new religion and abolished differences of castes and tribes. With him the four great castes eat from one vessel, and with great devotion perform uniform worship. He giveth to drink to his Sikhs the water in which he hath washed his feet, and teacheth them to reverently repeat Wahguru instead of the gayatri.'

When the Khatris and Brahmans, who were extremely ignorant, irreligious, and proud of their castes, heard these reports, they could not endure

[1] Kings renowned in Eastern lore for their generosity. Rāja Vikramādit also gave his name to the Sambat era.

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the Guru's praises, and said, 'What an amount of deceit he hath been practising!' They all met one day and arrived at the following conclusion: 'These are bad innovations the Guru hath introduced. No one will now reverence a Brahman, and the religion of the Khatris is quite abolished. The Guru hath reduced the four castes to one, and the result is that every one hath renounced and fallen away from his faith. All men eat together. The worship of gods and ancestors hath ceased, and all the popular customs have been violated. Our only resource now is to appeal to the Emperor, so that he may abolish such new-fangled practices.'

The Hindus were joined in their opposition to the Guru by a Marwaha Khatri, whose interest it was, on the score of his commercial and banking transactions, to maintain the ancient superstitions. The Guru had at that time few powerful allies. His old friend and disciple Gobind was dead, and Gobind's son, having become depraved by bad company, joined in hostility to him.

Even the very men from whom the Guru had purchased the land for the Bawali turned against him—no doubt instigated by the Brahmans—and complained that the Guru had not paid them its stipulated price. Moreover, he had not only illegally taken possession of it, but forcibly ejected them even from their homes. The Marwaha employed a servant who blackened his face and put on dirty ragged clothes to take a complaint on the subject to the Emperor. As the Marwaha and his servant proceeded on their way, they endeavoured but without success to defame the Guru. Several people who had heard of the Guru's virtues and extraordinary powers, would not allow them shelter in their villages.

When they reached the royal court, the complaint against the Guru was read out to the Emperor. A Pathan friend of the Guru at court explained that

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the complaint against him was false, and recalled circumstances to the Emperor's recollection which induced him to believe so too. The Emperor then gave his decision. 'I have never before heard that the Guru practised oppression on any one or coveted any one's property. It was with great difficulty I induced him to accept villages to supply provisions for his kitchen, and I believe that the complainants and their representatives are lying. Send these men out of my sight.'

On the return of the Marwaha and his servant without having accomplished their object, Jetha composed the following :—

The perverse man put on his perverse servant a blue-black patched coat filled with filth and vermin.[1]

No one in the world would allow him to sit near him ; he fell into ordure and still more dirt attached to him.

The perverse man sent his servant to slander and backbite others, but the result was that the faces of both were blackened.

It was quickly heard through the whole world, my brethren, that the perverse man with his servant had been shoe-beaten ; with addled brains they arose and returned home.

The perverse man for the future was not allowed to mix in society or even with his marriage relations ; then his wife and his niece went and brought him home.[2]

He hath lost this world and the next ; hungry and thirsty he ever crieth out.

Thanks to the Lord, the Creator, who Himself seated *in the judgement seat* caused real justice to be done.

Him who slandereth the perfect true Guru, the True One punisheth and destroyeth.

God who created the whole world hath uttered these words.[3]

The Brahmans then made a special complaint of their own against the Guru. It was to the following effect. 'Thy Majesty is the protector of our cus-

[1] According to the custom of petitioners in that age.
[2] That is, hindered him from visiting his relations.
[3] That is, has inspired me to utter these words. Gauri ki Wār I.

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toms and the redresser of our wrongs. Every man's religion is dear to him. Guru Amar Das of Goindwal hath abandoned the religious and social customs of the Hindus, and abolished the distinction of the four castes. Such heterodoxy hath never before been heard of in the four ages. There is now no twilight prayer, no gayatri, no offering of water to ancestors, no pilgrimages, no obsequies, and no worship of idols or of the divine salagram. The Guru hath abandoned all these, and established the repetition of Wahguru instead of Ram; and no one now acteth according to the Veds or the Simritis. The Guru reverenceth not Jogis, Jatis, or Brahmans. He worshippeth no gods or goddesses, and he ordereth his Sikhs to refrain from doing so for ever more. He seateth all his followers in a line, and causeth them to eat together from his kitchen, irrespective of caste—whether they are Jats, strolling minstrels, Muhammadans, Brahmans, Khatris, shopkeepers, sweepers, barbers, washermen, fishermen, or carpenters. We pray thee restrain him now, else it will be difficult hereafter. And may thy religion and empire increase and extend over the world!'

After hearing this complaint the Emperor decided that he would summon the Guru, and confront him with his accusers. He accordingly dispatched a high official to Goindwal to request the Guru's attendance. The Emperor's summons was not the brutal order of a modern court, 'Herein fail not,' but, 'Kindly grant me a sight of thee.' The official informed the Guru of the Brahmans' and Khatris' charges against him. The Guru replied, 'I am too old to go anywhere. My son Mohan is absorbed in divine meditation, and my other son Mohri says he has never seen a court-house. There is Jetha; he may wait on the Emperor.' Upon this the Guru instructed Jetha to go and represent him. With an embrace he addressed him as follows: 'Thou art in mine image; Guru Nanak will be with thee, and none shall pre-

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vail against thee. The Khatris and Brahmans who have complained are ignorant and false. Answer truly all the questions put to thee. Be not abashed and fear nobody. If any difficult questions be put and thou art at a loss for an answer, then think of the Guru, and thou shalt be able to give a suitable reply. Vindicate before the court the true teaching of Guru Nanak. Falsehood cannot contend with truth. As Guru Nanak hath said :—

Falsehood is at an end, Nanak, truth at last shall prevail.[1]

On receiving these instructions Jetha fell at the Guru's feet, and said, 'O my lord, I know nothing by myself. A sight of thee is my only morning and evening prayer; my thoughts will be ever on the Guru, and what thou orderest that will I do.' The Guru then patted him affectionately on the shoulder, and, giving him five trustworthy Sikhs as an escort, dispatched him on his journey.

Chapter IX

The Emperor received Jetha with great distinction, and inquired after the Guru's health. The Brahmans and the Khatris, not deeming their representative capable of urging their complaints with sufficient force, decided, on further consideration, to appear personally before the Emperor. On their arrival they repeated verbally the charges they had made in writing against the Guru. It was reserved for them to give another complexion to their accusation. They said that the conduct of the Guru in diverting people from the old faith was likely to lead to political disturbance or insurrection. The Emperor then called for Jetha to reply to the charges.

Jetha said, 'O Emperor, in the Sat, the Treta, the Dwapar, and the Kal ages God was worshipped under the names of Wasdev, Hari, Gobind, and Ram

[1] Rāmkali ki Wār I.

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respectively. The Guru hath made out of the initials of these four names the word Wahguru, which is praise of God and the Guru. The Rikhis, who composed the Shastars, have written that whenever the saints meet together and repeat God's name and praises, there are the Ganges, the Jamna, the Saraswati, the Godavari, and all the rivers of Hindu pilgrimage. It is true that by bathing at these the body is cleansed, but it is by associating with saints and repeating God's name that the mind becometh pure. Better than the worship of idols is it to recognize God's light in everybody, and vex no one's soul; for what place of pilgrimage is equal to mercy? To bear no one enmity is tantamount to fasting. To renounce hypocrisy and repeat the Name are the main elements of our religion. The true Guru giveth honour to all while he himself remaineth humble. The Brahmans claim to be equal to God. The Guru maketh no such boast, for he well knoweth that he is God's slave. Selfish and ambitious men roam and wander in pursuit of wealth; but the Guru hath no worldly desires, and, knowing that God is in all creatures and everywhere diffused, is firm in his faith, harboureth no doubts, and renounceth superstition.' Jetha then repeated the following composition of his own :—

God's name is God's treasure; clasp it to thy heart under the Guru's instruction.

Be the slave of God's slave; subdue pride and evil passions.

They who have won the prize of human birth shall *by the Guru's favour* never know defeat.

Blest, blest and very fortunate are they, Nanak, who under the Guru's instruction deem God the essence of all things.

God, God, God is the treasury of excellences.

Meditate on God, God under the Guru's instruction, then shalt thou obtain honour in *God's* court.

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Repeat, God, God, God, and thy face shall become bright and distinguished.

Nanak, he who hath obtained God's name shall meet Him.

Jetha then said, 'If, however, my accusers desire to test my knowledge I will expound to them the gayatri, although I place no faith in its efficacy.' On this Jetha was called upon to fulfil his promise. On hearing Jetha's exposition of the famous Hindu text, the Brahmans and Khatris who came to complain were astonished at his learning and intimate acquaintance with their religion. They were put to shame in the presence of the Emperor, while the Sikhs who accompanied Jetha were as pleased as the lotus when it beholds the sun.

The Emperor then gave his decision: 'I see no hostility to Hinduism in this man, nor do I find any fault with his compositions. To repeat or not to repeat the gayatri is at his own discretion. It certainly doth not concern me to cause the gayatri to be repeated or twilight devotions performed. Jetha's words show how the mind may be purified and hypocrisy renounced. There is no difference between God and His darwesh. No man can vie with either. You complainants are enemies of truth, and are only causing needless annoyance. Reply to Jetha if you can; if not, ask his forgiveness.' The Brahmans could give no reply and departed from court thoroughly crestfallen.

Upon this the Emperor took Jetha aside, and told him to request Guru Amar Das, who before his conversion to Sikhism used to make a yearly pilgrimage to the Ganges, to make one pilgrimage more in order to divert the wrath of the Hindus. The Emperor added that he would issue an order that no tax should be levied on the Guru's party.[1]

Gobind's son took his discomfiture in the Marwaha's land-suit so much to heart that he pined away

[1] *Sūraj Parkāsh*, Rās I, Chapter 44. The *jaziya* or tax on 'infidels' was subsequently abolished by Akbar in A.D. 1579.

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and soon died. His mother believed that her son's fate was the result of his hostility to the Guru, so, in order to save the family from extinction, she brought her surviving son, then a child, to the Guru, and prayed him to protect him. The Guru compassionately said, 'This son shall remain attached to the Guru, and from him many sons shall be born'—a prophecy which was subsequently fulfilled.

The Guru, in compliance with the Emperor's suggestion, and also in order to have an opportunity of preaching his religion, set out for Hardwar. By the time he had crossed the river Bias and arrived in the Doab, he found himself accompanied by a great concourse of people. It had become publicly known that he and his retinue were exempted from the ordinary pilgrim-tax, so people flocked to him in numbers. They would have a sight of the Guru, they would perform their pilgrimage with singing and music, they would live on the Guru's kitchen, they would be exempted from the pilgrim-tax, they would be protected from robbers, and they would have the advantage of bathing with all due ceremonial and observances at the renowned place of pilgrimage. For all these reasons several thousands followed in the Guru's train. The Guru sometimes walked with a stick, but more generally rode, on account of his extreme age. Having crossed the Satluj he went to Pahoa, a place of pilgrimage not far from Thanesar or Kurkhetar, where in days long past, on the margin of the Saraswati, Rikhis and Munis performed painful penance and austerities. The Pandits and Brahmans of the place were well pleased to see the Guru, and they went and sat in his court. He then proceeded to Thanesar or the place *par excellence* of Shiv the destroyer. The Guru was asked why he had abandoned Sanskrit, the language of the gods, and composed hymns in the vulgar tongue. He replied, 'Well-water can only irrigate adjacent land, but rain-water the whole world. On this

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account the Guru hath composed his hymns in the vulgar dialect, and enshrined them in the Gurumukhi characters, so that men and women of all castes and classes may read them.' A Brahman replied, 'Clouds rain on the earth, but is there not water enough in the earth already?' The Guru replied as follows :—

You say, clouds rain upon the earth, but is there not water *enough* in the earth already?

I reply—There is, *it is true*, water in the earth, but water only appeareth when the clouds rain.[1]

The Pandit said that religious instruction ought not to be communicated to every one, it being forbidden to instruct Sudars and women in the sacred lore. The Guru replied :—

O, father, dispel such doubts.

It is God who doeth whatever is done; all who exist shall be absorbed in Him.

What is the effect of the union of female and male *without the interposition of God*?

The different forms, O God, which appear are ever Thine, and at the last they shall all be resolved in Thee.

I have been led astray through so many births; now that I have found Thee *I am as if* I had never strayed.

He who is absorbed in the Guru's word, shall thoroughly know Him who made this world.

Thine is the Word, there is none but Thee; where is room for doubt?

Nanak, he whose essence is united with the essence *of God* shall not be born again.[2]

The Guru proceeded to the river Jamna, whose dark ripples delighted his eyes. There arose a slight unexpected difficulty. Every pilgrim endeavoured to escape taxation by saying he was a Sikh and follower of the Guru. The tax-gatherers waited on

[1] In this allegory the water in the earth means recondite Sanskrit literature; the water from the clouds, the Guru's instruction, which is continually poured down for the benefit of the world.

[2] Gauri.

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the Guru, and requested him to separate or name his own immediate followers, and they should pass free, but all others must pay. The Guru replied, 'If you want taxes, I will give you whatever money you require; but if, in obedience to the Emperor's order of exemption, you do not tax my Sikhs, they shall all be known by their uttering "Sat Nam! Sri Wahguru!" None may be expelled from the Guru's company; whoever cometh as a friend is ever respected.' When the Guru was crossing the Jamna, thousands of people who were not Sikhs accompanied him, crying out 'Sat Nam! Sri Wahguru!' and passed over untaxed.

After preaching at the Jamna the Guru proceeded in the direction of Hardwar. He rested under a tree on the way at a place called Kankhal, three miles to the south of the great Hindu source of cholera and devotion. As he approached Hardwar the crowd which gathered round him assumed still vaster proportions. When the tax-gatherers tried to impose a tax on any of them, they were met with the angry reply, 'Have I not said Wahguru? Am I not the Guru's Sikh?' Thus there was not even a farthing put into their boxes, and they went to their homes without the usual receipts.

The Guru availed himself of the opportunity to read a brief homily to his followers: 'As the tax-gatherers have not been able to prevail against you, so Death, another tax-gatherer, shall have no power against those who repeat "Sat Nam! Sri Wahguru!" This is an example to hand of the way to escape from Death.'

Chapter X

The Guru having returned to Hardwar after so many years' absence was received with great distinction and demonstrations of friendship by Jogis, Bairagis, Sanyasis, Brahmacharis, Pandits, &c. They

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disclosed to him their spiritual doubts and difficulties, which he successfully solved. When the Guru was subsequently visited by the Chaudhri and the heads of the lay population of Hardwar, they asked him why he caused the four castes of Hindus to do him homage when he himself did homage to no one. He replied that the Brahmans were already very proud, and, if he paid them homage, their pride would only increase the more. And as regards the homage paid to him by the four castes, neither he nor his predecessors required it from any one. It was only when the earth, overladen with the burden of sin, raised its protest to heaven, that Guru Nanak appeared to point out the easy path of salvation, and not to obtain the praise or homage of human beings.

When the Guru and his party had all returned to Goindwal, Jetha, in response to numerous inquiries and requests, gave the following metrical account of the recent pilgrimage :—

I

A sight of the true Guru was our bathing during the Abhijit,[1]

The filth of evil inclinations was cleansed, and the darkness of ignorance dispelled.

The ignorance of those who saw the Guru was dispelled, and light beamed on their hearts.

The pains of transmigration vanished in a moment, and men obtained God the imperishable Lord.

God the Creator Himself made this auspicious time, when the true Guru went to the fair at Kurkhetar.

A sight of the true Guru was our bathing during the Abhijit.

[1] The lunar month, though generally considered twenty-eight days, is really only twenty-seven days, odd hours, minutes, and seconds. *Abhijit* was intercalated between the 21st and 22nd asterisms to adjust the difference.

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II

Sikhs travelled with the true Guru on his journey.

Every day, every hour, and every moment service was held ;

God's service was held, and all people came to behold the Guru.

God blended with Himself those who obtained a sight of him.

The true Guru made the toil of pilgrimage in order to save all people ;

And Sikhs travelled with the true Guru on his journey.

III

It was an auspicious time when the true Guru first arrived in Kurkhetar.

When it was known, the beings of the three worlds came *to behold him.*

All the demigods, munis, and saints of the three worlds came to behold him.

The sins of those who touched the perfect true Guru were all erased.

Jogis, Digambars, Sanyasis, and men of the six schools entered into conversation with him.[1]

It was an auspicious time when the Guru arrived in Kurkhetar.

IV

The Guru then proceeded to the Jamna where he caused people to repeat God's name.

The tax-gatherers met the Guru with offerings and allowed his followers to cross over.

All those in the Guru's train who meditated on God, were exempted from toll—

Death the tax-gatherer approacheth not those who walk in the *true* way according to the Guru's instruction—

Everybody took the Guru's name, and by taking it all the pilgrims were excused toll.

[1] Also translated—Conversed with him and made him offerings.

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The Guru then proceeded to the Jamna where he caused people to repeat God's name.

V

After that he went to the Ganges and there was a marvellous scene.

All were entranced on seeing the saintly Guru, and there too no one took half a dām [1] from him.

No one paid half a dam or put any money into the toll-box ; the toll-collectors' mouths were sealed.

They said, 'Brethren, what shall we do ? of whom shall we ask ? Every one is escaping under cover of the Guru.'

The toll-collectors by their skill and cleverness saw *it was best* to close their boxes and go away.

After that the Guru went to the Ganges, and there was a marvellous scene.

VI

The leading men of the city went in a body, and took shelter in the true Guru.

They asked the true Guru concerning God, and he proved His existence from the Simritis.

The Simritis and Shastars all established God's existence ; Shukdev, Prahlad [2], and Sri Ram uttering *God's name* meditated on Him.

In the city of the body is the fort of the soul which the five deadly sins would rob, but the Guru hath destroyed their abode.

The Purans everywhere contain praises of offerings, but it is from Guru Nanak's words God's service is obtained.

The leading men of the city went in a body and took shelter in the true Guru.[3]

There was a merchant called Gango, a Khatri of the Basi tribe, who had become bankrupt by losses

[1] An ancient Indian coin or money-measure of very small value, twenty-five dāms being equal to a paisa of Indian or a farthing of English money.

[2] An account of this saint will afterwards be given.

[3] Tukhāri Chhant.

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in trade. His former friends, connexions, and relations deserted him and laughed at him. Sad at heart, he went to Goindwal to see the Guru, of whose fame he had heard. Putting complete faith in him, he ate from his kitchen and then went to make his obeisance. He was only able to offer as much molasses as would weigh a penny. He told the Guru that, while very unfortunate in his worldly affairs, he was very happy at having seen him, and he solicited his protection. The Guru took the molasses in his hand, and inquired what distressed his heart. Gango told him and added, 'As a last resource I have come to thee.' The Guru replied, 'Go to Dihli and open a bank there, serve and treat respectfully the saints who visit thee, and thou shalt obtain wealth from the Creator.' Gango adopted the Guru's suggestion. He opened a head office in Dihli, and afterwards a branch in Lahore, and did banking business in partnership with his son. Public confidence in him was restored, he grew wealthy, and was subsequently enabled to draw cheques for large amounts on his correspondents.

On one occasion a poor man went to the Guru and complained that, though his daughter was marriageable, he had not wherewithal to defray her marriage expenses. The Guru put him no questions, but gave him a cheque on Gango for fifty rupees. Gango said to himself, 'If I honour this, the Guru will trouble me again.' He accordingly took no notice of the man or of the cheque. The man returned to the Guru, and told him the result of his mission. The Guru gave him the amount of the cheque out of his own pocket, and thus enabled him to procure his daughter's marriage. As regards Gango's conduct the Guru remarked, 'Worldly love and pride destroy love and confidence. Under their influence man turneth away from his Guru, and consequently suffereth great hardship.'

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It happened that soon afterwards the tide of trade turned and Gango again became bankrupt. Thoroughly repentant, he re-addressed himself to the Guru, and performed menial service in his kitchen. Regard for the world and the customs of his family he totally disregarded. Whatever toil he performed he treated as penance for dishonouring the Guru's cheque, and while performing his self-imposed duties, he was ever absorbed in devotion. After some time the Guru sent for him. He went, fell at his feet, and saying that all mortals were liable to err begged forgiveness. The Guru granted it, gave him a white dress, and communicating to him the true Name which was the spell of initiation said, 'Thou too shalt convert many to the faith, thine utterances shall prove true, and wealth and supernatural power shall come at thy bidding.' Gango's shrine is now at a village called Dau, near Kharar in the Ambala district.

The choicest viands continued to be served up from the Guru's kitchen. The traveller, the stranger, the beggar, as well as the follower of the Guru, could gratify his palate with the six physical tastes—sweet, salt, sour, bitter, pungent, and astringent—of Indian cookery, while the Guru himself continued to live as before on coarse food served without condiments. His kitchen remained open till three hours after nightfall. Whatever remained after the guests had been fed, was compassionately thrown to the beasts and birds, and if, after they were satisfied, anything were left, it was given to the fish in the river, so that they too might be filled.

One day a Sidh Jogi went to see the Guru and humbly addressed him: 'Since thou, O Guru, hast been enthroned, I have desired to behold thee. I am fortunate to-day in having attained my object. I have performed every form of penance, but, finding it all unavailing, have now come to thee. I wish to obtain mental rest and an assurance that

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when I abandon this body I shall be born in thy family, and so be happy worshipping God and singing His praises.' The Guru replied, 'Perfection and happiness are not obtained by calling one's self a Sidh and obtaining many followers. It is by devotion to God that real happiness is obtained. And, as thou desirest to be born in my family, thou shalt be Mohri's son and my grandson.' The Jogi, in order to pursue his devotions without interruption, retired to the margin of the Bias, and there parted with his body.

It will be remembered that the Guru had two sons, Mohan and Mohri. Mohri's eldest son was Arth Mal, and his second son the Sidh Jogi. When the Guru heard of the Jogi's rebirth, he sent Bhai Ballu to bring him the infant. Although it was not advisable to remove him so soon after birth, no one might disobey the Guru. On seeing his grandson, the Guru composed the Anand or Song of Joy on the spot, in thirty-eight pauris, and taking the infant in his lap gave him the name of Anand. Bhai Ballu then went on the housetop, and, calling the people with beat of drum to listen to him, recited the whole composition. It is now repeated on occasions of marriages and rejoicings, also before large feasts, and at the preparation of sacred food.

THE ANAND

I

Joy, my mother, that I have found the True Guru![1]

I have easily found the True Guru, and the music of gratulation is in my heart.

The excellent Rags and the race of the female singers of heaven have come to sing hymns.

They who have fixed God in their hearts sing His praises.

Saith Nanak, I feel joy that I have obtained the True Guru.

[1] The True Guru here means God.

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II

O my soul, ever abide with God ;

Abide with God, O my soul ; He will make thee forget all sorrow ;

He will accept thee, and arrange all thine affairs.

The Lord is omnipotent in all things ; why forget Him ?

Saith Nanak, O my soul, ever abide with God.

III

O my true Lord, what is there not in Thy house ?

In Thy house is everything ; he to whom Thou givest shall receive ;

He will ever praise Thine attributes and plant Thy name in his heart.

Many strains of rejoicing resound for him in whose heart Thy name abideth.

Saith Nanak, O true Lord, what is there not in Thy house ?

IV

The true Name is my support ;

The true Name which satisfieth all my hunger, is my support.

God's name having entered my heart hath granted me peace and happiness, and fulfilled all my desires.

I have ever sacrificed myself to the Guru who possesseth such excellences.

Saith Nanak, hear, O saints, love God's hymns :

The true Name is my support.

V

The five forms of music resound in that happy house [1] ;

In that happy house into which God hath infused His might, the strains resound.

Thou, O God, hast put the five evil passions under subjection, and vanquished Death the torturer.

[1] That is, in the heart where God dwells.

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They who were so predestined [1] are attached to Thy name, O God.

Saith Nanak, they obtain happiness, and in their hearts the unbeaten strain resoundeth.

VI

Without true love man [2] is unhonoured ;

Man is unhonoured without love. What can the wretched creature do ?

There is none omnipotent but Thee ; have mercy on me, O God.

Man hath no other refuge than the Word, by attachment to which he is adorned.

Saith Nanak, what can the wretched creature do without love ?

VII

Every one talketh of happiness, but *true* happiness can *only* be known from the Guru ;

If the beloved *Guru* be merciful, happiness shall ever be known from him.

The Guru being merciful cut away my sins, and put into mine eyes the salve [3] of divine knowledge ;

The True One hath adorned with the Word those whose hearts have parted with worldly love.

Saith Nanak, that is the *real* happiness which is known from the Guru.

VIII

O Father, he to whom Thou givest *happiness* obtaineth it ;

He obtaineth it to whom Thou givest it ; what else can poor mortal do ?

Some led astray by error wander in every direction, others are adorned by attachment to Thy name ;

1 Translated by Mahant Sumer Singh—They to whom Thou didst show favour from the beginning.

2 Literally—the body.

3 *Anjan*, or *surma*, a preparation for darkening the eyelids, is made sometimes of lamp-black, sometimes of antimony.

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Through the Guru's favour pure are the hearts of those to whom the will *of* God is agreeable.

Saith Nanak, the man on whom Thou, O Beloved, conferreth *happiness* obtaineth it.

IX

Come, O beloved saints, let us speak of the Ineffable One ;

Let us speak of the Ineffable One ; through whom shall we find *words* to do so.[1]

Entrust body, soul, and wealth to the Guru, and obey his order, so shall you succeed.

Obey the Guru's order, and sing true songs [2] *of praise*—

Saith Nanak, hear, O saints, *in this way* speak of the Ineffable.

X

O fickle man, no one hath obtained God by cleverness ;

By cleverness no one hath obtained Him ; hearken, O my soul.

This Maya who hath led man astray in such superstition is fascinating ;

He who hath spread this illusion hath created Maya the fascinating.

I have made myself a sacrifice to Him who hath rendered worldly love dear *to mortals*.

Saith Nanak, O fickle man, no one hath obtained *God* by cleverness.

XI

O dear man, do thou ever remember the True One.

This family which thou seest shall not depart with thee ;

It shall not depart with thee ; why fix thy thoughts thereon ?

Never do what thou shalt have to repent of at last.

Hearken to the instruction of the true Guru ; *it is that which* shall go with thee.

Saith Nanak, O dear man, ever remember the True One.

[1] Also translated—Through whom shall we be able to find Him.
[2] The hymns of the Guru.

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XII

O Inaccessible and Inapprehensible One, Thine end cannot be found.

No one hath found Thine end ; *it is only* Thou Thyself who knowest Thyself.

Men and lower animals are all Thy sport ; by what words can any one describe it ?

It is Thou, who didst create the world, who speakest and beholdest all.

Saith Nanak, Thou art ever inaccessible ; Thine end cannot be found.

XIII

Demigods, saints, and munis search for nectar,[1] but only from the Guru can it be obtained ;

He to whom the Guru showeth favour findeth *such* nectar, and putteth the True One in his heart.

Thou didst create all men and lower animals ; seeing Thee to be the One God, I have come to touch Thy feet.[2]

They with whom the True Guru is well pleased, have no longer avarice, covetousness, or pride.[3]

Saith Nanak, he with whom God is pleased, hath obtained nectar from the Guru.

XIV

The way of the saints is peculiar ;

The way of the saints is peculiar ; they travel by a difficult road ;

They renounce avarice, covetousness, pride, and worldly desires, and speak not much ;

They go by the road which is sharper than a sword and finer than a hair.

By the favour of the Guru the desires of those who renounce pride are centred in God—

Saith Nanak, the way of the saints is peculiar in every age.

[1] God's name.

[2] That is, to adore Thee.

[3] This line is also translated—Avarice, covetousness, and pride have left me, and the True Guru is endeared to me.

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XV

As thou causest us, O Lord, to walk, so we walk ; what more can we know of Thine attributes ?

They whom Thou hast put on the *right* way walk as Thou causest them ;

They whom Thou of Thy mercy appliest to Thy name ever meditate on Thee, O God ;

They to whom Thou impartest Thine instruction through the Guru shall obtain happiness.

Saith Nanak, O true Lord, Thou causest us to walk as Thou pleasest.

XVI

The Word is a delightful song of rejoicing ;

The true Guru hath communicated to me the Word which is ever a delightful song of rejoicing ;

It dwelleth in the hearts of those who were so destined from the beginning.

Some go about talking much, but no one hath obtained the real Word by babbling.

Saith Nanak, the true Guru hath communicated to me the Word which is a song of rejoicing.

XVII

They who have meditated on God have become pure ;

They who have meditated on God through the Guru's instruction have become pure ;

They are pure with their parents and families, and with all their associates.

They who repeat *God's name* are holy, they who hear it are holy, and they who treasure it in their hearts are holy ;

Saith Nanak, they are holy who under the Guru's instruction have meditated on God.

XVIII

Divine knowledge is not obtained by *superstitious* ceremonies ; without divine knowledge doubt will not depart ;

Doubt will not depart by any effort however much men continue to perform such ceremonies.

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Through doubt the heart is filthy ; by what means shall it be cleansed ?

By attaching thyself to the Word thy heart shall be cleansed ; continue to fix thy thoughts upon God.

Saith Nanak, it is by the favour of the Guru divine knowledge is obtained, and doubt dispelled.

XIX

Foul within and fair without ; [1]

They who are fair without and foul within, have lost their *human* lives at play.

They have contracted the great disease of avarice and forgotten death.

The Name, which is the best thing in the Veds, they hear not ; they wander like demons.

Saith Nanak, they who have renounced truth, and attached themselves to falsehood, have lost their *human* lives at play.

XX

Fair within and fair without ;

They who are fair without and fair within, do good acts through the true Guru.

Even the very name of falsehood reacheth them not, and truth is the object of their desires.

The merchants who have earned the jewel of human birth are prosperous.

Saith Nanak, the hearts of those who abide with the Guru are ever pure.

XXI

If any disciple turn towards the Guru ;

If any disciple turn towards him, his heart shall be with the Guru ;

He shall meditate on the Guru's feet, and remember God in his heart ;

He shall renounce pride, ever abide under the Guru's guidance, and know none but him.

[1] This is an English idiom which we have ventured to use here. The literal translation is—The heart unclean, the external clean.

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Saith Nanak, hear, O saints, such a disciple shall turn towards the Guru.

XXII

Whoever turneth away from the true Guru, shall not obtain salvation without him ;

Nor shall he obtain salvation elsewhere—go inquire of persons of discrimination—

He shall wander in many births, and not obtain deliverance without the true Guru ;

But he shall at last obtain deliverance by attaching himself to the feet of the true Guru who will communicate to him the Word.

Saith Nanak, thoroughly reflect on this—there can be no deliverance without the true Guru.

XXIII

Come, ye disciples, beloved of the true Guru, sing a true song.

Sing a song of the Guru, the song of songs ;

It will enter the hearts of those on whom God looketh with favour.

Abide in the love of God, repeat His name, and ye shall ever quaff nectar :

Saith Nanak, ever sing this true song.

XXIV

Without the true Guru every song is false ; [1]

Every song is false without the true Guru ;

They who utter it are false, they who hear it are false, and false is its author.

They may continually repeat God's name with their tongues, but they heed not what they say.

They whose hearts are seized by Maya pray mechanically ; [2]

Saith Nanak, without the true Guru all songs are false.

[1] No faith can be placed on any song other than that of the Guru.

[2] *Rawāni* here means a continuous flow of prayer on the lips, but not felt by the heart.

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XXV

The Guru's word is a jewel enchased with diamonds ;
The man whose heart is attached to the jewel of the Word shall be absorbed in *God*.
When the heart is attached to the Word man loveth the True One.
God is the diamond ; the jewel is He ; to whomsoever He giveth it He explaineth *its worth*.
Saith Nanak, the Word is a jewel enchased with diamonds.

XXVI

God having by His divine power created the world subjected it to His order ;
He subjected it to His order ; He Himself beholdeth ; He causeth some rare holy person to understand this ;
Such a person giveth the Word a place in his heart, bursteth his bonds, and obtaineth deliverance.
He whom God *desireth* to make holy shall become so, and fix his attention on the one God.
Saith Nanak, God is the Creator ; He Himself explaineth His orders.

XXVII

The Simritis and the Shastars define good and evil, but they know nothing of the Real Thing ;
They know nothing of the Real Thing ; without the Guru they *can* know nothing of the Real Thing.
The world is asleep in mammon and superstition ; in sleep it passeth its time ;[1]
By the Guru's favour they who put God in their hearts and utter His ambrosial word are awake :
Saith Nanak, they who pass their time awake, and who day and night fix their attention on God, shall obtain the Real Thing.

[1] Literally—night, a word which is often applied in the Granth Sāhib to human life.

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XXVIII

Why forget Him who cherished us in our mother's wombs ?

Why forget that great Benefactor who gave us sustenance in the midst of fire ?

Nothing can affect him whom God causeth to love Him ;

The holy man whom God causeth to love Him ever remembereth Him.

Saith Nanak, why forget that great Benefactor ?

XXIX

As is the fire of the womb within, so is *the fire* of mammon without ;

The fire of mammon and *of the womb* are the same ; the Creator hath set a play going.

When it pleaseth Him the child is born, and the family is well pleased ;

The love *the child bore God in the womb* departeth, greed attacheth to it, and mammon ruleth over it.

Maya is that *influence* by which God is forgotten, worldly love produced, and man becometh attached to secular things.

Saith Nanak, they who love God through the Guru's favour, find Him even in the midst of mammon.[1]

XXX

God is priceless ; His price cannot be ascertained ;

His price cannot be ascertained by any one though people use every effort.[2]

If thou meet such a true Guru as will dispel thy pride, entrust thy head to him ;

So shalt thou meet *God* who owneth thy soul, and He will come to dwell in thy heart.

Saith Nanak, God is priceless ; fortunate are they who have found Him.

XXXI

God is my capital, my mind is the merchant ;

God is my capital, my mind is the merchant ; through the true Guru I know my capital.

[1] Even by remaining a family man, and not adopting the life of an anchoret. [2] Literally—even though people continue to scream.

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Ever repeat God's name, my soul, and thou shalt gain profit daily.

They who are pleasing to God have obtained this wealth—

Saith Nanak, God is my capital, my mind is the merchant.

XXXII

O my tongue, thou art attached to other savours; thy thirst departeth not.

Thy thirst will not depart by any means until thou obtain God's elixir.

If thou obtain and drink God's elixir, thirst will not again affect thee.

This elixir of God is obtained by him who, on account of his previous good acts, hath met the true Guru:

Saith Nanak, when God hath made His abode in the heart man forgetteth all other elixirs.

XXXIII

O body of mine, God infused light into thee, and then thou camest into the world;

When God put light into thee thou camest into the world.

God is the mother, God is the father, who having created man showed him the world.

To him who understandeth by the Guru's favour, this world is a show, *or* appeareth to be a show.

Saith Nanak, when He who formed *thy body* out of the elements of nature put light into it, then camest thou into the world.

XXXIV

My soul was delighted when I heard of God's coming;

O my friends, sing a song of welcome *to Him*; my house is turned into a palace *to receive Him*.

Ever sing a song of welcome *to Him*, my friends, and you shall feel nor sorrow nor suffering.

Fortunate the days when I am attached to the Guru's feet, and repeat the *Name* of my Beloved.

Under the Guru's instruction I knew the unbeaten strain, and enjoyed the divine relish of God's name.

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Saith Nanak, God Himself who is able to do and to cause *everything* to be done met me.

XXXV

O body of mine, what hast thou done by coming into this world ?

What hast thou done, O thou body, since thou camest into this world ?

To the God who fashioned thee thou hast not given a place in thy heart.

Through the Guru's favour God dwelleth in the heart, if such was predestined.

Saith Nanak, the man [1] who attacheth his heart to the true Guru, is acceptable.

XXXVI

O eyes of mine, God infused light into you, look at none but God ;

Look at none but God ; look on Him intently.

All this world which you behold is God's image ; God's image appeareth in it.

When by the Guru's favour I received understanding, I saw that God was one, and that there was none besides.

Saith Nanak, these eyes were blind, but on meeting the true Guru they obtained divine light.

XXXVII

O ears of mine, you were sent to hear the truth ;

You were sent and attached to this body to hear the truth ; hear the true Word,

By hearing which the soul and body are revived, and the tongue absorbed in God's relish.

The True One is invisible and wonderful ; His state cannot be described.

Saith Nanak, hear the ambrosial Name and you shall be pure ; you were sent to hear the truth.

[1] In this hymn *sharīr*, body, means man generally.

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XXXVIII

God having put the soul into the cave of *the body*, blew breath into it as a musical instrument ;

He blew breath into it as a musical instrument ; nine doors of the body He disclosed, and the tenth He concealed ;

To some through the Guru He gave faith and disclosed the tenth door :

There are the various forms *of God*, there the nine treasures of His name, but His end is never found.

Saith Nanak, the beloved God having put the soul into the cave *of the body*, blew breath into it as a musical instrument.

XXXIX

Sing this true song of rejoicing in the true temple ; [1]

Sing this song of rejoicing in the true temple where *the saints* ever meditate on the True One.

They who please Thee and to whom Thou givest understanding through the Guru's instruction, meditate on Thee, O True One.

The True One is the Lord of all ; he on whom He bestoweth *favours* shall receive Him.

Saith Nanak, sing this true song of rejoicing in the true temple.

XL

Listen to my joy, my very fortunate friends, all my desires have been fulfilled :

I have obtained God the Supreme Brahm, and all my sorrows have departed ;

My sorrows, mine afflictions, and my sufferings have departed by listening to the true Word.

The saints and holy men are happy on hearing it from the perfect Guru :

Pure are they who hear it, stainless those who utter it, the true Guru will fill *their hearts !*

Nanak representeth, for those who attached themselves to the Guru's feet the unblown trumpets play.

[1] In the congregation of saints.

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All who heard the Anand were filled with love and devotion. The Guru ordered that from that day forward it should ever be recited on festive occasions. The Sikhs believe that when the Anand is read at the beginning of any undertaking, it is successful; and if it be read in the morning, the day is passed in happiness. Guru Ram Das and Guru Arjan added each a pauri to the composition, thus increasing the number of pauris to forty altogether.[1]

A third son, who died at his birth, was born to Mohri. Mohri's wife then went to the Guru and said, 'My son is dead, I pray thee have compassion on me.' The Guru, uttering 'Sat Nam! Sri Wahguru!' touched the child with his foot, and said, 'Arjani, mayest thou have *arja*—long life.' Upon this the child revived.

Chapter XI

One day the Guru called to his elder son, saying, 'Come here, crazy Mohan.' From that moment Mohan, in fulfilment of his father's words, renounced the world, shut himself up in a house, and fixed his attention on God. He used sometimes to eat ravenously with both hands, and sometimes he would speak to no one. His mother, on seeing his idiotic condition, addressed the Guru, 'My lord, by thy look of mercy even the dead revive. Be good enough to restore Mohan to reason. Had I known that he should have become like this, I would not have got him married. His wife, thy daughter-in-law, is now sitting in soiled garments mourning and heaving cold sighs.' The Guru replied, 'People know not Mohan's greatness. Tell his wife to decorate herself and fall at her husband's feet, and she shall have a son.' His wife accordingly arrayed herself and went to do homage to her husband as he sat alone in his chamber. Her hopes

[1] *Sūraj Parkāsh*, Rās I, Chapter 59.

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were fulfilled, and in due time she was delivered of a son. On hearing of the child's birth the Guru said he should become an ascetic saint, who would be called Sant Ram. In a short time the boy's mother died, and he was brought up under the Guru's supervision. He became very clever, committed to memory the Guru's hymns, and used to recite them with great fervour. He compiled the hymns of Guru Amar Das in a volume which is said to be still extant.

A Khatri after much longing obtained a son whom he called Prema. The child's mother died in giving him birth. Then his father died. His paternal aunt and his sisters, who were nursing him, also died. So did all his paternal and maternal relations, and he was left alone in the world. His property was devoured by designing persons; and, to crown his troubles, he became a prey to such virulent leprosy that his fingers and toes dropped off, his body melted away, blood trickled from it, and flies, by settling on it and stinging him, completed his misery. Some compassionate person tied a small earthen pot to his neck, that the charitable might put morsels into it for his maintenance. When he changed his place, he did so by crawling; but nobody would allow him to approach. He heard of the cures effected by the Guru—how he healed the leper, restored sight to the blind, made the deaf hear, and the dumb speak—so his mind was filled with the desire of beholding such a wonder-worker. Trundling along the ground, he with great delay and difficulty reached Goindwal. On beholding the joy that pervaded the Guru's city and the special happiness of his Sikhs, and on eating food from the Guru's kitchen, he became so happy that he composed a song in allusion to his bodily ailment, and sang and repeated it with devotion:—

I have now found my lost waist-cloth (body)!
I have now found my lost waist-cloth!

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A crowd collected round, and as they listened to his stammering voice cried, 'Encore! encore!' Some put corn, others water into the vessel suspended from his neck. His pains decreased in proportion as he rolled in the dust of the temple. He implored the Sikhs to tell him how he could see the Guru. They replied that, whenever the Guru of his own accord sent for lepers, he might join them. He then began to reflect that his coming was in vain, and if he could find no refuge in the Guru's sanctuary, whither should he go? He therefore thought that he had better remain where he was and die. He then began to weep and laugh alternately. He blamed the sins of his former existence for having been refused a sight of the Guru, which was free as air to all others.

Some compassionate Sikhs represented the leper's condition and devotion to the Guru. The Guru said, 'He speaketh truly. He hath found his former body. Bathe him to-morrow in the water from my bath, then wrap him up from head to foot and bring him to me.' The Sikhs acted accordingly. The Guru showed himself to him, and with his own hands removed the cloth in which they had swathed him, when lo! he stood forth in manly beauty and symmetry. He received from the Guru a new name, Murari, one of the epithets of Krishan.

One day in public audience the Guru asked, 'Is there any lover of the Guru who will give his daughter in marriage to Murari?' A man called Sinha stood up and offered to do so. He accordingly took Murari home, and on arriving there sent his wife, who was of stern temper, to her apartment, that she might not see what he was engaged in. Sinha set up a bridal pavilion, and causing the young couple to perform the usual circumambulations and ceremonies, duly solemnized their marriage.

When Sinha's wife heard of the marriage she ran weeping and wailing to the Guru. 'A very improper thing hath occurred! I know nothing of this

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man's antecedents, or of his caste, or parentage, and yet my husband hath given him my daughter!' The Guru replied, 'I am his father and mother, my caste is his caste. Thy daughter's name is Matho and my son's Murari. People will afterwards link their names together with reverence. Very fortunate are they who have entered Guru Nanak's asylum.' After this the angry mother was appeased, and conferred a dowry on her daughter. The Guru then addressed Murari: 'Go home now and abide in happiness. Give men initiation by the true Name and save them. Thou too shalt make converts to the faith, and wealth and supernatural power shall wait on thee.'

There was a Brahman called Kheda who was such a devout worshipper of the goddess Durga that he was ever singing her praises. He used to go twice a year to see her arrayed in flame at Jawalamukhi. Once on passing through Goindwal he tarried there in his curiosity to behold the Guru. The Sikhs duly apprised the Guru of the stranger's visit; but he as usual said that he could only grant Kheda an interview when he had taken food from his kitchen. Kheda reflected that he was a Brahman, and as such could only eat food which he had cooked himself within a purified square. He could not forfeit his salvation by eating from a kitchen which supplied the four castes indiscriminately. He therefore returned to his party and resolved to continue his journey. It was agreed that they should all proceed on the morrow. At night the goddess of his worship, assuming a terrible shape, appeared to him in a vision. He called out, 'O Durga, protect me! What offence have I committed?' She replied, 'Guru Nanak was born to save the world. Guru Amar Das in his image is now on his throne. Turning away from him thou art leaving Goindwal. On this account I have appeared unto thee. Now go, and see the Guru.' Kheda went back, ate from the Guru's kitchen, and

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was then permitted to bow at his feet. In reply to the Guru's inquiries he told him his whole history. The Guru was pleased with his visit and gave him every consolation. He gave him the spell of initiation as a Sikh, granted him salvation, and bestowed on him the power of conferring it on others. Kheda afterwards materially contributed to the spread of the Sikh gospel.

A pandit called Beni, who expounded the Veds and the Shastars, and who had committed Sanskrit syntax, etymology, and prosody to memory, was travelling round India in great spiritual pride. Wherever he heard of any famous pandit, he went, discussed, vanquished him, and then took possession of all his library. Having defeated in argument the pandits of all the great cities of India, he turned his steps towards Goindwal. The pandits there naturally refused to enter into a discussion with a man who had gained so many victories, and referred him to the Guru. The Guru gave him a seat, and inquired why he favoured him with a visit. He replied, 'Thy Sikhs read not the twilight prayers or the gayatri. They perform not pilgrimages, penances, or the religious duties of the Hindus; how shall they be saved?' The Guru replied, 'Those things sufficed for the first three ages of the world, but in this fourth age they are useless. At present it is the Name alone that can confer salvation. Devotion is the means of salvation, and it is best performed under the Guru's guidance. Without devotion all ritual is vain. Take a lamp in thy hand and walk not in darkness. Seed can only germinate at the proper season. Renounce false pride, and perform such devotion as may absorb thy mind in God's love. Now as thou art a pandit give an answer to my questions:—

Is man a householder or an anchoret?
Is man without caste and ever immortal?

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Is man fickle or without love for the world ?
Whence hath pride attached to man ?
O Pandit, reflect on man.
Why read so much and bear further burden ?
The Creator attached mammon and worldly love to man,
And according to this law created the world.
By the Guru's favour understand this, O brother,
And ever abide under God's protection.
He is a pandit who divesteth himself of the load of the three qualities,
And daily uttereth the one Name.
Such a pandit receiveth the instruction of the true Guru,
And offereth his life unto him.
The pandit who ever abideth apart and unmoved,
Shall be acceptable in God's court.
To all he preacheth that there is only the one God.
All that he beholdeth he recognizeth as the one God.
Him whom he favoureth he blendeth with God,
And rendereth ever happy in this world and the next.
Saith Nanak, what can one do and how ?
He to whom God is merciful shall be saved ;
He shall each day sing God's praises,
And not be again deafened with the Shastars and the Veds.'[1]

The Pandit, on hearing this, thought to himself, 'I have been carried away by the stream of intellectual pride. Now that I have the raft of the Guru's instruction, I will embark on it, cross the world's dangerous ocean, and obtain salvation.' The star of the pandit's good fortune had arisen ; he sought the Guru's protection and obtained the fruit thereof. With clasped hands he again addressed the Guru : 'Great king, I have become a pandit by reading, but until now I have not understood what real knowledge meant. I have been so blinded by pilgrimages, penance, and reading the Shastars, and so absorbed in idol-worship and pride, that I have possessed no

[1] Literally—The Shāstars and the Veds shall not again be shouted at him. Rāg Malār.

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real devotion. Now that I have entered thine asylum instruct me and save me.' The pandit disencumbered himself of all his volumes, and humbly sat at the Guru's feet for spiritual instruction. The doors of his understanding opened, and he became filled with devotion. Thus having, by the Guru's favour, obtained salvation while alive, he thanked him and took his departure.

Chapter XII

There lived a devout Sikh named Prema in the village of Talwandi,[1] about seven kos from Goindwal. He was lame, but yet able to walk with the aid of a crutch. He used every day to take a pitcher of milk to the Guru, who drank some himself, and distributed the remainder among his guests. One day in the height of the rainy season, as the roads were full of mire, he set out with his usual offering. The village chaudhri frequently observed him going and coming. On this particular day the chaudhri remained at home, and, having nothing better to do, watched the Sikh, and furtively took away his crutch, saying to him, 'Go not to-day; there is too much mire on the ground. If you persist in going, you will fall down and die.' Another man said to him, 'Your Guru is such a wonder-worker, why does he not cure your leg? If he cannot do so, how shall he save you hereafter?' Prema prayed to be allowed to pay his usual visit to the Guru. In reply to the impertinent inquiries he said he had not become a Sikh to have his leg made whole, and he had never asked the Guru for a new one. His tormentors continued to tease him for some time, and at last returned him his support, whereupon he hastened with all his might to the Guru. Prema told the whole story how he had been delayed by the mischievous pranks of the chaudhri. Upon this the Guru said

[1] This is not the Talwandi where Guru Nānak was born.

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that his leg must be mended. The Guru continued: 'On the bank of the river there dwelleth a Muhammadan faqir called Husaini Shah. Go and tell him that the Guru hath sent thee to be thoroughly cured.'

Husaini Shah lived alone and allowed no one to approach him, but by the Guru's favour he made Prema an exception, and allowed him to sit down beside him. When Prema had finished his narrative, the faqir took up a stick to castigate him, as he had done other visitors for intruding on his privacy. Prema watching his movements ran away, forgetting in his haste to take his crutch with him. To his delight and surprise his leg became whole. Prema then returned to the faqir, fell to the ground before him, and thanked him profusely for the cure he had wrought in such an unceremonious and extraordinary manner. Husaini modestly disclaimed all credit, and said, 'Thy leg was cured the moment the Guru told thee to come to me; but he hath given me the evil reputation of exercising supernatural power. Go now, fall at his feet, and offer him my homage also. There are many servants of God like me, but I am confident there is none like the Guru who is perfect and omnipotent.' Thus did even pious Muhammadans bear testimony to the Guru's spiritual greatness.

The Guru was an ocean of mercy which contained many gems of virtue and divine knowledge; and whoever dived therein with faith obtained his great reward. One day Bhai Budha and other Sikhs, finding a favourable opportunity, requested the Guru to be good enough to recount to them the rules of his religion. He said, 'While yet a watch of night remaineth, let my Sikhs arise, bathe, and sit apart for meditation. Let them ponder on the Guru's hymns and repeat God's name until the morning. Let them out of their honest earnings assist holy men and never take another's wife or property. Let them never utter harsh words, falsehood, or slander.

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Let them mourn when others mourn, and rejoice when they rejoice. Let them not eat until they are hungry, or sleep until they are sleepy, for he who eateth unnecessarily contracteth disease, and he who sleepeth unnecessarily shorteneth his life. Let them forget not the true Name for a moment. Let them accept God's will, and, deeming what God doeth to be for the best, impute no blame to Him. Let them maintain their mental serenity, subdue pride, lust, wrath, and avarice, and be contented with rightful gain. Let them not desire to have their good acts known, otherwise their full advantage would not be obtained, and vainglory would be added to their other sins. Let them never listen to slander of God or the Guru, but shun the company of slanderers. Let them avoid deceit, envy, and avarice, and rely on God's worship for salvation. Let them ever make preparation for their future happiness, and never be entangled with worldly pleasures. Let Sikhs ever associate with the holy, love the Guru's hymns, and be pleased when they read or listen to them. Let them act according to the Guru's words ; then shall they know that they are saved.'

Whenever Arjan, Jetha's youngest child, was brought to the Guru he used to embrace and fondle him. One day as the Guru was taking his meal, Arjan crawled to his chamber and put his hand into his plate. The Sikhs took the child away, but he returned and acted as before. He was again removed, and on his return for the third time the Guru gave him his leavings. The Guru then said, ' Come, heir to the plate, wilt thou have it ? ' The Sikhs understood that the Guru, by these words, foretold Arjan's succession to the exalted position of Guruship.

One day Bhai Budha, on seeing the Guru eat, said to him, ' Is it right for the Sikhs to eat dainty food while thou art satisfied with a coarse meal ? Issue an order that only such food as thou eatest shall be served from thy kitchen.' The Guru replied, ' O Bhai

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Budha, thou supposest there is a difference between the Sikhs and me. I enjoy the flavour of what the Sikhs eat.' Then all became certain that what entered the Sikhs' mouths contributed to the Guru's sustenance. Upon that occasion Jetha composed the following :—

As a mother is delighted when her child taketh food,
As a fish is delighted when it batheth in the water,
So the true Guru is delighted when his disciple findeth food.
O beloved God, cause me to meet such servants of Thine
As will remove sorrow from me by the interview.
As a cow is delighted at the meeting of her calf,
As a wife is delighted when her beloved returneth home,
So is a holy man delighted when he singeth God's praises.
As the chatrik is delighted when it raineth in torrents,
As a king is delighted to see his wealth increase,
So is a godly man delighted when he repeateth *the Name of* the Formless.
As man is delighted at acquiring worldly wealth,
As the Guru's disciple is delighted when he meeteth and embraceth his Guru,
So is Nanak delighted on licking the feet of holy men.[1]

Two men named Phiria and Katara from the neighbourhood of Dihli having heard of the Guru's fame, visited him at Goindwal, and performed for him assiduous service. The Guru, being very pleased, one day said to them, ' You have obtained full knowledge of my religion, and you may now return to your own country to preach there the true Name and lead souls to salvation.' They represented, ' O true king, the inhabitants of our country are followers of Jogis who split their ears. The Jogis deceive them by incantations and spells, and consequently the people know nothing of devotion, the Guru's hymns, or divine knowledge. They worship cemeteries and cremation grounds, are averse from true religion, and none but

[1] Gauri.

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the true Guru himself can save them. The Guru replied, 'Go utter Wahguru, teach every one you meet the virtues of the True name, and put people on the Guru's way.' Phiria and Katara again represented: 'Such is the power of the Jogis, that simple men like us may not withstand them. Without the special power of the Guru how can the True name be proclaimed among such persons?' The Guru replied, 'The Creator will be with you; your words shall penetrate their hearts; and their impious efforts shall not prevail against you. From the sleep of ignorance men shall awake to divine knowledge. Grant them the gift of the Name, cause them to utter Wahguru and walk in the path shown by the Guru.'

Having received these commands and the Guru's blessing, and meditated on the Immortal Being in their hearts, Phiria and Katara returned to their own country. On arriving there they proceeded to a Jogis' monastery. The Jogis, on seeing their faces beaming with the light shed on them by the Guru, fled like deer on seeing a tiger. Phiria and Katara then converted the monastery into a temple. People assembled in crowds, and asked whence these very mighty men had come, who had dared violate the sanctuary of Gorakhnath, and before whom the priests of the Jogis had fled. A crowd of people came to create a disturbance, but, on hearing Phiria and Katara sing the Guru's hymns, their hard hearts so melted that they sought the Sikhs' protection, and with all due ceremonies embraced the Sikh religion, and began to worship the one God. All their desires, spiritual and temporal, were then fulfilled. Several persons were gradually converted, Jogis' monasteries were destroyed, and in their places imposing Sikh temples reared to the glory of God and true religion.

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Chapter XIII

Probably anticipating the trouble that his sons Mohan and Mohri would cause Jetha, the Guru said to him, 'Search for some place other than Goindwal for the residence of our Sikhs. Go thither, build a great city, and cause it to be inhabited. Thou possessest the lands assigned thee by the Emperor. First build a house therein for thyself, and then excavate a tank to the east of it as a place of Sikh pilgrimage.'[1]

Jetha searched, and found an open uninhabited tract of country some twenty-five miles from Goindwal, and there he established himself. He built a house for his residence and employed a crowd of labourers to excavate the earth for the construction of a tank. After some time, when a portion of the work was accomplished and several people had built huts for themselves on the new site, Jetha, suffering from the pain of separation from the Guru, returned to Goindwal to report the extent of the work he had performed. 'I have built a village consisting of several houses, and excavated a considerable portion of a tank on the spot where thou didst order.' Jetha remained for some time at Goindwal, became treasurer of the Guru's income and superintended his expenditure.

Guru Amar Das in due time again addressed Jetha: 'Go and attend to the house thou madest in the Guru's Chakk. Cease to construct the rectangular tank thou didst lay out, and on which thou didst perform some work, and give it the name Santokhsar —a tank which will afford spiritual consolation to all who bathe therein. On the low land to the east of it excavate another tank and call it Amritsar—tank of nectar. It shall be consolidated with brickwork when there is an opportunity. Go and exert thine efforts to that end.'

[1] *Sūraj Parkāsh*, Rās II, Chapter 11.

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Jetha went, and after the distribution of sweets as encouragement to the labourers, applied them to the work. It proceeded rapidly for several months until it was time for Guru Amar Das to appoint a successor, upon which he recalled Jetha. The latter, by the time of his departure, had excavated a somewhat deep pit near the ber tree now called Dukhbhanjani, or destroyer of sorrow, but he was obliged to leave the tank incomplete.[1]

Guru Amar Das's elder daughter Dani was married to a man called Rama, who became a zealous Sikh. Rama, besides performing the usual Sikh worship, used to work in the Guru's kitchen and minister to the wants of pilgrims at the Bawali. One day the Sikhs addressed the Guru: 'Jetha and Rama are equally related to thee, and both perform service with great self-sacrifice. Rama is the elder, yet thou bearest greater love to Jetha. What is the cause thereof?' The Guru replied, 'He who hath the greater faith, devotion, humility, and obedience, is the more deserving. The holy have God in their power, and they who perform the ordinary duties of their religion obtain the fruit thereof. I am going to make a trial of both Jetha and Rama in your presence. He who better comporteth himself shall be deemed the more worthy.'

The Guru went to the Bawali, and, sending for both Jetha and Rama, ordered each of them to make him a platform beside it, one that he might sit on in the morning, and the other in the evening. He who did the better work should receive the greater honour. Jetha and Rama began their labours. When the platforms were completed, the Guru went to inspect them. Rama, after the customary obeisance, showed the Guru his work, and thought he had done well. The Guru said, 'Thy platform is not straight, throw it down and build another.' Rama represented that he had made the platform

[1] *Sūraj Parkāsh*, Rās II, Chapter 13.

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straight and very beautiful with his own hands after great exertion. The Guru replied, 'No doubt thou hast laboured hard, but the platform is not to my satisfaction.' The Guru insisted on its demolition and the erection of another in its place. Rama consented and built the platform a second time. It still failed to please the Guru. Rama after long argument, threw it down again, but refused to build it up a third time. He said, 'The Guru hath grown old and his reason faileth him.' The Guru remarked, 'This man hath not true devotion; how shall he be worthy of the Guruship?'

The Guru, on going to Jetha's platform, said, 'Jetha, I do not like this platform. Throw it down and build another.' Jetha at once began to demolish his work and build it anew. When it was finished, the Guru said that he was not satisfied with that either, and asked him to do the work over again. Jetha consented and worked day and night till he had completed the platform for the third time. The Guru affected to find fault with it until it had been demolished and rebuilt seven times. Jetha clasped the Guru's feet and humbly addressed him: 'I am a fool; pray have regard for thy duty to me as thy son. I am erring and of mean understanding, while thou possessest all knowledge.'

On hearing this the Guru smiled, embraced him, and said, 'Obeying my order, seven times hast thou built the platform, so seven generations of thine shall sit on the Guru's throne.' Then turning to the Sikhs the Guru said, 'I have now tested the devotion of both my sons-in-law. You have seen the result; that is why Jetha is dearer to me. He is a perfect being who hath become incarnate, and the world following him shall be saved'. The Sikhs were astonished on witnessing Jetha's marvellous devotion and obedience, and began to recognize him as the image of the Guru.

Bibi Bhani after her marriage continued to attend

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on her father. She used to fan him, draw water, and also work in the kitchen. One night, as the Guru was absorbed in deep meditation, she noticed that a part of one leg of his couch was broken off. Fearing that his meditation should be disturbed, she put her hand under the broken leg so as to keep the couch level. When the Guru arose and saw what she had done he asked why she had endured such torture. She said that seeing the leg broken, and fearing that there would be delay in getting another, she put her hand under it, so that her father might not suffer inconvenience. She thought that if her wretched body served the Guru, she would be very fortunate. The Guru was pleased and said, 'Whoever doeth good works shall reap the reward thereof.' He invited her to ask a favour. Her request was that the Guruship should remain in her family. He blessed her saying, 'Thine offspring shall be worshipped by the world. From the offspring of thy womb shall be born a universal saviour; but thou hast dammed the clear flowing stream of the Guruship, and consequently great trouble and annoyance shall result.'

Jetha possessing the spirit of obedience continued to serve the Guru day and night, and never wearied. He used to shampoo him, draw water, cook, serve meals from the kitchen and then wash the dishes. The Guru blessed him: 'The whole world shall do thee homage, and rich and poor shall reap the benefits of thy service.'

Once as Jetha's relations were returning from a pilgrimage to the Ganges they halted at Goindwal. The Guru accorded them an affectionate reception; but they, through excessive pride of being the male relations of his son-in-law, refused to fall at his feet, and simply asked him where Hari Das's son, namely Jetha, was. The Guru gave them refreshments and sent for Jetha. On learning Jetha's occupation they were filled with anger and said to him, 'Thou

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hast shamed thy family by performing menial service in thy father-in-law's house. Couldst thou not obtain suitable maintenance with thy parents without having to draw water, scrub dirty vessels, and shampoo the Guru? Thou a Khatri's son actest like this. Nobly hast thou enhanced the honour of thy family! When we go to the houses of our fathers-in-law, we get excellent couches to rest on, sweets and palaos to eat, and we laugh and play with their daughters. All the families of our fathers-in-law exert themselves to show us respect. Even a passer-by would be ashamed to see thy condition. Was it for this thou wert destined?'

Jetha, much displeased at this language, so offensive to the Guru in particular, replied: 'In your estimation the Guru is my father-in-law, but in mine he is God in person. He hath procured for me happiness in both worlds. Through his favour I have obtained peace of mind, consolation, faith, and divine knowledge. I am in word and deed the Guru's slave.' On hearing this Jetha's relations went to the Guru, and said to him, 'Thou callest thyself the Guru of the world, and claimest to know everything. To every one is dear the honour of his family, but thou hast totally disregarded it. In our family Jetha is the only one who hath forsaken his parents, lived with his father-in-law, and carried filth on his head for him. If thou desire that he should work for thee, give him some other occupation, so that he may not be a laughing-stock before men.' The Guru looking at Jetha replied: 'I have not made him carry filth on his head, but I have put filth on the heads of his slanderers, and I have caused the umbrella of true sovereignty to wave over him. If he had not been born in your family, you would all have been damned. It is he who hath saved the whole of your tribe. He is the incarnation of devotion, religion, and salvation. He is of noble mind, the very essence of humility,

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and hath ever acted as becometh the Guru's disciple.'

The Guru being now old began to think of his death and the propriety of leaving the Guruship to the most deserving of his disciples. Jetha performed such unremitting service day and night that he allowed himself no repose of mind or body. One day as the Guru sat down after bathing, Bibi Bhani came and bowed to him. The Guru asked her what she would do if her husband were to die. She understood the Guru to mean that her husband was near his dissolution. She replied that she must accept her fate. She would either die with her husband, or do as her father ordered her. The Guru replied: 'There is no necessity for thee to die, I will bestow a favour on thee, which will be far more advantageous; I will grant thy husband the Guruship, and extended life.'

Guru Amar Das, having in every way tested Jetha and found him perfect, ordered Bhai Ballu to send for a coco-nut and five paise. The Guru then caused Jetha to bathe and clothe himself in new raiment. He summoned his own two sons, Mohan and Mohri, and his principal Sikhs, including Bhai Budha, and, when they had all taken their seats, thus addressed them: 'Guru Nanak in the beginning established this custom, that the Guruship should be bestowed on the most deserving. Wherefore, having found Ram Das—hitherto called Jetha—fully worthy, I now bestow on him the Guruship.'

The Guru descended from his throne and, taking Guru Ram Das's arm, seated him on it. Bhai Budha, according to ancient custom, attached the tilak or patch of sovereignty to Guru Ram Das's forehead. Then placing the coco-nut and the five paise before him the Guru said, 'It is only a golden vessel that can hold a tigress's milk'—that is, the responsibility of the Guruship can only be vested in a pure man. The Guru then declared Ram Das duly appointed

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as his successor. Upon this Guru Amar Das uttered the following :—

Why keep property entrusted to another? A man is happy when he hath returned it.[1]

The Guru's instruction resteth with the Guru; it shineth from no other source.

When a blind man findeth a gem, he taketh it from house to house to sell;

But people cannot assay it, and he cannot get an eighth of a paisa for it.

When he cannot assay it himself, he ought to have it assayed by an assayer.[2]

If he turn his attention to the Guru, he shall obtain the real thing,[3] and the nine treasures.

Though all men possess wealth at home, they are dying of hunger, since without the true Guru they know not where to find it.

When the refreshing Word dwelleth in the soul and body, there is no sorrow or *pain* of separation.

He is a fool who poseth as a man of importance, and who is proud of what belongeth not to him.

Nanak, without understanding no one hath obtained *God*, but is born and dieth again and again.

All the Sikhs made offerings according to their means, and saluted Guru Ram Das on his appointment. There were great rejoicings. An umbrella was raised, chauris waved over him, shells blown, and bugles, flutes, and clarions played. The date of Guru Ram Das's appointment was the 13th day of the light half of Bhadon, Sambat 1631 (A.D. 1574). The following verses refer to the occasion :—

The true Guru who desireth happiness for, and is merciful to souls, hath given the greatness of the Name to Guru Ram Das.

[1] This line refers to the throne, received from the second by the third Guru, which it was the duty of the latter to transmit to another.

[2] That is, the Guru.

[3] Divine knowledge.

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Guru Ram Das hath now obtained greatness so as to save the Sodhis and the whole world.

Mohan would not do homage to Guru Ram Das. He said, 'Our father hath superseded us and granted the Guruship to his son-in-law. We consider him our servant; why should we bow to him?' Saying this, Mohan went into his upper room and there mourned his fate.

Guru Amar Das asked his son Mohri how he would regard Guru Ram Das. He replied, 'My lord, from the time thou gavest him the name Ram Das, I have deemed him the same as Guru Nanak, Guru Angad, and thyself.' Guru Amar Das on hearing this was much pleased and thus congratulated his son: 'Thou knowest no difference between the Gurus. I recognize in thee a dutiful and obedient son.' Mohri replied, 'Father mine, render me assistance when my account is called for in Dharmraj's court.' The Guru said, 'While still alive I have settled thine account. Thou hast no need to go to Dharmraj.' On hearing this Guru Ram Das said, 'O true Guru, grant me the dignity of being thy disciple and give the Guruship to Mohri.' The Guru replied, 'The ancient gift which was to be given I have given thee; and what was to be given him, I have given him. He is my poor son; take thou care of him.'

Guru Amar Das in a devotional paroxysm then gave utterance to the following:—

My mind is happy that I have obtained my beloved Lord; my beloved friends and saints too are pleased.

They who were united with the Creator from the beginning shall never be separated from Him, since it was He Himself who united them.

I have found the Guru; he hath dispelled all my sorrows, and the Word permeateth my heart.

Let me praise God the Giver of all happiness and clasp Him to my heart.

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How can the jealousy of the perverse affect those who are regenerated by the true Word ?

My Beloved shall preserve their honour since they have fallen for shelter at the Guru's door.

Nanak, it is the followers of the Guru who are happy ; their countenances shall be bright in God's court.[1]

Bhai Gur Das composed the following on the accession of Guru Ram Das to the Guruship :—

What he previously received must be restored, and descend to the line that owneth it.

The Sodhi king Ram Das sat on the throne, and was called the true Guru.

He dug a perfect tank, and awakened the light of divine knowledge in Amritsar.

The play of the Lord is contrary to that of the world ; the ocean floweth backwards, and is contained in the Ganges.[2]

Guru Ram Das received his reward for what he gave ; he who giveth nothing receiveth nothing.

It will descend to *Guru Ram Das's* son Arjan who shall be styled the world's Guru.

The Sodhis will not allow it to depart ; no others can endure the unendurable thing.

What belongeth to the house shall remain in the house.[3]

Chapter XIV

When all the ceremonies of Guru Ram Das's coronation were complete, Guru Amar Das ordered Bhai Budha and other Sikhs to do homage to the newly installed Guru. Then followed a great feast, at which every variety of dishes and dainties were served. Sending for the headmen of Goindwal, the members of his family and all his Sikhs, Guru Amar Das said : 'God's summons hath come, and

[1] Sārang ki Wār.

[2] Guru Amar Dās is the ocean and Guru Rām Dās the Ganges. Guru Amar Dās has communicated his greatness and virtues to Guru Rām Dās.

[3] Wār I, 47.

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I am about to depart. God's will I accept with pleasure. The Creator by calling me hath conferred honour on me; and as true friends, relations, and well-wishers are pleased and never sorry at seeing an honour paid a friend, let there be no mourning for me. When I have gone, sing God's praises, read God's word, hear God's word, and obey God's will.' Mohri then asked him how his obsequies were to be celebrated. The Guru replied, 'Perform no obsequies for me, place not a lamp in my hands during my last moments. Call me not a ghost as the Hindus do up to the thirteenth day after death. Remember to obey my instructions.'

Mohri put a final question to his father: 'Thou hast ordered us to lead family lives. This cannot be done without the aid of wealth. What occupation shall we pursue to maintain ourselves?' The Guru replied, 'Live honestly, practise piety, and turn not away from God. Act according to my advice, and you shall be happy.'

The Guru repeated the Japji, drew a sheet over him and amid the surrounding Sikhs' unbroken cries of Wahguru! Sat Guru! Sat Nam! blended the light of his soul with the light of God. After the Guru's body had been washed and clothed in costly raiments, it was placed on a beautiful bier, and borne with the singing of the Sikh choristers, to the accompaniment of rebeck and tabla, and amid a rain of flowers, to the margin of the river Bias, where it was cremated with all solemnity. The ashes were afterwards thrown into the river. When the singing was over, the mourners recited the Sohila and distributed sacred food. They then returned home singing the Guru's praises as they went. Guru Ram Das addressed words of consolation to the Sikhs and the family of the departed.

Guru Ram Das's glory daily extended like the rays of the rising sun, and the Sikh religion grew like a gigantic tree. It was Guru Nanak who had

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sowed the seed from which it sprang. In Guru Angad's time its trunk towered on high, and its roots penetrated the earth, while during Guru Amar Das's spiritual reign it put forth its widely spreading branches in every direction.

As the Emperor Akbar administered his empire by the agency of governors of provinces, so Guru Amar Das similarly partitioned the Sikh spiritual empire into twenty-two districts.[1]

Guru Amar Das, after a spiritual reign of twenty-two years, departed this life at ten o'clock on the forenoon of the day of the full moon in the month of Bhadon, Sambat 1631 (A.D. 1574). There is a yearly fair held on that date at Goindwal to commemorate the act of the Guru's blending with his Maker.

Mohri had, as we have seen, a son called Anand. Anand's son was Sundar Das, who afterwards at the request of Guru Arjan wrote the following account of the death of Guru Amar Das. The composition is called the 'Sadd' or the 'Calling', and is now sung by Sikhs on all occasions of mourning.

THE SADD

I

God is the Benefactor of the Universe; He loveth the saints and *filleth* the three worlds.

They in *whose hearts* the Guru's instruction is contained know none besides God;

Under the Gûru's instruction they know none besides; they meditate on the one Name.

By the favour of Nanak and Guru Angad, *Amar Das* obtained the supreme position.

When the message came for him to depart, he was absorbed in God's name.

In this world he obtained the eternal, immovable, and unequalled God by service.

[1] *Manjis.* Literally—couches on which the Gurus used to sit and communicate instruction to their audiences.

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II

The Guru gladly accepted the will of God to go to Him.[1]

The true Guru offered a prayer to God, 'Protect mine honour; *this is my* supplication.

'Preserve the honour of Thy servant, O bright God, grant me Thy name,

'That it may assist me at my final departure, and vanquish death and death's myrmidons.'

God heard the true Guru's prayer and granted his request;

He mercifully blended the true Guru with Himself and said, 'Bravo! bravo! well done!'

III

'My disciples, sons, and brethren, hear me; I have received God's order to go to Him.'

The Guru was pleased with the will of the Lord; my God congratulated him.

He to whom God's order is pleasing is a saint of the true Guru;

There are joy and unbeaten strains for him, and God Himself embraceth him.

'Carefully examine your hearts, my sons, my brethren, and my family.

'The order written in the beginning cannot be erased; the Guru is going to God.'

IV

The true Guru was pleased to sit up and call his family—

'Let no one weep when I am gone; that would never please me.

'When a friend obtaineth a robe of honour, friends who desire his honour are pleased.

'Consider and behold, my sons and brethren, God clotheth me *with a robe of honour*.'

The true Guru himself while alive appointed a successor to his authority;

[1] Some attribute this line to Guru Amar Dās, and translate—What pleaseth God pleaseth me, the Guru is going to God.

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He caused all his disciples, relations, sons, and brethren to fall at Ram Das's feet.

V

Finally, the true Guru spoke, 'After my death, sing God's [1] praises.

'Call God instead of a pandit and, *for the Garar* Puran, read God's word ; [2]

'Read God's word, hear God's name ; the Guru desireth God's love *instead* of a lofty bier,[3]

'Barley rolls, bread on leaves, *Hindu* obsequies, lamps, and throwing his bones [4] into the Ganges.'

The true Guru spoke as it pleased God, and he was blended with the Omniscient Being.

The true Guru gave Ram Das Sodhi the apostolic mark, the token of the true Word.

VI

As the true Guru spoke, so his disciples obeyed his wishes.

His son Mohri became obedient to him, and fell at Ram Das's feet.

Then all fell at the feet of the true Guru into whom Guru *Amar Das* had infused his spirit.

Any person who through jealousy[5] did not bow before him was brought by *the supernatural power* of the true Guru, and made bow before him.

It pleased God and the Guru to bestow greatness *on Ram Das* according to God's will recorded in the beginning.

Saith Sundar, hear me, O saint,[6] the whole world fell at Ram Das's feet.

[1] The use of the word *Nirbān* here for God shows the Guru intended that the Sikh and not the Hindu ritual should be read at his decease.

[2] That is, the compositions of the Gurus.

[3] *Bebān*, from the Sanskrit *vimān*, a celestial chariot. Among the Hindus, when an elderly person dies, he is raised on a lofty bier on which flowers, money, almonds, &c., are thrown, and in front of which musicians sing and play.

[4] *Phūl*. The bones of the departed after the process of cremation.

[5] The allusion here is to Guru Amar Dās's eldest son, Mohan, who at first refused to do homage to the new Guru.

[6] Guru Arjan is meant.

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HYMNS OF GURU AMAR DAS

Whether men wear religious garbs or revel in their worldly possessions, they still need the Guru's guidance.

SRI RAG

Men put on many garbs and wander abroad, but in their hearts and minds practise deception.

They shall not find God's palace, and dying their abode shall be in filth.

O man, be a hermit in thine own home.

He who hath been enlightened by the Guru's instruction practiseth truth, self-restraint, and good works.

He conquereth his heart by the Guru's instruction, and obtaineth salvation and deliverance in his own home.

Meet the society of the saints, *O man,* and meditate on God's name.

Even though thou enjoy hundreds of thousands of women, and rule the nine regions of the world,

Thou shalt not obtain happiness without the true Guru, but shalt be born again and again.

Wealth and supernatural power follow those, even though they in no wise covet them,

Who wear on their necks God's necklaces[1] and attach themselves to the Guru's feet.

What pleaseth God and nothing else shall take place.

The slave Nanak liveth by repeating Thy name, O God; grant it to him of Thy grace.

The condition of the pious as distinguished from the perverse :—

Men act as they see others act : the perverse acquire not understanding.

[1] God's name.

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The service of the pious whose hearts are pure is acceptable to God.

They sing God's praises, ever read them, and by singing them become absorbed in Him.

Nanak, the words of those who fix their attention on the Name are ever true.

The saints trade in God's name :—

God is the wealth and capital of His saints ; they trade in consultation with the Guru.

They praise His name for ever and ever ; His name is their merchandise and their support.

In their hearts the perfect Guru hath established God's name as an inexhaustible storehouse.

O my brethren, admonish your hearts.

O man, why art thou indolent ? Ponder on the Name under the Guru's instruction.

To serve God is to love Him, if pious men reflect on it.

God is not served by hypocrisy : the words of the double-dealer are despised.

He in whose heart are discrimination and reflection uniteth not with him.

He is called the servant of God who claspeth Him to his heart.

The holy man who placeth before Him and entrusteth to Him his soul and body, and rooteth out pride from within him,

Is blest and acceptable, and shall never suffer defeat.[1]

God is obtained by His own favour ; without it He is not obtained.

Eighty-four lakhs of species thirst for God, but only he whom He blendeth with Himself shall meet Him.

Nanak, the pious man who is ever absorbed in God's name shall find Him.

The condition of the perverse is like that of an unhappy wife :—

The acts of the perverse are like the external decorations of a wife separated from her husband :

[1] By evil passions or the god of death.

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Her husband cometh not to her couch, and she is ever in disgrace.

Far from reaching her husband's chamber, she may not see even the door of his house.

The necessity of a spiritual guide :—

Though man mortified himself and performed penance with body reversed, yet pride would not forsake him.

Were he even to investigate the relation between the supreme and the individual soul, he would never obtain the Name.

The name of God abideth in the heart of him who, under the Guru's instruction, while alive is dead.

The means of obtaining deliverance :—

Whom shall I worship ? What name shall I utter ? Go ask the true Guru.

Let me obey the order of the true Guru and remove pride from within me.

That is real worship and service by which the Name dwelleth in the heart.

It is only from the Name happiness is obtained ; man is adorned by the true Word.

O my soul, be wakeful night and day, and think upon God.

Watch thy field or the kulang *Death* will descend upon it.

His heart's desires are fulfilled who is saturated with the Word.

He who feareth, loveth, and serveth God day and night shall behold Him ever present.

Doubts fly far away from him whose heart is ever dyed with the true Word.

He obtaineth the pure Lord who is true and an ocean of excellences.

They who are awake are saved, they who sleep are lost.[1]

They know not the true Word; their lives pass away like a dream.

As from an empty house a guest goeth as he came,

[1] Literally—are robbed.

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So the life of the perverse man passeth away in vain; what face shall he show to God?

Thou art Thyself, O God, all in all; man in a state of pride cannot utter Thy praises.

Recognize the Guru's instruction, so shall the disease of pride vanish from thy heart.

I touch the feet of those who serve their own true Guru.

Nanak, I am a sacrifice to those who are found to be true in God's court.

Instruction addressed to the sensual and the false :—

Hear, hear, thou who art seized by lust, why goest thou swaggering along?

Thou knowest not thine own Beloved; how shalt thou show thy face to Him?

I touch the feet of my friends who know their own Spouse.

By associating with the guild of the saints, may I become like them!

O woman, the false have been ruined by their falsehood.

God the Spouse is true and beautiful, and is found by the Guru's instruction.

The perverse know not their Spouse; how shall they pass their nights?

They who are filled with pride burn with desire, and suffer pain from their worldly love.

They who are dyed with the Word, and from whom all pride departeth are happy wives.

They ever enjoy their Spouse and pass their days in the highest delight.

Their Spouse hath abandoned those who are devoid of divine knowledge, and they shall not obtain the Dear One.

The spiritually blind are in darkness; without beholding the Bridegroom their hunger shall not depart.

Come and meet me, my friends, and cause me to meet my Beloved.

She who by perfect destiny hath met the true Guru, hath found her Beloved and is absorbed in the True One.

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The women on whom God looketh with favour are happy wives :

They recognize their Spouse, and offer Him their bodies and their souls.

By dispelling their pride, they find their Spouse in their own homes.

Nanak, they who practise devotion day and night are happy wives worthy of praise.

Sri Rag Ashtapadi

The holy are compared to non-migratory, the unholy to migratory birds :—

Beautiful is the bird[1] on the tree[2], which pecketh at truth by the Guru's favour.

It drinketh the essence of God's name, abideth in happiness, and flieth not hither and thither.

It obtaineth a dwelling in its own nest, and is absorbed in God's name.

O man, do the Guru's service.

If thou walk in the way of the Guru, thou shalt be day and night absorbed in God's name.

Can the birds[3] on the tree be prized which fly in every direction ?

The more they fly, the worse they suffer ; they ever burn and scream.

Without the Guru they cannot behold God's court or obtain the ambrosial fruit.

For the pious who are naturally true, God is an evergreen tree.

They reject the three branches[4] and attach themselves to the Word *which is the trunk.*

The name of God alone is ambrosial fruit ; He Himself giveth it to be eaten.

The perverse even while erect are withered ; they have no fruit or shadow.

[1] The soul of the pious man.
[2] The body.
[3] The souls of the perverse.
[4] The three qualities.

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Sit not near them ; they have neither house nor village.

They are ever cut down and burnt *as dry wood*; they have neither the Word nor God's name.

Men act according to God's order and wander according to their previous acts.

By His order they obtain a sight of Him, and whither He sendeth them thither they go.

Of His own will God dwelleth in their hearts ; and they become blended with the True One.

The ignorant wretches who recognize not God's order, wander about in error.

Their acts are the result of obstinacy, and they are continually disgraced.

They have no peace within them, and they love not the True One.

Beautiful are the faces of the pious who bear love and affection to the Guru.

Theirs is the real worship ; they are dyed with the truth, and found true at the court of the True One.

Fortunate is their advent into the world ; they save all their families.

The acts of all are under the eye of God ; none are beyond His supervision.

As the true God beholdeth man, so he becometh.

Nanak, the greatness of the Name is obtained by good acts.

Even the holy without the Guru fall under the influence of mammon :—

Sidhs wander abroad misled by Maya, and contemplate not God with love.

Maya entereth the three worlds, and they are greatly entangled by her.

Without the Guru deliverance cannot be obtained, nor shall doubt and worldly love depart.

Whom do men call Maya ? What doth Maya do ?

She it is who hath enchained man in misery [1] and caused him to do works of pride.

1 · *Dukh sukh.* Pain and pleasure. In the Sikh sacred writings the words combined generally mean unhappiness.

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Men even of the lowest caste obtain glory in God's court :—

Nama, a calico printer, and Kabir, a weaver, obtained salvation from the perfect guru.

Knowing God they embraced His word, and lost their consciousness of caste.

Demigods and men sing their compositions ; none may erase them, my brethren.

Prahlad, the son of a Daitya,[1] read not of religious ceremonies or austerities, yet he knew not worldly love ;

On meeting a true guru he became holy, and uttered God's name night and day.

He read only of the one God ; he required only the one Name, and knew none other.

All long for rest and ultimate repose in God :—

Everybody longeth for rest, but it cannot be obtained without the Guru.

Pandits and astrologers grow weary of reading ; they who wear sectarial dresses wander in error.

If God be merciful, rest is obtained by meeting the Guru.

My brethren, rest is not obtained without the Guru.

It is from the Word rest proceedeth and the true God is obtained.

What is sung at rest is acceptable ; without rest recital is vain.

It is in rest devotion springeth up ; in rest love of God and contempt of the world are produced.

[1] The Daityas were a race of demons and giants who warred against the gods. Prahlād's father was, according to the Sikhs, Harnākhas the golden-eyed, who for a long time did penance and prayed to Shiv with the object of obtaining immortal life. He had a son called Prahlād who elected the rival deity Vishnu as the object of his adoration. Harnākhas, wearied with his son's disobedience, had him tied to a pillar with the object of striking off his head. He said to his son, 'Where is now your God?' Upon this, it is said, Vishnu, in one of his incarnations, half man and half lion, issued from the pillar, and with his nails tore Harnākhas to pieces. Multān is believed to have been the scene of this miracle. At any rate, a temple was built there in commemoration of the event.

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It is from rest happiness and peace are obtained ; without rest life is vain.

It is in rest God is ever and ever praised ; in rest man applieth himself to contemplation.

It is in rest God's praises are uttered, and man attentively serveth Him.

It is by the Word God dwelleth in the heart, and the tongue tasteth His nectar.

In rest death is destroyed, and man entereth the sanctuary of the True One.

In rest God's name dwelleth in the heart, and man practiseth truth.

They are very fortunate who have found God and entered into a state of rest.

Rest is not found in mammon which produceth worldly love.

The perverse perform ceremonial works, but they destroy themselves and others by their pride.

Their birth and death cease not ; they come and go again and again.

Rest is not found in Maya with the three qualities ; she leadeth men astray in error.

What avail reading, studying, and talking if men wander from the First Cause ?

In the fourth state there is rest ; it is obtained by the holy.

The name of Him who is without qualities is a treasure ; in rest a knowledge of it is obtained.

The virtuous praising God say, ' True is the fame of the True One.'

God will grant rest even to those who have gone astray, if they have found the Word.

Without rest all are blind in the darkness of worldly love.

In rest a knowledge of the true eternal Word is obtained.

The perfect Guru, the Creator, hath pardoned and blended me with Himself.

In rest the Unseen, the Fearless, the Luminous, the Formless One is recognized.

There is one Benefactor of all, the Luminous One who blendeth man with His light.

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Under the instruction of the perfect Guru praise God who hath no end or limit.

The Name is the wealth of those who possess divine knowledge ; in rest they trade in it.

Night and day they receive God's name as their profit from a full and exhaustless storehouse.

Nanak, there shall never be a deficiency since the Giver hath given it.

Sri Rag ki War

The Guru's preference for the Sri Rag, the holy measure :—

The Sri Rag is a measure among measures, if any one loving the True One *sing in it.*[1]

The understanding of him in whose heart the true God dwelleth is ever firm and unequalled.

He who pondereth on the Guru's instruction obtaineth the priceless jewel.

His tongue is true, his heart is true, and true his body.

O Nanak, ever true are the dealings of those who serve the true Guru.

The love of mammon deprives men of their senses :—

Until one love the Lord all other love[2] is unstable.

Maya hath infatuated man, so that he cannot see or hear.

Without beholding God love is not produced ; what shall a blind man do ?

Nanak, the True One who hath deprived man of sight can restore it.

The true Guru can only be obtained by love :—

The company of the Guru is not easily found either far or near ;

Nanak, thou shalt meet the true Guru if thy heart dwell with him.

[1] Also translated—If any one by means of it love the True One.

[2] Literally—separation ; absence which makes the heart grow fonder.

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The following is said to have been written when the Guru's brother-in-law suggested to him that in consequence of his large expenditure on guests, charity, &c., he ought to keep accounts :—

May the pen with the ink-bottle be burnt, may the paper also be burnt !

May the writer who writeth love of the world be burnt !

Nanak, man acteth according to what was destined in the beginning ; nothing else can be done.

To read about other things *than God* is false ; false it is to speak of worldly things or to love them.

Nanak, nothing is permanent but the Name ; man is ruined by *perpetual* plodding.

The evil of worldly love :—

The whole world is dead repeating 'Mine, mine', yet worldly wealth *departeth* with no one.

Man suffereth for worldly love ; Death is on the watch for every one.

Nanak, the pious who remember God's name shall be saved.

The Guru deprecates obstinacy :—

They who obey not God shall copiously weep ;

Through the deceit of their hearts they shall find no sleep.

If woman walk as it pleaseth her Spouse,

She shall be honoured at home and invited to His chamber—

Nanak, such wisdom is obtained by good acts—

And she by the favour of the Guru shall be absorbed in the true One.

The Guru preaches to those who are attached to worldly love :—

O perverse man who possesseth not the Name, err not on beholding the safflower dye *of this world.*

Paltry is its price, and it shall last but for a few days.

The stupid, the blind, and the ignorant die in agony through attachment to mammon.

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They fall like worms into ordure, and continually perish therein.

Nanak, they who are imbued with the Name are happy through the kind disposition of the Guru.

The dye of devotion fadeth not; *he who applieth it* shall remain absorbed in God.

The condition of the perverse :—

The pandits induced by worldly gain read, and read, and recite the Veds.

The fool who in his love of mammon forgetteth God's name, shall be punished therefor.

He never thinketh of Him who gave him life and body, and supplieth him with his daily bread.

The noose of death shall not be cut from his neck; he shall come and go again and again.

The perverse man is blind and seeth nothing; he acteth as was predestined for him.

The true Guru is found by complete good fortune; the Name of the giver of happiness shall then abide in the *disciple's* heart.

Nanak, they who forget not the Name by which honour is obtained at the gate of the True One,

Shall enjoy happiness, array themselves in happiness, and pass their lives in happiness.

The condition of the holy :—

By serving the true Guru happiness and the true Name of the Lord of excellences are obtained.

By the Guru's instruction man knoweth himself, and God's name is manifested to him.

He who is true acteth truly, and obtaineth greatness near the Great One :

He praiseth and supplicateth God to whom belong body and soul.

They who praise the true Word, dwell in supreme happiness.

Though man may have practised devotion, penance, and self-restraint, yet without the Name in his heart accursed is his life.

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The Name is obtained by the Guru's instruetion ; the perverse perish through worldly love.

Preserve me, O God, according to Thy will ; Nanak is Thy slave.

The cupidity of the Brahman :—

The Brahman when reading shouteth aloud through love of mammon.

The foolish and ignorant man recognizeth not God who is within him.

He preacheth to the world through worldly love, but he understandeth not divine knowledge.

He spendeth his life in vain, and dieth and is born again and again.

He who serveth the true Guru obtaineth the Name ; know and reflect upon this :

His clamour and complaints shall come to an end, and peace and happiness ever abide in his heart.

By reflecting on the Guru's instruction, man effaceth him self and his mind becometh pure.

Nanak, they who are imbued with the Word and bear love and affection to God shall obtain deliverance.

Spiritual pride cannot be removed without effort :—

Nanak, he is brave and a hero who chaseth the enemy of pride from within him.

The pious man who praiseth the Name reformeth his life :

He is ever saved and saveth all his families.

He who loveth the Name is honoured at the gate of the True One.

The perverse die in pride ; they die an evil death.

Everything befalleth according to God's will ; what can poor mortals do ?

Man forgetteth the Master under the influence of pride and worldly love.

Nanak, without the Name all is suffering ; happiness is forgotten.

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The truly pious have no fear of death :—

He in whose heart the true Guru hath established God's name is freed from superstition.

He singeth God's name and praises, light appeareth, and the way is shown unto him.

He destroyeth his pride, fixeth his attention on the one God, and implanteth the Name in his heart.

By the Guru's instruction Death cannot look at him, for he is absorbed in the true Name.

The Creator Himself pervadeth everything : He applieth to His name those who please Him.

If the slave Nanak repeat God's name, he shall live ; without the Name he shall immediately die.

The value of true devotion :—

Through the kind disposition of the Guru adore God who is in thy heart.

If man's spirit have faith in *the universal* Spirit, it shall be happy at home :

Through the kind disposition of the Guru it shall become steady and waver not.

Without the Guru peace is not obtained, and the impurity of covetousness departeth not from the heart.

If for one moment God's name dwell in the heart, it is as bathing at the sixty-eight places of *Hindu* pilgrimage.

Impurity attacheth not to the true ; it attacheth to those who love worldly things.

It will never depart by ablution even though one bathe at the sixty-eight places of pilgrimage.

Whatever the perverse proud man doeth, he shall only receive pain in return.

Nanak, when man is absorbed in the true Guru, his impurity shall be washed away.

The perverse prefer to tread the way of mammon :—

If the perverse be admonished, will they ever heed the admonition ?

If the perverse meet the good, these will not associate with them ; they are doomed to transmigration.

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There are two ways—one the love of God, the other of mammon ;[1] the way man treadeth dependeth on God's will.

The believer chasteneth his heart and applieth to it the touchstone of the Word.[2]

It is with his heart he quarrelleth, with his heart he struggleth, he is engaged with his heart.

Whoever loveth the true Word shall receive what his heart desireth.

He shall ever eat the ambrosia of the Name, and act according to the Guru's instruction.

They who quarrel with others, instead of quarrelling with their own hearts, waste their lives.

The perverse are ruined by obstinacy and by the practice of falsehood and deception.

He who by the Guru's instruction subdueth his heart, shall fix his affection on God.

Nanak, the believer practiseth truth ; the perverse suffer transmigration.

Service to the Guru inculcated :—

They who serve the true Guru shall be considered of account.

Having effaced pride from their hearts they shall continue to love the True One.

The lives of those who serve not the true Guru pass in vain.

Nanak, God acteth as He pleaseth ; none may interfere with Him.[3]

The fate of the spiritually blind :—

The spiritually blind who are encompassed by sin, who commit sin,

And who worship mammon, shall be punished in God's court.

Worship the divine spirit ; but without the true Guru He cannot be known.

1 Literally—running about the world.
2 To ascertain if his heart has become pure or not.
3 Literally—talking is of no avail.

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Devotion, penance, and austerities please the true Guru, and are obtained by good acts.

Nanak, service should be performed with attention; he who pleaseth God shall be acceptable.

Vain are the lives of the perverse :—

They who worship not the true Guru or ponder on his words,

Never obtain divine knowledge in their hearts, and are as dead in the world.

They wander in the eighty-four lakhs of existences, and are ruined by transmigration.

He whom God causeth to perform the true Guru's service shall perform it.

In the true Guru is the treasure of the Name which is obtained by good acts.

They who are imbued with the word of the true Guru, ever truly love God.

Nanak, he whom God blendeth with Himself, shall never be separated from Him; he shall naturally be absorbed in Him.

The Guru's definition of a saint :—

He is a saint who recognizeth God,

Who by the Guru's favour knoweth himself,

Who restraineth his wandering mind and keepeth the one God in his heart,

Who in life is dead, and who repeateth God's name—

Such a saint is the best,

And, O Nanak, shall be absorbed in the True One.

The sinner who pretendeth to be a saint :—

He who hath deception in his heart and calleth himself a saint,

Shall never by reason of his hypocrisy obtain the supreme God.

He who practiseth calumny soileth his heart.

He may wash away his bodily filth, but his heart's impurity shall not depart.

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He who quarrelleth with the guild of the saints,
Who is smitten with worldly love, and who remembereth not the Name,
Shall, even though he perform many religious ceremonies, be unhappy night and day.
What is destined from the beginning cannot be effaced.
Nanak, deliverance is not obtained without serving the true Guru.

Hypocrisy is as vain as the external decorations of an evil woman :—

The woman whose conduct is bad, and whose heart is counterfeit, may decorate herself, but she shall still be ugly.
She acteth not as pleaseth her Spouse, nay, the foolish woman giveth Him orders.
She who acteth as her Guru desireth shall escape all misery.
The writing which the Creator wrote in the beginning cannot be effaced.
Let *woman* devote her soul and body to her Spouse and love His word.
Without repeating His name no one hath obtained God ; reflect on this in thy heart.
Nanak, that woman whom the Creator enjoyeth, shall become beautiful and well-conducted.

The worldly grope in mental darkness, and are miserable without the Guru :—

Worldly love is darkness whose limits cannot be seen.
The perverse, the spiritually ignorant, and those who forget God's name perish in great misery.
After rising in the morning they perform many *hollow* ceremonies for the love of mammon ;
But, if they serve their true Guru, they shall cross the terrible ocean.
Nanak, the believers by clasping the true Name to their hearts shall become absorbed in the True One.

He who turns to idolatry falls to the level of an abandoned woman :—

The perverse woman is filthy, ill-conducted, and evil ;

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She leaveth her husband and her home through her love for another man :

Her passion is never extinguished ; she burneth and crieth aloud.

Nanak, without the Name she appeareth misshapen and unlovely, and her husband abandoneth her.

The happiness of the holy :—

She who is tinctured by the Word, and who beareth love and affection to the true Guru is a happy wife.

She whose love and affection are true, shall ever enjoy her Spouse.

Very lovely, beautiful, and honoured shall that woman be.

Nanak, she is called the happy wife whom the Blender hath blended with Himself.

Who shall obtain renown :—

He who acteth according to the wishes of the Guru shall acquire great renown.

The name of God, which is the greatest, shall dwell in his heart, and no one can remove it.

He to whom God showeth His kindness obtaineth the Name through his good acts.

Nanak, the creation is in the power of the Creator ; a few pious men understand this.

Nanak, Mammon who is God's servant waiteth upon those

Who worship His name and fix their attention on Him night and day.

The perfect One, the Regenerator, by His order hath made them perfect.

They who by the Guru's favour understand divine knowledge, have attained the gate of deliverance.

The obstinate recognize not God's order ; Death the executioner shall punish them.

The pious who worship God shall cross the terrible ocean of the world.

He whom the Guru himself pardoneth, shall wipe out all his demerits with merits.

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The Guru's fervid prayer :—

May I meet my Beloved and hold Him to my heart !

May I ever and ever praise my God through the love and affection of the Guru !

Nanak, she is a happy wife whom God looketh on with favour and uniteth with Himself.

The effect of the effacement of spiritual pride :—

If God look on man with favour, he shall obtain Him by service to the Guru.

By pondering on God's name man becometh a demigod.

He who effaceth his pride meeteth God, and is saved by the Guru's instruction.

Nanak, they on whom God conferreth His favour become easily united with Him.

God's greatness and munificence :—

Our lives and bodies are all His ; He supporteth all.

Nanak, under the Guru's instruction serve Him who is ever and ever the Giver.

I am a sacrifice to those who ponder on the Formless One.

Their faces are ever bright ; the whole world boweth before them.

The spiritual exaltation conferred by the Guru :—

I am completely altered since I met the true Guru ; I have obtained the nine treasures to spend and eat.

The eighteen perfections follow in my train; my mind abideth in its own house and home.[1]

Unbeaten sounds ever play for me, and I direct my attention to absorption in God.

Nanak, devotion to God abideth in the hearts of those on whose foreheads such fate was written in the beginning.

The advantages of obeying the word of God :—

MAJH ASHTAPADI

He who dieth by the Guru's word is really dead.[2]

Grief shall not annoy nor Death crush him

[1] My mind ceases to wander.

[2] That is, he shall not undergo transmigration.

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Who heareth the true Word, obeyeth it, and treasureth it in his heart ; his light shall be blended with God's.

I am a sacrifice, my life is a sacrifice unto those who derive glory from God's name,

Who serve the true Guru, who apply their hearts to the True One, and who under the Guru's instruction have become absorbed in Him.

The body is frail ; it is a frail garment for the soul to wear.

If woman attach herself to the world, she shall not attain God's court.

Night and day she shall burn and wander ; day and night without her Beloved shall she suffer great agony.

Neither men's bodies nor castes shall go to the next world.

Where the account is taken, there shall man be delivered by the practice of truth.

They who serve the true Guru and are absorbed in the Name, shall be blest here and hereafter.

She who maketh fear and love her decorations,

Shall by the Guru's favour obtain God in her own home.

She shall always enjoy God, and be day and night tinctured with the fixed dye of His love.

The Beloved ever dwelleth with all,

Though only a few can behold Him by the favour of the Guru.

My Lord is the most high ; through His mercy He blendeth man with Himself.

This world is asleep in worldly love.

Men forget the Name and are ruined at last.

He who put them to sleep will awaken them, and by the Guru's instruction they shall obtain understanding.

He who drinketh the nectar of God's name shall have his doubts dispelled,

And by the Guru's favour attain the state of salvation.

He who is dyed with service shall ever be free from attachment to the world, and, effacing himself, shall be blended with God.

Thou didst create men, O God, and appoint them to their several duties ;

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And Thou givest their food to the eighty-four lakhs of animal species.

Nanak, he who is dyed with love for the True One meditateth on the Name, and God causeth him to act according to His will.

All good thoughts arise in the heart :—

Diamonds and rubies are produced in the heart,

But it is by the Guru's instruction man assayeth them and hath them assayed.

They who possess the truth utter the truth, and apply the touchstone of truth to their hearts.

I am a sacrifice, my life is a sacrifice unto those who implant the Word of the Guru in their hearts.

Though in impurity, they obtain the Pure One ; and their light is blended with God's light.

The perverse may perform hypocritical service, but for their salvation they must attend to the instruction of the Guru :—

The perverse and fools practise cleverness,

But for all their bathing and washing they shall not be acceptable.

As they came *into the world*, so shall they depart grieving for their transgressions.

The perverse are blind and see nothing.

They have come into the world with death written for them, but they think not of it.

Though the perverse perform religious ceremonies, they obtain not the Name, and without it they lose their human lives.

The essence of the Word is to act honestly.

Through the perfect Guru the gate of deliverance is obtained.

Night and day the Guru reciteth God's praises and Word ; himself dyed with the truth, he dyeth others therewith.

The advantages of association with the holy :—

By serving the true Guru man obtaineth great glory,

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And God the Inconceivable dwelleth in the heart.

God is a tree of goodly fruit; the thirst of him who drinketh its nectar departeth.

I am a sacrifice, and my life is a sacrifice unto Him who causeth me to meet the society of the saints.

God himself causeth us to meet the society of the saints, in which under the Guru's instruction God's praises are sung.

Serve the true Guru whose word is pleasant,
And who hath caused God's name to dwell in the heart.

God is pure: he who removeth the filth of pride shall obtain honour in the court of the True One.

Without the Guru the Name cannot be obtained,
Though Sidhs and strivers continually cry for it.

Without serving the Guru happiness is not obtained, and it is by the greatest good fortune he is found.

The mind is a mirror; a few holy men behold themselves therein.

Rust attacheth not to it if *the filth of* pride be wiped away.

The unbeaten strain resoundeth from the pure Word; by the Guru's instruction man is absorbed in the True One.

Without the true Guru, God cannot in any way be seen.

If the Guru be gracious he showeth Him unto man.

God himself is everywhere diffused, and man by divine knowledge easily blendeth with Him.

He who is pious loveth the one God,
And by the Guru's instruction dispelleth his suspicion that there is another.

He who tradeth and trafficketh in the Name in his heart obtaineth the true treasure.

To praise God is the highest duty of the pious:
In this way they attain the gate of deliverance.

He who is dyed with God's love singeth His praises night and day, and is invited to His palace.

The true Guru, the giver, is found when God causeth us to find him.

Perfect is the fortune of him who causeth the Word to dwell in his heart.

Nanak, the glory of God's name is obtained by singing the praises of the True One.

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The world compared to a garden under God's superintendence :—

This world is a garden ; my Lord is its Gardener :
He guardeth it ever, and there is no part of it exempt from His care.
The odour which He infused into it prevaileth ; *what is planted* is known by its odour.[1]
The perverse are ailing in this world.
They forget the Giver of health who is inaccessible and illimitable.
Stricken with disease they ever wander lamenting, but without the Guru they obtain not relief.

The following is a satire on actors who represent Krishan and his milkmaids :—

God is bright, and bright are his saints.
Through them my heart, speech, and desires are pure.
The saints' hearts are bright ; their faces are ever beautiful, and they ponder on the very bright Name.
I am a sacrifice, my life is a sacrifice unto those who sing God's praises.
Who speak of Him day and night, and acclaim Him and His word.
They the filth of whose pride departeth through fear of the Guru become bright,
And sing of God with natural ease.
They ever abide in bliss, they worship day and night, and hear and sing God's praises.
Fix thine unsteady mind on God's service ;
Obey the Guru's instruction, and attune thy heart to it ;
Make the dispelling of worldly love thy true and perfect tune, and set thy heart a-dancing to the Word.
Death shall lie in wait for those who through worldly love
Shout aloud and dash their bodies on the ground.
Wordly love causeth the heart to dance ; the deceit of man's heart causeth him misery.

[1] The souls are the flowers of the garden, and they are known by their odour.

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If God by the Guru's instruction cause men to serve Him,
Their bodies and minds shall naturally be dyed with His love.
From the Word supernatural music is produced, and the service of the holy player gaineth acceptance.
The perverse beat time and play many musical instruments,
But no one listeneth or payeth attention to them.
Under the influence of Maya they make a stage and dance, but, on account of their worldly love, they find only suffering.
He in whose heart there is love, hath already obtained salvation ;
He controlleth his senses and findeth the way of truth and self-restraint ;
Under the Guru's instruction he ever pondereth on God—the service that pleaseth him.
It is from the Guru's instruction God's service is obtained in the four ages :
From no other source may it be obtained.
Nanak, it is by service to the Guru and obeisance at his feet God's name is obtained.

The condition of the pious and the perverse compared :—

The saints whom the Guru's instruction and the Name adorn,
Are illustrious in God's true court.
They day and night ever abide in bliss, and praising God's excellences become absorbed in Him.
I am a sacrifice, and my life is a sacrifice unto those who hear the Name and treasure it up in their hearts.
God the true, the most high, removeth their pride and blendeth them with Himself.
God is true, and true is His name.
By the Guru's favour He blendeth a few with Himself.
They who under the Guru's instruction meet God, are not again separated from Him ; they easily blend with the True One.
Without Thee, O God, nothing can be done ;
Thou beholdest and knowest the work of Thy hands.

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Thou actest and causest to act, O Creator; and under the Guru's instruction Thou blendest man with Thyself.

The virtuous woman who maketh the fear
And love of God her decorations, obtaineth Him.

She who serveth the true Guru is ever a happy wife, and is absorbed in his true instruction.

They who forget the Word have no house or home:
They wander distraught like ravens in a ruined building;
They lose both this world and the next and pass their lives in extreme misery.

Writing, writing paper, and ink have failed them—
No one hath obtained happiness from worldly love—
They write falsehood, they practise falsehood, and are ruined by their deliberate falsehood.

The pious on the contrary reflect and write what is totally true;
They are true men and gain the gate of deliverance.

True are their paper, pens, and ink; writing the truth they become absorbed in the True One.

My God dwelleth in men's hearts and beholdeth their acts.

He who through the Guru's favour meeteth the Lord is of account.

Nanak, they who obtain the Name from a perfect Guru obtain greatness.

God dwells in man's heart:—

In the cavern of the heart there is an exhaustless storehouse:
In it dwelleth God, the unseen, the illimitable.

He is concealed, but becometh manifest to him who effaceth himself under the Guru's instruction.

I am a sacrifice, my life is a sacrifice unto those in whose heart the ambrosial Name dwelleth.

Of the ambrosial Name the taste is exceeding sweet; instructed by the Guru they drink its nectar.

He who effaceth his pride openeth the adamant doors of his understanding,
And admitteth the priceless Name by the Guru's favour.

Without the Guru's instruction no one obtaineth the Name;

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but, if the Guru be gracious, he implanteth it in man's heart.

The Guru applieth to the eyes the true salve of divine knowledge,

Which illuminateth the heart and dispelleth the darkness of ignorance.

The soul is then happy, light is blended with light, and man obtaineth honour in God's court.

He who goeth beyond his body to search for God,

Shall not find Him, but shall suffer the great misery of a forced labourer.

The perverse man is blind and seeth not, but, when he returneth home *after his search*, he shall find the Real Thing by the Guru's instruction.

He from whom the filth of pride departeth seeth God in his soul and body,

And by the favour of the Guru obtaineth the True One.

He who sitteth down in a good place[1] and ever singeth God's praises, shall become absorbed in the true Word.

He who restraineth his wandering mind and closeth the nine gates,

Shall obtain a dwelling in the tenth, God's own home.

There the unbeaten strain resoundeth day and night, and is heard under the Guru's instruction.

Without the Word there is mental darkness,

Man obtaineth not the Real Thing, nor doth his transmigration cease.

The true Guru holdeth the keys; none save him can open the door; the true Guru is found by good fortune.

Thou art, O God, in every place *at once* concealed and manifest.

Man knoweth this when he obtaineth the Guru's favour.

Nanak, ever praise the Name, and by the Guru's instruction it shall dwell in thy heart.

Merits and demerits contribute to the attainment of a human body :—

Within the body are two brothers, demerits and merits;

[1] In the company of the saints.

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Men were created out of both.

He who under the Guru's instruction effaceth them and entereth the asylum of the one God, shall be absorbed in Him.

The pious and the perverse contrasted :—

Their birth is the most exalted and their dwelling-place the best,

Who serve the true Guru and remain hermits in their own homes.

They abide in God's love, they are ever dyed with His colour, and they satiate their souls with His nectar.

I am a sacrifice, and my life is a sacrifice unto those who read of and know God, and who set Him up in their hearts.

The pious who read and praise God's name, shall obtain glory at the court of the True One.

The Unseen and Inscrutable One is everywhere contained,

Yet He cannot be found by any worldly contrivance.

If God be gracious the true Guru is found, and he causeth man to meet the Kind One.

He who readeth *only* secular compositions knoweth not God :

He burneth for Maya of the three qualities ;

But her bonds are broken by the Guru's instruction ; the Guru's instruction effecteth salvation.

Man's mind is volatile and cannot be restrained :

Under the influence of worldly love it wandereth in every direction.

It is a worm bred in poison, attached to poison, and by poison shall it perish.

They who practise egotism and assert themselves,[1]

Are not acceptable even though they perform many devotional works.

There is none besides Thee, O God ; Thou pardonest those who are adorned with the Guru's instruction.

They who know not God, and night and day

Wander in quest of mammon, are born and again perish.

[1] Who cause themselves to be known, who put themselves forward by boasting.

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The life of the perverse man passeth away in vain ; it is when he finally departeth he repenteth.

As when a woman decorateth herself for her spouse who is abroad,

Thus vain are the acts of the blindly perverse.

They have no honour in this world, no admission to God's court in the next, and they lose their lives in vain.

The few who recognize the Word of the perfect Guru

Know the name of God.

They ever perform service, and day and night easily obtain rest.

The one God pervadeth everything :

A few pious men understand this.

Nanak, they who are dyed with the Name are illustrious, and God of His mercy blendeth them with Himself.

The following is directed against worldly-minded Brahmans :—

The perverse read and are called pandits ;

They suffer great pain from their worldly love ;

They are intoxicated by their evil passions and know nothing ; they enter wombs again and again.

I am a sacrifice, and my life is a sacrifice unto those who dispel their pride, and are blended with God.

By serving the Guru, God dwelleth in their hearts, and they easily quaff divine nectar.

Men read the Veds, but obtain not God's nectar.

Infatuated by mammon the pandits engage in disputations.

Devoid of knowledge they are ever in darkness ; the pious know God and sing His praises.

They who are adorned by the Word speak of the Ineffable,

And by the Guru's instruction the truth is pleasing to their hearts.

They repeat day and night the name of the Truest of the true, and dye their hearts with the truth.

The True One is ever known through the Guru's instruction ; by meeting the True One happiness is obtained.

The filth of falsehood and slander attacheth not

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To those who by the Guru's favour continually watch.
The pure Name dwelleth within their hearts, and their light is blended with the light of God.
They who read *only* secular compositions [1] know not God, the Real Thing.
They are led astray from the First Cause and recognize not the Guru's word.
They feel worldly love and understand nothing, but by the Guru's instruction they shall obtain God.
They who shout out the Veds for the sake of lucre
Are perverse, and through worldly love know not God.
It is secular compositions they read ; they know not the one God, and suffer misery through their ignorance.
God blendeth with Himself those whom He loveth,
And by means of the Guru's instruction removeth their doubts and troubles.
Nanak, the Name possesseth true greatness ; by accepting it happiness is obtained.

Polytheism is a cause of evil in the world :—

Maya is the origin of the goddesses and gods
Who composed the Simritis and the Shastars.
She diffused lust and wrath in the world, wherefore man suffereth the pain of transmigration.
Why hath he who serveth not the true Guru come into the world ?
Accursed is his life ; he hath lost his human birth in vain.
The perverse remember not the Name ; without it they shall suffer great misery.

MAJH KI WAR

The effect of rendering praise and thanksgiving to God :—

In the kal age God's praise hath appeared as a light for the world ;
Through it a few believers are saved.
God bestoweth it on whom He looketh with favour :
Nanak, such a man becometh holy and receiveth the jewel.

[1] Literally—who read of things possessing the three qualities.

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The fear of God is the only fear that assists :—

In fear man is born, in fear also he dieth, fear ever dwelleth in his heart.

Nanak, profitable is his advent who dieth in the fear of the Lord.

If he who liveth without the fear of God, and enjoyeth countless pleasures,

Also die without that fear, O Nanak, his face shall be blackened.

GAURI

A Sikh asked Guru Amar Das what advantage he had obtained from association with Guru Angad. The following was the reply :—

God is met by meeting the Guru ;

God then blendeth man with Himself.

My God knoweth all contrivances ;

By His order He blendeth with Himself those who recognize His word.

Through love of the true Guru doubt and fear vanish.

He who feeleth fear shall be absorbed in the love of the True One.

On meeting the Guru, God will naturally dwell in the heart.

My God is great ; His worth cannot be appraised.

Let Him who hath no end or limit, be praised under the Guru's instruction.

May my God, the Pardoner, pardon me !

On meeting the Guru all wisdom and understanding are obtained.

The heart becometh pure, and the True One dwelleth therein.

When the True One dwelleth in the heart, everything which man doeth is true.

Meditation on the Word is the best occupation.

It is through the Guru true service is performed,

And through his instruction a few know the Name.

May the giver and benefactor[1] live for ever,

Nanak, and may love attach to God's name !

[1] The Guru.

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The following was composed on the same subject :—

Through the Guru a few obtain divine knowledge :
He who knoweth God through the Guru shall be acceptable.
Through the Guru there resulteth divine knowledge and meditation on the True One ;
Through the Guru the gate of deliverance is attained.
It is only by perfect good fortune the Guru cometh in one's way.
The true become easily absorbed in the True One.
On meeting the Guru the fire of avarice is quenched.
Through the Guru peace dwelleth in the heart.
Through the Guru man becometh pure, spotless, and immaculate.
Through the Guru the Word which uniteth man with God is obtained.
Without the Guru every one wandereth in doubt.
Without the Name great misery is suffered.
He who is pious meditateth on the Name.
On beholding the True One, true honour is obtained.
Whom shall we call the giver ? The One God.
If He be gracious, the Word by which we meet Him is obtained.
May Nanak meet the beloved Guru, sing the True One's praises,
And becoming true be absorbed in the True One !

God ought never to be forgotten :—

Why forget Him to whom belong life and soul ?
Why forget Him who is contained in everything,
And by serving whom honour is obtained at His court and man becometh acceptable ?
I am a sacrifice to the name of God ;
When I forget Thee may I die that moment !
Thou forgettest those who forget Thee—
It is they who love mammon who forget Thee—
The perverse without divine knowledge re-enter wombs.
Those with whom the one God is heartily pleased, He applieth to the service of the true Guru.

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The one God dwelleth in the hearts of those with whom He is heartily pleased ;

And under the Guru's instruction they become absorbed in His name.

They who have stored merits meditate on divine knowledge ;

They who have stored merits efface their pride.

Nanak, I am a sacrifice unto those who are dyed with the Name.

The perverse sleep, the pious are awake in contemplation of God :—

The perverse have gone to sleep through their love of worldly things ;

The pious are awake contemplating divine knowledge and God's attributes.

They who love the Name are awake.

Nobody awakened by divine knowledge sleepeth.

A few possess it by means of the perfect Guru.

The impious and the indiscriminating never possess it.

They may claim that they do, but they are burning with worldly love.

The blind unbeliever is never acceptable.

In this age salvation is obtained through God's name,

Which a few obtain by pondering on the Guru's instruction.

Such are saved themselves and save all their families.

In this kal age there is no work of devotion *equal to the repetition of the Name.*

The kal took birth in the house of a Sudar.[1]

Nanak, without the Name salvation cannot be obtained.

The advantages of service to the Guru which has been the custom from time immemorial :—

The service of the Guru hath prevailed in the four ages :

A few men practise it.

God's name is exhaustless wealth in which there is no deficiency.

It ever conferreth happiness in this world and honour in God's court.

[1] Whose duty it is to serve others and repeat God's name.

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O my soul, doubt not this :
Through the worship of the Guru thou shalt quaff nectar.
They who serve the true Guru are great men in the world :
They are saved themselves and they save all their families.
They clasp God's name to their hearts.
Dyed with the Name they cross over the terrible ocean.
They who with lowly minds ever serve the true Guru,
Expel their pride, and the lotuses of their hearts bloom.
They dwell in their own homes where the unbeaten strain resoundeth.
While hermits in their own homes they are dyed with the Name.
The words of those who serve the true Guru are true.
In every age the saints have repeated their words,
And continually uttered God's name.
Nanak, they who are dyed with the Name obtain beatitude and eternal rest.

Bliss is the portion of the virtuous :—

God ordained that woman should remain in her father's house for four days.[1]
She is an honoured woman who singeth God's praises under the Guru's instruction.
She who in her father's house amasseth merits shall obtain a dwelling with her father-in-law.
The pious whose hearts love God shall be easily absorbed in Him.
The Beloved abideth in this world and the next ; say how shall He be found ?
It is God the pure and invisible who blendeth man with Himself.
If God Himself grant wisdom, man shall meditate on His name.
They who are very fortunate meet the true Guru ; he putteth nectar into their mouths.
Their pride and worldly love depart ; and they are easily absorbed in bliss.

[1] That is, that brief life should be man's portion.

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God Himself is all-pervading; it is He Himself who attacheth man to His name.

The perverse through pride find Him not; they are fools and devoid of divine knowledge.

They serve not the true Guru, and shall repent again and again.

They shall obtain a dwelling in the womb, and there suffer agony.

It is the will of my Creator that the perverse shall suffer transmigration.

My Lord God wrote man's full destiny on his forehead at his birth.

When man meeteth the brave Guru *who hath conquered sin*, he meditateth on God's name.

God is my father and mother, God is my kinsman and brother.

O God, pardon and blend the worm Nanak with Thee.

Gauri Chhant

The following was composed in reply to Dana, who inquired how man should cross over the tempestuous ocean of the world:—

The world is a tempestuous ocean; how shall man traverse it?

Make God's name the boat, and put the Word into it as the helmsman.

When thou puttest the Word into it as the helmsman, God Himself will ferry thee over, and thus shalt thou traverse the ocean, difficult though it be.

By the Guru's instruction man obtaineth service, and is thus dead while alive.

In a moment the name of God effaceth his sins, and his body becometh pure.

By God's name, Nanak, deliverance is obtained, and dross becometh gold.

Women and men are immersed in lust, and know not to repeat God's name.

Mothers, fathers, children, and brothers are very dear, but they all drown even without water.

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They drown even without water who know not the way of salvation, and who through pride wander about the world.

All who come into the world shall depart; they who meditate on the Guru shall be saved.

The pious who utter God's name shall be saved themselves and shall save their families.

Nanak, the pious man, within whose heart the Name dwelleth, shall meet the Beloved.

There is nothing stable but God's name: this world is a play.

Fix true devotion firmly in thy heart and deal in the name of God.

Deal in God's name who is inaccessible and illimitable, and through the Guru's instruction thou shalt acquire its wealth.

Thy service, meditation, and devotion shall be true if thou erase pride from thy heart.

We who are without understanding, foolish, stupid, and blind, have been put on the right way by the true Guru.

Nanak, the pious are adorned by the Word, and night and day sing God's praises.

God acteth Himself and causeth to act; He adorneth men by His word.

He Himself is the True Guru; He is the Word; in every age His saints are dear to Him:

In every age His saints are dear to Him; He Himself adorneth them; He Himself appointeth them to His service.

He Himself is far-seeing, He Himself causeth men to serve Him.

He Himself is the Bestower of merits and the remover of demerits; He causeth His name to dwell in men's hearts.

Nanak is ever a sacrifice unto that True One who Himself acteth and causeth to act.

Gauri ki War I

While praising the Gauri Rag the Guru extols the love of the True One and denounces falsehood and deception:—

The Gauri Rag is auspicious, if in it one remember God.

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Walk as it pleaseth the true Guru; make that thy decoration.

The Word of the Spouse is true; repeat it ever and ever.

She who devoteth her life to the True One, is deeply dyed as with boiling madder.

She who loveth the True One shall be thoroughly tinctured with a deep dye.

Falsehood and deception are as things wrapped up in false gilding which remain not undetected.

False is the boasting of those who love falsehood.

Nanak, God is true and looketh with favour on man.

The Guru sheds celestial light on the darkness of the perverse :—

Pride, folly, mortal and venial sins have led the world astray.

The perverse who are in total darkness, shall see *God* if they meet the true Guru.

Nanak, God hath blended with Himself him whom he caused to love His word.

The difference between the worldly and the pious:—

He who possesseth worldly love is very blind and deaf :

He heareth not the Word, but maketh a great uproar and tumult.

The pious are known by loving God's word ;

They hear and believe in God's name and become absorbed in it.

What pleaseth God He doeth and causeth others to do.

Nanak, man the instrument playeth as God causeth him to play.

Except in God's mercy there is no hope for the proud unbeliever :—

The proud unbeliever shall never know the Guru's court ; he shall be a little hither or a little thither.

Though ever invited he never goeth to the Guru's court ; how should he be accepted in God's court ?

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Few know the Guru's court ; *they who reach it* ever stand with clasped hands.

Nanak, if my God show mercy, He will restore man to Him.

The condition of those who deny their Guru :—

They who deny their Guru shall have no house or home :

They shall lose both worlds, and find no place in God's court.

The opportunity of touching the true Guru's feet cannot be again obtained.

If man be not numbered among the Guru's disciples he shall pass his life in deepest sorrow.

The true Guru is a being without enmity who attacheth man to himself.

Nanak, God will release at His court those to whom He hath disclosed Himself.

The perverse are spiritually blind, foolish, and proud.

In their hearts is wrath ; they lose their senses in play.[1]

They commit the sins of falsehood and unrighteousness.

What can they hear and what can they tell others ?

They are blind and deaf ; they lose their way and stray into the desert.

The blind unbeliever suffereth transmigration.

He obtaineth no place without meeting the true Guru.

Nanak, man obtaineth what is written for him from the beginning.

Even he who meets the Guru can confer salvation on others :—

He who through the Guru's instruction obtaineth divine knowledge, discrimination, and intelligence,

Shall sing God's praises and string a garland in his heart.

He shall be the purest of the pure and possess the highest intelligence.

He who meeteth such a person shall be saved by him.

He whose heart containeth the perfume of God's name,

[1] They stake their precious human lives and lose them.

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Shall utter great and exalted words to make happy those who hear them ;

And he himself shall obtain honour at God's court.

Nanak, on meeting the true Guru, the Name is obtained as wealth and property.

ASA

The Guru's is the best of all religious systems :—

Very fortunate are they who obtain God's system.[1]

True disregard of the world is obtained by the Guru's instruction.

Six Hindu religious systems pass current,

But the Guru's system is profound and unequalled.

By the Guru's system the way of salvation is obtained,

And the True One Himself abideth in the heart.

By the Guru's system the world is saved,

If men bestow love and affection on it.

The few who bestow love and affection on it,

Shall ever be happy.

By the Guru's system the gate of deliverance is attained.

By serving the true Guru one's family is saved.

For him who is without the Guru there is nowhere salvation ;

Deluded by sin he suffereth punishment.

By the Guru's word the body acquireth happiness and rest ;

He who receiveth his instruction shall suffer no pain,

Nor shall the god of death approach him.

Nanak, the holy man shall be absorbed in the True One.

The love of mammon leads to perdition :—

The perverse when dying die evil deaths ;

They destroy themselves by their love of mammon ;

They are undone by continually speaking of their possessions :

Lulled to sleep as they are by superstition, they know not themselves.

He who dieth by the Word is really dead.

1 The Sikh religion.

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They, to whom the Guru hath shown that praise and blame are the same, obtain profit in this world by uttering God's name.

They who possess not the Name shall melt in wombs.
Vain are the lives of those who are greedy for mammon.
All those who are without the Name shall burn in pain.
The perfect true Guru hath given me understanding.
The man of wavering mind shall receive great punishment :
Having lost his human birth he shall find no place of rest,
But return to the filthy dwelling of the womb :
It is there the perverse man shall take up his abode.
I am ever a sacrifice to my own true Guru.
His instruction hath blended the light of my soul with the light of God.
I have obtained the pure Word while dwelling in mine own home.
Nanak, having effaced pride, is ever a hermit.

The condition of the perverse and the virtuous contrasted :—

The perverse only practise falsehood ;
They never reach the Master's palace.
Attached to the world they wander in doubt,
And entangled in selfishness suffer transmigration.
Lo the decorations of an evil wife !—
She attacheth her heart to her sons and their wives, to wealth, mammon, falsehood, worldly love, hypocrisy, and vice.
She who is pleasing to her Lord shall ever be a happy wife :
She maketh the Guru's instruction her decorations ;
Her couch is pleasant and day and night she enjoyeth her Lord ;
Meeting her Beloved she is ever happy.
She is a truly good wife who loveth the True One ;
She ever claspeth her Beloved to her breast.
She beholdeth him near, yea, ever present.
My Lord is everywhere contained.
Caste and beauty shall not go with thee to the next world :
There shalt thou fare according to thine acts.

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By the Word man becometh the most exalted of the exalted,
O Nanak, and absorbed in the True One.

It was represented to the Guru that salvation might be obtained by joining in the *Ras Mandal*, or circular dance of Krishan. The following was the Guru's reply :—

Man may dance and play many musical instruments,
But he is blind and deaf ; what availeth speaking to him ?
In his heart are the fire of avarice and the wind of superstition !
Where the lamp burneth not and nothing can be seen,
The pious man's heart is lighted up by devotion.
He knoweth himself and meeteth the Lord.
For the pious the love of God is the dance,
The destruction of pride the time,
And the service of the pious the true way ;
But the service and dancing of the hypocrite bring sorrow.

Asa Ashtapadi

The following refers to the religious books of the Hindus and the helplessness of their avatars :—

The ocean of the Shastars, the Veds, and the Simritis is Thine, O Lord ; the Ganges is contained in Thy feet.
There are three branches,[1] Thou art the trunk : my mind telleth me Thou art wonderful in everything.
The slave Nanak worshippeth Thy feet, and repeateth Thine ambrosial Word.
The thirty-three karors[2] of divinities are Thy slaves ; Thou givest wealth and supernatural power ; Thou art the support of the soul.
Thy form is not seen : what shall I say, however much I reflect ?
Thine are the three qualities, Thine the four sources of production in every age.

[1] The three qualities.
[2] A *karor* is one hundred lakhs, or ten millions.

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If Thou be gracious, man will speak of Thee the Ineffable and obtain the supreme dignity.

Thou art the Creator; all creation is Thine; what can mortal man do?

The four Veds Thou gavest to Brahma that he might read and reflect on them,

But the wretch understood not Thine order, and so he wandereth from hell to heaven.[1]

The kings created by Thee in different ages are sung of as Thine avatars.[2]

Even they did not find Thy limits; what shall I say, however much I reflect?

Thou art true, all Thou doest is true; if Thou grant me the truth, I will proclaim it.

He whom Thou causest to understand Thy truth, shall be easily absorbed in the Name.

Worship God in thine own home and go not to the wilderness to find Him:—

In thine own home, O man, is everything; abroad is nothing.

By the Guru's favour everything is obtained, and the doors of the understanding opened.

God is obtained from the true Guru, my brethren.

The treasure of the Name is within the heart; the perfect true Guru hath shown it me.

He who dealeth in the name of God findeth it, and obtaineth the gem of reflection.

He openeth his heart, and beholdeth with his mind's eye the storehouse of salvation—

Within the body are many chambers; the soul dwelleth therein—

He shall obtain the fruit his heart desireth, and not again transmigrate.

The assayers who have obtained wisdom from the Guru, have found the real gem after testing.

1 Brahma suffers transmigration like other creatures.

2 Obviously a reference to Rām and Krishan.

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The boon of the Name is inestimable ; a few obtain it under the Guru's instruction.

What can be found by searching abroad ? the Real Thing is in one's own home, my brethren.

The whole world wandereth astray in error ; the perverse lose their honour.

The false one who leaveth his own home and goeth elsewhere to worship,

Shall be seized like a thief, and being without the Name shall suffer punishment.

They who know God in their own homes are happy, my brethren ;

They recognize God in their hearts by the power of the Guru.

God bestoweth gifts and conferreth understanding ; whom shall I address *except Him* ?

Nanak, meditate on the Name, so shalt thou obtain glory in the court of the True One.

The perverse shall not reach God's court, while the virtuous shall be supremely happy :—

Bad wives shall not reach their husband's chamber or know his delights.

Their words are harsh, they are not humble, they long for another love.

How shall man's heart be restrained ?

By the Guru's favour it shall be restrained and return home after instruction in divine knowledge.

The Beloved Himself hath adorned good wives, and they bear Him love and affection.

Walking as it pleaseth the true Guru, they are naturally decorated with the Name.

They ever enjoy their Spouse, and then are their couches truly adorned.

They become fascinated with their Spouse's love, and on meeting Him are happy.

Divine knowledge is the incomparable decoration of the virtuous woman :—

Through the love and affection of her Spouse she is beautiful and the queen of them all.

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The True, Unseen, and Endless One hath infused love into her heart ;

She serveth her true Guru with true love and affection.

The good wife hath decorated herself with a necklace of virtues.

She anointeth her person with the sandal of love, and within her is the jewel of reflection.

They who are dyed with devotion are the best ; caste and lineage are obtained from the Word.

Without the Name every one is of low caste and becometh a filthy worm.

Every one goeth about saying 'I, I', but without the Word egoism shall not depart.

Nanak, they who are dyed with the Name lose their pride, and are absorbed in the True One.

One ought to persevere and be constant in devotion :—

They who are dyed with the True One are pure, and ever true is their reputation.

In this world they are famous in every house, and in the next they shall be distinguished through all ages.

O dear playful heart, adopt a lasting colour.

When thou art dyed with the excellent Word, its colour shall not fade or depart.

We are low, filthy, very proud, and sin through love of mammon.

Coming in contact with the Guru the elixir, I have become gold, and am blended with the pure light of the Eternal.

Without the Guru none may be dyed *with God's love* ; on meeting the Guru the true dye is applied.

They who are dyed with the fear and love of the Guru, are blended with God whose praises are true.

Without fear the love of God is not produced, nor doth the heart become pure.

Without fear man's works are false, and he findeth no place of rest.

God by associating him with the saints will dye whoso He desireth to dye.

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From the perfect Guru is obtained the society of the saints, and man easily loveth the True One.

Without such society all men are like beasts.

They know not Him who made them ; without the Name they are all thieves.

Some buy merits and sell demerits through the kind office of the Guru.

By serving the Guru the Name is obtained and God dwelleth in the heart.

The Giver of all is the one God, He assigneth every one his occupation.

Nanak, God regenerateth[1] man by attaching him to the Name, and by means of the Word blendeth him with Himself.

GUJARI

Man ought to love God alone and not stray into idolatrous paths :—

Curse on the life in which God's love is not obtained,

And on that occupation in which God is forgotten and man becometh attached to another.[2]

So serve the true Guru, O my soul, that the love of God may be produced and all other love forgotten.

If the heart remain attached to God, there shall be no fear of old age, and man shall attain the dignity of life *eternal*.

Behold, from the love of God springeth peace according to the service performed.

When I dismissed pride from within me, my heart became pure, and my light was blended with God's.

Without good fortune such a trueGuru cannot be obtained, howsoever all may desire it.

When the screen of falsehood is removed, there shall ever be happiness.

Nanak, what service shall the servant perform for such a true Guru ? Let him lay down his life for the Guru.

[1] *Sawārian* also means to adorn.

[2] That is, to idols.

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If man attend to the wishes of the Guru, the true Guru himself will show him kindness.

God's name must be uttered with attention and love :—

Everybody uttereth God's name, but God is not obtained by such utterance.

If by the favour of the Guru God dwell in the heart, man shall obtain the advantage thereof.

He whose heart feeleth the love of God,

Shall never forget Him, but shall ever repeat His name with heart and soul.

They in whose hearts there is deception and who pretend to be holy,

Shall never lose a particle of their thirst, and shall be sorry at their final departure.

Even though man strive at various places of pilgrimages, the heart's pride never thus departeth.

The king of death shall punish him who forsaketh not his pride.

If God be gracious, man shall meet Him ; a few under the Guru's instruction know this.

Nanak, he who removeth pride from within him, shall meet God.

Even he who meets the true Guru can communicate holiness to others :—

When man meeteth the true Guru, he becometh a philosopher's stone ; and when he becometh a philosopher's stone, he causeth men to worship him.

He who worshippeth him shall obtain the fruit thereof, and giving instruction shall teach men the truth.

Until man become a philosopher's stone, he is not worthy to be worshipped ; before satisfying his own mind he instructeth others.

Though devoid of divine knowledge and blind, he calleth himself a guru : whom can he put in the right way ?

Nanak, without the Kind One nothing can be obtained ; but he on whom God casteth a look of favour findeth Him.

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By the favour of the Guru God conferreth greatness and disseminateth His word.

A Brahman told the third Guru that he had better live at Banaras, for divine knowledge and salvation were obtained only there. The following was the Guru's reply :—

Divine knowledge is neither gained nor lost at Banaras.

Divine knowledge is obtained by meeting the Guru, then man knoweth God.

Hear God's praises, O man, and cause the Word to abide in thy heart.

When the divine knowledge thus obtained remaineth permanent, then shall doubt depart.

If thou give God's feet a place in thy heart, thy sins shall be blotted out.

If thou restrain thy mind[1] thou shalt dwell in the true place of pilgrimage.

The minds of the perverse are stupid ; they obtain no understanding :

They know not God's name, and, when they at last depart, regret *their ignorance.*

In this heart are Banaras, all the places of pilgrimage, and the Simritis ; the true Guru hath explained this.

The sixty-eight places of pilgrimage are with him whose heart is filled with God.

Nanak, on meeting the true Guru God's will is known, and the one God dwelleth in the heart.

They who please Thee, O True One, are all true, and shall be absorbed in Thee.

Gujari Ashtapadi

The Guru again repudiates the idea that deliverance may be obtained by assisting in the dance of Krishan and the milkmaids :—

I dance, but it is my heart I cause to dance :

[1] *Panch bhu ātmān.* The three qualities are in each of the five elements. The five parts of *satogun* make the *antahkaran* or mind here denoted ; the five parts of *rajogun* make the five organs of perception ; and the five parts of *tamogun* make the five organs of action.

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By the favour of the Guru I have effaced myself.

He who keepeth his mind firmly fixed on God, shall obtain deliverance and the object of his desires.

Dance, O man, before thy Guru ;

He who danceth as it pleaseth the Guru shall obtain happiness, and at the last moment the fear of Death shall forsake him.

He whom God causeth to dance and whom He applieth to His love is a saint.

He himself singeth, he himself instructeth, and putteth ignorant man on the right way.

He who banisheth worldly love shall dance day and night in God's house and never sleep.

Every one who danceth, leapeth, and singeth of other gods, is lulled to sleep in the house of mammon ; such are the perverse who have no devotion.

Demigods and men who abandon the world dance in religious works ; Munis and men dance in the contemplation of divine knowledge.

The Sidhs, Strivers, and holy men who have acquired wisdom to meditate on God, dance in God's love.

The regions, worlds, beings endowed with the three qualities, and they who love Thee, O God, dance.

Men and the lower animals all dance, the four sources of life dance.

They who please Thee dance, as do the pious who love the Word.

They whom Thou causest to obey Thine order, are saints and real possessors of divine knowledge.

To love the True One is the real service ; men cannot be saints without serving Him.

A few who ponder on the Word while alive are dead, and obtain the True One.

Several dance for the sake of mammon ; only a few meditate on the Real Thing.

He to whom Thou art gracious shall obtain Thee by the favour of the Guru.

If I forget the True One even for a moment, that moment passeth in vain.

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Remember Him at every breath and He will pardon thee of His own grace.

It is they who please Thee, O God, and who meditate on the Word, who *really* dance.

Saith Nanak, they to whom Thou art merciful shall easily obtain bliss.

Gujari ki War I

The condition of the perverse :—

The hearts of the perverse are tortured by doubts ; they kill themselves with worldly affairs.

They are lulled to sleep by love of the world and never awake : they remain attached to mammon.

They remember not the Name ; they think not of the Word ; such is the conduct of the perverse.

They obtain not God's name ; they waste their lives in vain ; Nanak, Death shall punish and dishonour them.

Before creation God was alone :—

When God Himself made the world, there was none else.

He took counsel and advice with Himself ; what He did came to pass.

Then there was not heaven, or hell, or three worlds.

Then was only the Formless One Himself ; creation was not yet.

God acteth as He pleaseth ; there is none but Him.

God alone and not incarnations ought to be adored :—

My Lord is eternal ; He is seen by him who abideth by His word.

He is ever imperishable, and suffereth not transmigration.

Ever and ever serve Him who is contained in everything.

Why serve another who is born and dieth ?

The lives of those who know not their Lord but fix their thoughts on others, are unprofitable.

Nanak, it cannot be known how much punishment the Creator will inflict on them.

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Man ought to bow to the will of God :—

Ponder on the name of the True One; the True One pervadeth all things.

Nanak, by understanding God's order man becometh acceptable, and obtaineth his just reward.

Man goeth about babbling, but he knoweth not God's order at all; he is blind and lowest of the low.[1]

The homage offered to God must be suitable to His greatness :—

That is real devotion and penance which pleaseth the True Guru.

By pleasing the True Guru greatness is obtained.

Nanak, by abandoning pride man devoteth himself to the Guru.

Not all may receive the Guru's instruction :—

Nanak, only a few whom God Himself hath honoured,
Receive the Guru's instruction.

Pride prevents entrance into bliss :—

Nanak, the gate of salvation is very narrow; only the lowly can pass through.

How can he whose mind is inflated with pride enter therein ?

When one meeteth the true Guru, pride departeth and everything is illumined.

The soul is emancipated for ever, and becometh easily absorbed in God.

Happiness consists not in mammon but in devotion :—

Curses on such lives as theirs who heed not the true Guru,
And in whose hearts God's name dwelleth not; what have they obtained by their advent into the world ?

Mammon is counterfeit capital; its gilding falleth off in a moment.

[1] Literally—most unripe.

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When it slippeth from man's hands, his face is blackened, and he withereth away.

Happiness dwelleth in the hearts of those who love the true Guru,

Who ponder on God's name with love and remain absorbed in it.

Nanak, the true Guru hath entrusted to them the wealth which is contained in the heart,

And they obtain a high colour like the tint[1] applied *to gold.*

Mammon is a snake, the holy are snake-charmers :—

Mammon is a serpent which twineth herself round the world ;

She devoureth him at last who waiteth upon her.

A few holy men are snake-charmers who trample on her with their feet.

Nanak, they are saved who continue to fix their attention on the True One.

Man is called to bliss by obeying God's order :—

There is one Lord of all ; He remaineth ever present.

Nanak, man obeyeth not God's order ; so, though God dwelleth in his heart, man goeth far from Him.

Those on whom God looks with favour He causes to obey His order :—

The wife who obeyeth His orders and loveth Him obtaineth happiness.

The evil wife burneth the whole night ; her spouse showeth her not affection.

Nanak, the good wife, whose spouse is God, abideth in happiness.

The soul while leaving the body bears its own responsibility :—

What love subsisteth between the body and the soul since the latter forsaketh the former when fallen ?

[1] *Wanni,* colouring applied to gold, no matter how pure, to enhance its lustre.

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Why, *O man*, pamperest thou with words of falsehood this body which departeth not with thee ?

The body is dust and blind ; go ask the soul.

The soul—' I am infatuated with mammon, so I suffer transmigration again and again ;

' I did not recognize my Lord's order by which I should have been absorbed in the True One.'

The abiding wealth :—

The Name alone is abiding wealth ; all other wealth is unstable.

That wealth thieves cannot spy out, or pickpockets take away.

That divine wealth is contained in the soul and shall depart with it.

It is obtained from the perfect Guru, but the perverse shall not obtain it.

Blest is the trader, O Nanak, who entering the world hath earned the wealth of the Name.

The evil of pride and worldly love :–

Curses on the lives of those who forsake divine happiness, and obtain misery by the sin of pride.

The perverse devoid of divine knowledge are filled with worldly love ; they have no understanding.

They shall not find happiness in this world or the next ; after their final departure they shall regret.

A few by the Guru's favour meditate on the Name, and from them pride departeth.

Nanak, he for whom it is so predestined falleth at the Guru's feet.

The condition of the perverse :—

The lotus of the heart of the perverse man is reversed ; he possesseth neither devotion nor God's name.

He acteth under the influence of mammon, and vain are his efforts.

His heart softeneth not to any one, and the language he uttereth is harsh.

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When he meeteth the religious he associateth not with them ; his heart relisheth falsehood.

Nanak, the Creator hath so contrived that the perverse are wrecked by uttering falsehood, and the pious saved by repeating the Name.

The mental peace of the holy :—

Every one honoureth him who serveth his own true Guru.

The greatest of all efforts is to obtain God's name :

A refreshing calm then dwelleth within, and the heart is ever happy repeating it.

Nanak, they who magnify God's name eat ambrosia, and are clothed therewith.

How God may be found :—

O man, hearken to the Guru's instruction, and thou shalt obtain God the treasury of excellences.

God, the giver of comfort, will abide in thy heart, and thy pride and arrogance shall depart.

Nanak, if thou fix thine attention night and day on the Kind One, thou shalt obtain Him.

The following was addressed to a proud Brahman :—

He who knoweth God and fixeth his attention on Him night and day is a Brahman.[1]

The disease of pride shall leave him who consulteth the true Guru and practiseth truth and self-restraint.

His light who singeth God's praises and amasseth merits, shall be blended with the light of God.

In this age there are few who know God, who erase their pride and become absorbed in Him.

Nanak, happiness is ever obtained by meeting him who night and day pondereth on God.

The fate of the hypocrite :—

There is deception in the heart of the perverse and irreligious man ; his tongue uttereth falsehood.

[1] A man is not a Brāhman merely by paternity.

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Though God graciously beholdeth and listeneth, yet is He not pleased by deception.

He who, lost in worldly love, preacheth to men with the object of sinful gain,

Shall ever suffer misery in attainment, shall be born and die, and come and go again and again.

His superstition shall by no means be dispelled; he shall rot in filth.

My Lord causeth him on whom He bestoweth favour to hear the Guru's instruction.

He meditateth on God's name, he singeth God's name, and at last God's name releaseth him.

The happiness of the pious :—

The pious meditate on God, a tranquillizing sound is produced within them, and they ponder on the true Name.

The pious are night and day tinctured with God's love, and the name of God is pleasing to their souls.

The pious see God, the pious speak of God, the pious love God.

Nanak, divine knowledge is obtained from the Guru's teaching, and the thick gloom of ignorance is dispelled.

The holy man, whose works are perfect from the beginning, meditateth on God's name.

The heedless shall ever suffer transmigration :—

Why hath he come into the world who serveth not the true Guru,

Who loveth not God's word, and calmly meditateth not on His name?

He shall be born again and again, and be ever polluted with filth.

Through false avarice he shall not enjoy either this world or the next.

Nanak, the pious whom the Creator hath united with Himself shall be saved.

The condition and power of the saints :—

In this age the saints have earned the treasure of the Name, and obtained God's highest dignity.

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By service to the true Guru they have put the name of God into their hearts, and night and day ponder thereon.

Through the Guru's instruction they are hermits even in their own homes, and they destroy their pride and worldly love.

They are saved themselves and they save the whole world ; happy the mothers who bore them.

He on whose forehead God wrote such destiny in the beginning, hath obtained such a true Guru.

Nanak is a sacrifice to his Guru who put him on the right road when he strayed in doubt.

A satire on worldly-minded sectaries :—

Man beholding mammon hath gone astray, as the moth beholding the lamp is consumed.

Erring pandits look towards mammon to see what one may offer them.

They read for hire and are ever *immersed* in sin ; God hath deprived them of His name.

Jogis, Jangams, Sanyasis have gone astray ; they have allowed their arrogance and pride to greatly increase.

They accept not alms of clothes and food offered them,[1] but want more ; through obstinacy they ruin their lives.

In the midst of so many, only he who hath pondered on the Name under the Guru's instruction hath obtained perfection.

Nanak, to whom shall one complain since all act as God causeth them to act ?

The evil of worldly love ; its antidote :—

Pride and selfishness are deceitful and have ruined the perverse.

They who apply their hearts to the love of the world feel its effects and remain entangled in it.

When the light of the Guru's words shineth, worldly love departeth from the heart.

[1] Unsolicited alms which they may accept.

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Then the body and soul become bright, and the Name abideth in the heart.

Nanak, God's name which is obtained by the Guru's instruction is the antidote to worldly love.

On transmigration :—

Through how many ages hath this soul wandered! it abideth not permanently but cometh and goeth.

When God pleaseth, He causeth it to wander; He produceth this play of illusion.

If God be gracious, the Guru shall be found, the soul shall be fixed, and become absorbed *in its Creator*.

Nanak, when man's mind believeth through the mind *of the Guru*, he neither dieth nor is born again.

The following sloks describe the pleasure obtained by praising God under the name of Wah Wah !—

The True One causeth Himself to be applauded through the Guru's instruction.

Wah! Wah![1] is His praise and eulogy; some pious men know this.

Wah! Wah! are true words by which man meeteth the True One.

Nanak, by uttering Wah! Wah! God is obtained; *His praise* is obtained by good acts.

The tongue is adorned by uttering the words Wah! Wah!

By these perfect words God is found.

Greatly blest are they from whose mouths Wah! Wah! proceedeth.

They who utter Wah! Wah! shall be illustrious, and the people shall come and worship them.

Wah! Wah! is obtained by good acts, Nanak; *he who uttereth* it shall obtain honour at the gate of the True One.

By uttering Wah! Wah! the night passeth pleasantly;

By uttering Wah! Wah! there is ever happiness, my mother;

[1] *Wāh!* Literally—bravo! The word is also a part of God's name Wāhguru.

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By uttering Wah ! Wah ! man loveth God.
By good acts man uttereth Wah ! Wah ! and causeth others to utter it.
By uttering Wah ! Wah ! man obtaineth honour.
Nanak, Wah ! Wah ! *is His praise whose* ordinance is true.

Wah ! Wah ! are true words which the pious have obtained by search :
They utter the words Wah ! Wah ! and clasp them to their hearts.
By uttering Wah ! Wah ! the pious have easily found God in their search.
Greatly fortunate, Nanak, are they who remember God in their hearts.

Address Wah ! Wah ! to Him who is true, deep, and profound ;
Address Wah ! Wah ! to Him who is the giver of virtue, of intellect, and of patience ;
Address Wah ! Wah ! to Him who is contained in every thing ;
Address Wah ! Wah ! to Him who giveth sustenance to all.
Nanak, by the words Wah ! Wah ! praise the one God whom the true Guru hath pointed out.

Whenever the holy repeat Wah ! Wah ! the wicked poison themselves.
The words Wah ! Wah ! are not pleasing to them ; they pass their lives in extreme misery.
The pious repeat Wah ! Wah ! with fixed attention and quaff nectar.
Nanak, they who repeat Wah ! Wah ! are holy, and have obtained knowledge of the three worlds.

They to whom God Himself giveth understanding ever repeat Wah ! Wah !
By repeating Wah ! Wah ! the heart becometh pure and pride departeth therefrom.
The Guru's disciple who ever repeateth Wah ! Wah ! obtaineth his heart's desires.

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They who repeat Wah ! Wah ! are illustrious ; O God, unite me with them.

May I remember Wah ! Wah ! in my heart and also utter Wah ! Wah ! with my lips !

Nanak, I bestow my body and soul on those who utter Wah ! Wah !

Wah ! Wah ! is that true Lord whose name is nectar.

They who worship Him have obtained the reward thereof —I am a sacrifice unto them.

Wah ! Wah ! is the Treasury of excellences ; the man to whom He giveth enjoyeth His bounty.

Wah ! Wah ! filleth sea and land, and is found through the Guru's instruction.

O all ye disciples of the Guru, ever repeat Wah ! Wah ! ; Wah ! Wah ! is pleasing to the perfect Guru.

Nanak, the myrmidons of Death approach not him who heartily repeateth Wah ! Wah !

Wah ! Wah ! are the words of the Formless One ; there is none so great as He.

Wah ! Wah ! to Him who is inaccessible and unfathomable ; Wah ! Wah ! to Him who is true.

Wah ! Wah ! to Him who is independent ; whatever He doeth cometh to pass.

Wah ! Wah ! to the nectareous Name which a few pious men obtain.

Wah ! Wah ! is obtained from good acts by him to whom God showeth mercy.

Nanak, Wah ! Wah ! is obtained by the holy man who night and day uttereth God's name.

They who trust in God are not disappointed :—

Without serving the true Guru peace is not obtained, and worldly love departeth not.

However much we desire it, the True Guru is only found by good acts.

They in whose hearts there is the sin of avarice are ruined by worldly love ;

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Their transmigration ceaseth not; they suffer misery from their pride.

Of those who fix their hearts on the true Guru none is disappointed.

Death summoneth not them for punishment, neither do they suffer misery.

Nanak, the pious who are filled with the true Word shall be saved.

The heart requires a driver :—

The mind is an elephant, the Guru the elephant-driver, divine knowledge the goad; whithersoever the Guru driveth, thither goeth the mind.

Nanak, the elephant without a goad goeth astray again and again into the desert.

In the following slok devotion is compared to rain from heaven, which the careful man prepares to receive. In the fervour of his heart he desires it not in drops but in a shower all at once :—

The *husbandman* looking at the sky[1] raiseth the boundaries of his fields *to catch the rain.*

In the same way holy guests enter his house in whose heart there is devotion, *and are there welcomed.*

Ye clouds, if ye rain at all, rain in abundance; why rain when the season is past ?[2]

Nanak, I am a sacrifice unto those who have received the Guru's instruction in their hearts.

Only the friendship of the upright and holy ought to be valued :—

That is sweet which is pleasing; he is a friend who is upright.

Nanak, he whom God enlighteneth is a holy man.

[1] Literally—beholding the lofty house, that is, the clouds in the sky.

[2] That is, ye holy men, impart your instruction now that we may profit by it.

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However much man obtains, he hankers for more :—

The world dieth in hopes, but its hopes are not fulfilled : [1]
Nanak, he who devoteth his heart to the True One hath his hopes fulfilled.

When divine knowledge is obtained there are no more hopes and desires :—

Hopes and desires shall die ; He who gave them will take them away.
Nanak, there is nothing permanent but the name of God.

BIHAGRE KI WAR

The success of those who turn their hearts to God :—

Nanak, the man of divine knowledge hath conquered the world which itself hath conquered everybody.
Through the Name man's business is successful ; what occurreth taketh place by God's will.
The pious man's mind is fixed, and nobody can move it.
God granteth his saints' prayers, and their deeds become brilliant.
The perverse are led astray from the First Cause ; in their hearts are avarice, covetousness, and pride.
Their nights and days pass in wranglings ; they reflect not on God's word.
God hath taken from them the good understanding they possessed ; all their words are sinful.
However much is given them, they are not satisfied ; in their hearts are avarice and the great darkness of spiritual ignorance.
Nanak, it is wise to break with the perverse to whom worldly love is dear.

The fool in his folly :—

The fool knoweth not himself ; he annoyeth others by his language.

[1] Literally—hope neither dieth nor departeth.

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His original disposition hath not left him ; blind that he is, and separated from God, he shall suffer punishment.

Fear of the true Guru *hath not induced him* to alter *his disposition* or chasten *his heart* so as to be united with God.

His doubts cease not night or day ; without the Word he is in misery.

Lust, anger, and avarice are potent within his heart ; he ever passeth his life in worldly affairs, *and never remembereth God.*

His feet, his hands, his eyes, and his ears fail him ; his days are ended ; *his death* is near.

The true Name, by which the nine treasures are obtained, hath never been dear to him.

He who in life is dead, and who from death again returneth to life, obtaineth deliverance.

What shall mortal obtain without God's grace if it be not his from the beginning ?

O fool, remember the Guru's word by which thou shalt find the way of salvation.

Nanak, thou shalt find the true Guru when thou effacest thyself.

Man's tongue should be properly employed :—

May that tongue be burnt which hath not received the relish of God's name !

Nanak, the tongue of him in whose heart God dwelleth, enjoyeth the taste of the Word.

May his tongue be burnt who hath forgotten God's name !

Nanak, the tongues of the pious repeat God's name and love it.

Who is a real darwesh :—

Few darweshes understand their duties.

Curses on the life, curses on the garb of him who wandereth begging from house to house !

Nanak will wash his feet and be a sacrifice unto him

Who abandoneth hopes and anxieties, and receiveth the Name as his alms from the Guru's lips.

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The body compared to a fruit-bearing tree on which the soul alights :—

Nanak, there is one tree ;[1] it beareth two fruits ;[2] a bird[3] alighteth thereon.

It is not seen coming or going ; it hath no wings.

Though enjoying pleasures of every sort, it only obtaineth deliverance through the Word.

The deeds of him who is dyed with the juice of the fruit of God's name, are, O Nanak, true and resplendent.

Formal ceremonies and worldly love discouraged :—

The religious ceremonies *of hypocrites* are all entanglements ; bad and good are bound up with them.

Man's exertions for children and wife, made through selfishness and worldly love, are entanglements.

Wherever I look, there I see the rope of worldly attachment.

Nanak, without the true Name it is all groping in the dark.

There lived at Goindwal a Musalman priest who conceived a great hatred of the third Guru for his spiritual success. The following was addressed to him :—

O Shaikh, abandon the violence of thy heart, fear God, and dismiss thy madness.

Through fear of the Guru how many have been saved ! through fear the Fearless One is obtained.

Let the Word penetrate thy hard heart, so shall peace come to dwell therein.

Whatever deed is done in peace is acceptable to the Lord.

Nanak, no one hath obtained Him by lust and wrath ; go ask those who possess divine knowledge.

The true Guru is a boat for man's salvation :—

The true Guru who is dyed with the Name is a boat for salvation in this age.

[1] The body. [2] Pain and pleasure. [3] The soul.

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The pious man in whose heart the True One dwelleth shall be saved.

He remembereth the Name, he treasureth the Name, and obtaineth honour from the Name.

Nanak hath found the true Guru and obtained the Name through his favour.

The result of serving the Guru :—

They who serve and wait upon the one true Guru and love God's name,

O Nanak, reform their own lives and save their families.

The following was composed by the Guru on hearing Hindus chanting their vespers :—

The vesper which recalleth God to my heart is acceptable:

It produceth attachment to God and destroyeth worldly love.

If man by the Guru's favour make the contemplation of God his vespers, worldly love shall cease and his mind become stable.

Nanak, in the vespers which the obstinate repeat their souls find no repose ; they shall be ruined by transmigration.

The life of the hermit is of no avail :—

I wandered through the whole world calling out for my Beloved, yet my thirst departed not ;

But on meeting the true Guru, O Nanak, my thirst departed, and I found my Beloved in my own home on my return.

The Guru's prescription for salvation :—

The true Guru gave me this prescription—

Remember God's name through the Guru.

God is ever present. Having removed the film of doubt from thine eyes allow the light to enter.

The name of God is nectar ; apply it as eye-salve.

Treasure up in thy heart the order of the Guru ; make the love of the True One thine abstinence ;

So shall God, O Nanak, preserve thee in happiness in this world, and thou shalt afterwards disport with Him.

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The Guru's order to abstain altogether from wine :—

One man bringeth *the full goblet*, another cometh and filleth *the cup*.

The intellect of him who drinketh departeth, and intoxication entereth his brain.

He distinguisheth not between mine and thine, and is buffeted by his master.

If possible, drink not at all the false wine,

By which man forgetteth God and receiveth punishment at His court.

Nanak, he who by God's look of favour meeteth the true Guru, obtaineth the true wine from him.

Thus shall man ever abide in the joy of the Lord, and obtain a position in His court.

He who practises humility fears not death :—

Who knoweth how we shall die, or what death is ?

If we forget not the Lord, death shall be easy.

The world feareth death ; every one desireth to live.

He who by the Guru's favour while alive is dead, understandeth God's order.

Nanak, he who dieth such a death shall live for ever.

The surpassing wealth of the Name :—

O my soul, the Name is wealth from which happiness ever and ever springeth.

Loss never accrueth therefrom, but ever gain.

It lesseneth not by eating or spending ; God bestoweth it ever and ever.

He who possesseth it hath no anxiety whatever, and never sustaineth loss.

Nanak, it is obtained through the Guru's instruction by him on whom he looketh with favour.

Man ought to be ever wakeful in God's service :—

Men have died and continue to die through pride.

Man while he hath breath in his body remembereth not

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God; what shall he do when he hath gone to the next world?

He who hath divine knowledge is on the alert; he who is without it acteth blindly.

Nanak, according to man's acts in this life shall be his reward in the next.

Man is happy when he can rest his hopes of salvation on his Guru.

In the beginning it was God's will that He could not be remembered without a true Guru.

When man meeteth the true Guru, God is contained in his heart, and he remaineth ever attached to Him.

He remembereth God at every breath, and no breath passeth in vain.

His fear of transmigration departeth and he obtaineth the dignity of *eternal* life.

Nanak, this dignity is obtained by him to whom God showeth mercy.

The Jogi who hearkens to the Guru :—

The Jogi who hath obtained the Name by the Guru's instruction hath found the way.

All excellences dwell in such a Jogi's little city;[1] the garb maketh not the Jogi.

Nanak, there are few Jogis in whose hearts God's light shineth.

Wadhans Alahanian

Man should ever be prepared for death and for the account which he must render of his acts :—

This body is worn out; old age hath overtaken it.

They whom the Guru preserveth are saved; the others die and are born again;

The others die, are born again, and transmigrate; after their final departure they shall regret; without the Name there is no happiness.

[1] His body, the microcosm.

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Man shall obtain hereafter the fruits of his own acts in this life ; the perverse shall lose their honour.

In the abode of Death are terrible darkness and great storms ; there is found no sister or brother.

This body is worn out ; old age hath overtaken it.

If the true Guru take me to himself my body shall become gold.

Wadhans ki War

A Jogi went one day to visit the third Guru, and coveting a rosary he had, succeeded in stealing it. When charged with the theft he denied his guilt. The attendants of the Guru searched and found the rosary on him, upon which the Guru said :—

I thought he was a great swan,[1] so I held converse with him ;

Had I known that he was only a wretched crane, I should never have touched him.

The fate of the idolater :—

Curses on the lives, curses on the habitations of those who worship strange gods !

They abandon ambrosia and turn to poison ; they earn poison ; poison is their stock-in-trade,

Poison their food, poison their dress, morsels of poison they eat.

Here they are totally miserable, and when they die their abode shall be in hell.

The mouths of the perverse who know not the Word are impure ; they die of lust and wrath.

They have abandoned the fear of the true Guru ; their business never succeedeth on account of their obstinacy.

In the city of Death they shall be bound and beaten ; no one will hear their supplications.

Nanak, they act according to their primal destiny, while the pious abide in the Name.

[1] A great swan in the religious language of the Sikhs means a great saint.

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Death is in the power of the holy man :—

Under the Guru's instruction worship Him who hath created Death, and no sorrow shall come to thee.

Nanak, Death worshippeth the pious man in whose heart the True One dwelleth.

The saints are superior to monarchs :—

My Beloved is pleased with the saints and hath attached them to Himself.

He hath granted them an empire and made true crowns for their heads.

They are ever happy and pure, and perform the work of the true Guru.

They are not kings who, dying in the fight, have again to enter the womb.[1]

Nanak, without the Name *even kings* are like noseless persons who roam about and receive no honour.

The perverse have not only mental but physical deformity :—

The perverse man who hath not obtained the Name, is a coward ugly and noseless.

Day and night he is engaged in worldly affairs, and enjoyeth no happiness even in his dreams.

Nanak, if man become pious, he shall be saved ; otherwise he shall be bound and suffer pain.

The necessity of faith and love of God :—

Even though man *make efforts* in hundreds of transmigrations, happiness will never come to him

Who hath no faith in the true Guru and loveth not his word.

Nanak, love the True One, and thou shalt obtain peace through the Guru.

God is the only male ; human beings are females who ought to love Him :—

In this world there is one Male ; all the rest are females.

[1] They who, struggling with the world, have not obtained salvation, are born again and cannot be called spiritual rulers.

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He enjoyeth them all and yet remaineth separate from them : He is invisible and cannot be seen.

The true Guru showeth Him, and man seeth Him through his word.

She who serveth the Male and destroyeth pride by the Word, becometh a male herself.

The Male hath no partner, no molester, and no enemy.

Immovable for ever is His empire ; it nor cometh nor goeth.

Night and day worshippers worship and sing the true God's praises.

Nanak, on seeing the greatness of the true God, is happy.

The perverse man is foolish and contemptible :—

The perverse man enjoyeth not the relish of the Word, and loveth not God's name.

His tongue uttereth harsh language ; and he is ever despised.

O Nanak, he acteth according to destiny which none can erase.

Sorath ki War

The fate of those who think not of God :—

According to what God Himself wrote in the beginning must man act.

Worldly love hath cast its deception over him, and he hath forgotten the Lord of excellences.

Deem not that the world is alive ; it is dead through the love of mammon.

They who have not meditated on the Name through the Guru's instruction, are not allowed to sit near God.

They are miserable in the highest degree, and their children and wives shall not go with them.

Their faces are blackened among men, and their hearts heave heavy sighs.

No one trusteth the perverse ; trust in them is at an end.

Nanak, the pious in whose heart the Name dwelleth are very happy.

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God is in the heart, but the perverse know it not :—

The heart is full of nectar, but the perverse enjoy not its savour.

As the deer knoweth not its own musk, and wandereth, led astray by ignorance,

So the perverse despise nectar, amass poison, and forget the Creator.

A few pious men obtain insight and behold God within them.

The extent of the Guru's self-mortification :—

Though my flesh is so mortified that if my body were pressed in an oil-press, it would not give a drop of blood,

Yet would I still further sacrifice and quarter myself for my love for the True One.

In this way I should not fail to meet Him either night or day, O Nanak.

When the love of God is real, it is not transient :—

My Friend is merry ; by His merriment He attracteth my soul.

When clothes are dyed with madder and a base,

Their colour, Nanak, will not depart, and no other colour may be given them.

Man's mind is difficult to restrain :—

The mind of the perverse man is incorrigible and attacheth itself to mammon.

He obtaineth no happiness even in his dreams ; he passeth his life in extreme misery.

The pandits grow weary of reading from door to door ; the Sidhs, of sitting in attitudes of contemplation.

Man's mind is not under restraint ; men grow weary performing religious ceremonies,

Changing their sectarial garbs, and bathing at the sixty-eight places of pilgrimage,

While they exercise no control over their minds, but are led astray by pride and superstition.

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By the favour of the Guru God's love is obtained; and by great good fortune God cometh and dwelleth in the heart.

When there is fear of God the mind is restrained, and pride is destroyed by His word.

The fate of those who turn away from their Guru :—

They who turn their faces from the true Guru, shall find no house or home.

They shall wander from door to door like divorced women of bad character and evil reputation.

Nanak, they who are pardoned through the Guru's instruction shall be blended with God.

The food of life eternal :—

Three things—*truth, patience, and reflection are put* into a dish; and, *when kneaded with the water of* God's name, *become* perfect ambrosial food.

By partaking of them man is satisfied, and attaineth the gate of salvation.

This food is rare, O saints, but it can be obtained by the Guru's instruction.

Why should the spell[1] *of God's name* be counteracted? rather clasp it to your heart.

The precious character of the Guru's instruction :—

There is one Creator, one Guru, and one Word to meditate on.

True is the shop,[2] true its dealings;[3] its garners are filled with jewels.[4]

They are obtained by the Guru's favour, if the Bestower bestow them.

[1] *Mundāwani* is a spell employed at marriages by the females of the bride's party to induce the bridegroom's friends to believe that they cannot partake of the bridal feast until a counterspell is employed. The word *mundāwani* literally means a thing sealed, as viands preparatory to eating, in order to preserve their purity. Here the word is used for God's name, the fourth ingredient of the ambrosial food.

[2] The Guru. [3] In God's name. [4] Virtues.

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The following was addressed to the Muhammadan priest of Goindwal who followed devious ways :—

O Shaikh, restrain thy mind which now wandereth towards the four cardinal points, the sport of the four winds.

Abandon thy crooked ways, accept the instruction of the Guru ;

Prostrate thyself before the true Guru ; he knoweth everything that is to be known.

Banish thy hopes and desires ; become as a guest *in the world.*

If thou walk as the true Guru desireth, thou shalt obtain honour in God's court.

Nanak, accursed the garb, accursed the food of those who remember not God.

The inspired teacher is for the whole world :—

Great men utter instruction for a special occasion, but the whole world becometh a partner in it.

Nanak, how can he in whose heart there is no faith, expound divine knowledge ?

The self-sacrifice of the disciple must be complete :—

As the elephant offereth his head to the goad, as the anvil offereth itself *to the hammer,*

So should the *disciple* put his soul and body before his *Guru,* and stand and wait on him.

In this way the pious man, while humbling himself, assumeth the sovereignty of the whole universe.[1]

Nanak, the pious understand this if God look on them with favour.

Different ways of disposing of the dead :—

Some are cremated, some buried, and others eaten by dogs ;

Some are thrown into the river and others again into pits :

Nanak, it is not known where they shall ultimately go.

[1] Spiritual sovereignty is of course meant.

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The fate of slanderers :—

The slanderers hate the saints, but love the wicked to fascination.

They have no rest in this world or the next ; they die and are born again and again.

Their thirst is never slaked ; they are ruined by worldly love.

Their faces are blackened in the court of the true One.

Nanak, without the Name they neither abide in this world nor cross over to the next.

When reading and study are advantageous :—

Reading and study are worldly acts if the sin of avarice be in the heart.

All who read through pride grow weary, and are ruined by worldly love.

He is learned, he is a wise pandit who pondereth on the Guru's word :

He searcheth in his heart, findeth the Real Thing there, and reacheth the gate of deliverance :

He tranquilly meditateth on God, and findeth Him who is the treasury of excellences.

Nanak, blessed is that trader who by the Guru's instruction obtaineth the Name as his support.

The Guru can remove the sins of previous births:—

The impurity of many births hath attached to man's mind, and it hath become quite black.

An oilman's towel will not become white by washing, even though it be washed hundreds of times.

His nature altereth who by the Guru's favour while alive is dead.

Nanak, no impurity attacheth to him, and he shall not again enter a womb.

The indifference of the world to spiritual matters:—

O man, oppressed by a nightmare thy life hath passed away in sleep.

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Thou hast not awakened on hearing the word of the true Guru, nor hath enthusiasm arisen in thy heart.

May that body which hath no virtues and performeth not the Guru's service be burnt !

I have seen the world burning with pride and worldly love.

Nanak, they who meditate in their hearts on the true Word and seek the Guru's protection shall be saved.

External decorations lead astray :—

Without the Word woman becometh not pure even though she don many ornaments ;

She careth not for her husband, but loveth another.

Nanak, such a woman is impure, ill-conducted, and evil among her sex.

God is the Pardoner and Cherisher :—

God appointeth men to do His service ; He it is who rewardeth them.

He is the Father and Mother of all, and taketh care of them.

Nanak, they who ponder on the Name obtain a residence in God's own palace and are honoured in every age.

Suhi Ashtapadi

A Sikh called Jacha inquired of the Guru the best means of obtaining God :—

Praise not the world which shall perish ;

Praise not men who shall die and become dust.

Hail ! my Lord, hail !

The pious ever praise Him who is true and independent.

The perverse are burning with love for the world :

They embrace not the present opportunity ; they shall be bound and beaten in the city of Death.

The lives of the pious are profitable ; they cling to the true Word.

God hath appeared unto them, and they abide in peace and happiness.

The thirst and hunger of those who forget the Guru's instruction and are attached to worldly love,

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Depart not ; night and day they wander in suffering :

They cherish friendship for the evil and hatred for the holy.

They shall perish with their families, and cause their whole tribe to perish.

It is not good to slander any one ; yet that is what the perverse and blockheads do.

The faces of the slanderers become blackened, and they fall into horrible hell.

O man, as thou worshippest, so shalt thou be, and so shall be the acts thou performest.

It is thou thyself who didst sow ; it is thou thyself who shalt eat ; nothing is obtained by prating.

When great men speak it is with some object :

They are filled to the brim with nectar, and have not a particle of avarice.

The virtuous amass virtues and instruct others.

They who meet them are fortunate ; night and day they repeat God's name.

He who created the earth will give us sustenance.

One alone is the Giver ; He Himself is the true Lord.

That True One is with thee, O man ; thou shalt behold Him by the Guru's instruction.

Ever remember God and He will pardon thee and blend thee with Himself.

Man is impure ; the True One is pure ; how shall we meet Him ?

When man dispelleth his pride under the Guru's instruction, God will unite him with Himself, and that shall be a lasting union.

Accursed is his life in this world who forgetteth the true Lord !

God will look with favour and not forget him who meditateth on the Guru's instruction.

When the true Guru blendeth me with God, a lasting union shall be effected, and I shall clasp the True One to my heart.

Once I have found Him, through the love and affection of the Guru, we shall not be separated.

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Let me praise my Beloved by meditation on the word of the Guru.

When I meet my Beloved, I shall obtain happiness and become an illustrious woman.

Suhi Chhant

Sins are erased by devotion; God's fellowship with the pious :—

All his sins are erased, O God, who reverently singeth Thy praises day and night.

All men are Thine; Thou art theirs; I am Thine; Thou art mine.

Suhi ki War

The repentant sinner :—

The evil wife in a red dress goeth to enjoy a strange man.

Infatuated with another she leaveth the husband of her home.

She eateth bread because it is sweet; its flavour greatly increaseth her disease.

She leaveth God her lawful spouse, and afterwards suffereth the pain of separation from Him;

But under the Guru's instruction she will return, renew her love for God, and decorate herself *to attract Him.*

She will then enjoy God her true Spouse in peace, and clasp His name to her heart.

She will be submissive and ever a good wife, and God will unite her with Himself.

Nanak, she who hath obtained the true God as her Husband, shall ever be a happy wife.

How repentance is effected :—

O thou with the red robe,[1] thou shalt become a good wife if thou repeat the true Name with thy heart.

By conciliating the true Guru thy beauty shall be greatly enhanced, and thou shalt have no other abode than his.

[1] Married women wear red.

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Put on such decorations as shall never be tarnished, that thy husband may love thee night and day.

Nanak, what are the signs of a good wife? Her heart is pure, her face bright, and she is absorbed in her spouse.

It is not the dress that ensures happiness :—

O people, I have been in red, wearing a red robe,

But, since it is not the robe that obtaineth the Bridegroom, I have ceased to robe myself.

Nanak, they who have heard the Guru's instruction, have found the Bridegroom.

In this way the Bridegroom is found; what pleaseth God taketh place.

The dye of the worldly is temporary, of the saints permanent :—

Thou with the red robe, the whole world steeped in folly and worldly love is red;

But the dye is false and totally vanisheth in a moment like the shadow of a tree.

The colour of the pious is the reddest of the red as if dyed with madder.

She in whose heart dwelleth God's ambrosial name, turneth away from mammon and entereth the house of God.

Nanak, I am a sacrifice to my Guru by meeting whom I sing God's praises.

Man ought not to set his heart on fleeting pleasures :—

The red colour is useless; the Bridegroom is not obtained by it;

It taketh not long to fade. She who loveth mammon sitteth as a widow.

The woman who coveteth a red robe is silly and fickle.

Make the true Word thy red robe, and the fear and love of God thine ornaments.

Nanak, they who act according to the wishes of the true Guru shall ever be happy wives.

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The idolater is compared to an unchaste woman :—

The woman with the red robe who leaveth God and loveth another husband is a bad character.

She hath neither modesty nor virtue ; she ever uttereth falsehood, and is ruined by her perversity.

She for whom it is so written from the beginning, shall obtain God as her Spouse.

She shall doff all her red robes and don the garment of humility.

She shall obtain great honour in this world and the next ; the whole world shall worship her.

No one is equal to her whom the Creator enjoyeth.

Nanak, she who hath the everlasting Male as her Husband is holy, and shall ever be a happy wife.

How a woman ought to love her husband :—

It is not they who burn themselves with their husbands' corpses who are Satis ;

Nanak, rather are they Satis who die by the shock of separation from their husbands.

They also are known as Satis who abide in modesty and contentment ;

Who wait upon their Lord and rising in the morning ever remember Him.

The concremation of widows is inadmissible :—

Women are burnt in the fire with their husbands :

If they appreciate their husbands they undergo sufficient pain by *their death.*

Nanak, if they appreciate not their husbands, why should they be burnt ?

Whether the husband be alive or dead such women will flee far away from him.[1]

[1] Whether a widow loves her deceased husband or not, her cremation is useless. If she loves him, his death is a torture to her, while, if she loves him not, his life or death is of equal unconcern to her. Therefore cremating her by force, or for the sake of custom or fashion, is utterly useless.

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Men ought to acquire divine knowledge before adopting a religious dress :—

O woman, only decorate thyself when thou hast conciliated thy Husband,
Lest He come not to thy couch and thy decorations be in vain.
When thy Husband's heart is conciliated, decoration will become thee.
It will be acceptable if thy Husband love thee.
Make fear thy decoration, God's love thy betel, and reverence thy food.
Nanak, she who delivereth her body and soul to her Husband shall enjoy Him.

God cannot be won by a religious garb :—

A woman taketh collyrium, flowers, betel and attar of roses, and decorateth herself,
But if her husband come not to her couch, it is all in vain.

The Guru describes an ideal marriage :—

They are not husband and wife who sit together :
Rather are they husband and wife who have one soul and two bodies.

Bilawal[1] ki War

God's praises may be said or sung :—

Enjoy yourselves when God's name is in your mouths.[2]
Measures, music, and hymns are pleasant if one meditate on God ;
But if man serve God even without measures and music, he shall obtain honour at His court.
Nanak, meditate upon God by the Guru's instruction, so shall all the pride of thy heart depart.

[1] This word in Panjābi means enjoyment, in Sanskrit a musical measure. There is in the first line of the hymn a play on the word. The Bilāwal is sung on festive, the Māru on mournful occasions.

[2] Or—the time to sing in the Bilāwal measure is when God's name is in your mouths.

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The Guru's prayer for the human race :—

O God, of Thy mercy save the world which is in flames.
Save it in any way that it may be saved.

The fate of the infidel :—

The five thieves [1] rob those who forget the Name
And utter falsehood; they make a breach of pride in their hearts.
The infidels who know not the savour of God's name are ruined by their folly.
They who have lost the ambrosial Name through doubt and conceived an affection for sin,
Love the wicked and quarrel with the sâints.
Nanak, the infidels shall be bound by Death and suffer torments in hell;
They shall obtain the reward of their acts; where God placeth them there shall they remain.

The fate of the holy :—

They who serve the true Guru have become strong from being weak.
God ever dwelleth within them and Death cannot look at them.
Lakshmi is their servant in whose hearts is the sweetness of God's name.
The servant of the servants of God obtaineth the supreme boon.
Nanak is ever a sacrifice to him in whose soul and body God dwelleth.

Ramkali

The characteristics of the four ages :—

In the Sat age every one spoke the truth :
In every house God's service was performed, and men were holy.
In the Sat age religion had four legs : [2]

[1] The five senses.
[2] Pure religion is compared to an unblemished cow.

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Then a few understood divine knowledge by the Guru's instruction.

In the four ages the Name is magnified.

They who cling to the Name obtain salvation; without the Guru none may obtain the Name.

In the Treta age one leg [1] of religion was removed;

Hypocrisy prevailed and men deemed God distant.[2]

He who obtained knowledge under the Guru's instruction knew God,

And acquired happiness by implanting the Name in his heart.

In the Dwapar age worldly love and duality arose:

Led astray in error men thought the *Creator and creation* distinct.

In the Dwapar age religion was only left two legs.[3]

Wherever there was a holy man he fixed the Name firmly *in his heart.*

In the Kal age only one leg remained to religion.[4]

She went on one leg and worldly love increased:

Worldly love produced excessive darkness.

If man meet the true Guru, the Name shall be his salvation.

In every age there is only the one true Being:

In everything is the True One, there is none besides.

By praising the True One true happiness is obtained;

But only a few pious men utter such praises.

Through all the ages the Name is the best thing; [5]

Only a few holy men know this.

He who pondereth on God's name is a saint:

Nanak, in every age the Name is magnified.

Ramkali ki War I

The cultivation of the Name :—

The true Guru is the field of happiness; he whom God causeth to love it,

1 That is, truth.

2 And not in their hearts as believed in the Sat age.

3 The second leg that fell off is supposed to be sacrifice.

4 Worship is supposed to be the third leg that dropped off; God's name, the fourth, remained.

5 Superior to all religious ceremonies.

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Soweth the Name; the Name springeth up, and he is absorbed in it.

Pride which is the seed of doubt fleeth away from him.

He no longer soweth *the seed of doubt*; it no longer springeth up; he liveth on what God giveth him.

When water blendeth with water, it cannot again be separated.

Nanak, that is the way of the holy; O people, come and see:

But what can wretched people see who themselves know nothing?

He in whose heart God dwelleth and to whom He showeth Himself, beholdeth Him.

Sorrow is the portion of the perverse :—

The perverse man is a field of sorrow; he soweth sorrow and eateth sorrow.

In sorrow is he born, in sorrow he dieth, and in pride he passeth his life.

The mentally blind man acteth blindly, and thinketh not of his transmigration.

He knoweth not the Giver, but clingeth to what is given:

He acteth as was at first destined for him; O Nanak, he cannot act otherwise.

The following is a reply to a hymn of Kabir :—

Nanak, God will look with favour on him who hath turned himself into henna:

God Himself will grind it, God Himself will rub it, and God Himself will apply it *to His feet.*

This is a loving cup of the Lord. He prepareth it for him with whom He is pleased.

The following is a reflection on anchorets :—

Led astray by doubt, I have wandered the world over, and searched until I have grown weary.

God gave me no peace; what can cope with Him?

Meditate on God under the Guru's instruction, and clasp Him to thy heart.

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Nanak, if God be merciful, man seated in his own home can find Him.

The false and the true Abhyagat,[1] or mendicant, who claims to have reached the final goal of sanctity :—

He in whose heart there is superstition ought not to be called an Abhyagat.

Alms given to him, O Nanak, shall be as vain as himself.

Few are they, O Nanak, to whose lot it hath fallen to give food to him

Who hungereth for the supreme reward of the Fearless and Pure.

They should not be described as Abhyagats who eat in other's houses,

And who to fill their bellies adopt many sectarial garbs.

They are Abhyagats, O Nanak, who study their hearts,

Who search and find the Lord, and dwell in their own homes.

Man must do good acts and obey God's laws :—

Numberless persons *are absorbed in God*, the Mine of jewels ; but the false suffer transmigration :

They act as they please and suffer great punishment.

Everything is in the Mine of jewels, but it is only obtainable by good acts.

Nanak, man obtaineth the nine treasures if he act according to God's will.

Better to taste God's ambrosia than the poison of the perverse :—

He who serveth not the Guru cheerfully shall lose his life by pride.

The lotus of his heart shall never bloom whose tongue tasteth not God's essence.

The perverse die by eating poison ; they perish by worldly love.

[1] This word in Sanskrit means a visitor. The name was subsequently given to pious mendicants.

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He on whom the true God looketh with favour becometh the slave of His slaves :

He serveth the true Guru night and day and never leaveth his side :

As the lotus remaineth dry in the water, so he liveth a hermit in his own home.

Nanak, the Lord of excellences acteth and causeth all to act as He pleaseth.

Dutiful children ought to accept the counsel of sages :—

Elders'[1] advice maketh children good :

They who are pleasing to God heed such counsel and act accordingly.

Go and consult the Simritis, the Shastars, *the writings of* Vyas,[2] Shukdev, Narad, and those who uttered excellent words.

They whom God attacheth to the truth remain attached to it and ever remember it.

Nanak, their coming into the world is profitable who save all their families.

The blind leading the blind :—

When the guru is blind, the deeds of his disciples also are blind ;

They act as it pleaseth themselves and continually utter the grossest falsehood ;

They practise lying and deception and ever slander others.

The slanderers are ruined themselves and ruin all their families ;

But they are, O Nanak, in the position in which God placed them ; what can the poor creatures do ?

1 Literally—grandfathers ; in the East the fathers are often very young, and advice-giving then becomes the grandfather's duty or privilege. Here the Guru means Guru Nānak's instruction.

2 Vyās, the compiler of the Veds, see note 1, p. 31.

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Nothing is gained by association with a fool :—

The fool listeneth to the words of the fool.
What are the marks of a fool ? What his acts ?
The fool is he who is stupid and dying of pride.
In its practice he is ever miserable, and in misery he abideth.
If his dearest friend fall into a well, what device shall he adopt *to extricate him* ?
A pious man would think about it, but *the fool* would remain aloof.
By repeating God's name the pious man is saved, and they who were perishing shall be saved through him.
Nanak, God acteth as He pleaseth, and man must endure what cometh from Him.

MARU KI WAR I

The condition of those who have not the fear of God in their hearts :—

They who have not met the Guru and who have not a particle of fear,
Suffer great pain in transmigration, and their anxiety never ceaseth.
They are beaten like *soiled* garments or like a gong which striketh gharis and double gharis.
Nanak, without the true Name they are never free from entanglements.

The Guru inculcates truth, the whole truth, and nothing but the truth :—

I have searched the three worlds, my friends, and discovered that pride is bad for men.
Grieve not, O my heart, speak the truth, Nanak, the whole truth.

The Guru culls divine knowledge from God's tree :—

The tree spontaneously produceth flowers and fruits ;

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the bumble-bee divesting himself of fear dwelleth among them.

Nanak, there is but one tree (God), one flower (divine knowledge), and one bumble-bee (the Guru).

The Guru teaches true piety to a Jogi :—

If I become a Jogi, wander in the world, and beg from door to door,

When my account is called for in God's court, how many persons shall I have to satisfy ? [1]

Let me make the Name my alms, patience my hut, companionship with the True One my cry ; *I shall not then be asked for an account.*

God is not obtained by sectarial garbs ; all *who adopt them* shall be seized by the god of death.

Nanak, their words are false—do thou remember the true Name.

Even the perverse may be saved by obeying God's order :—

A raven becometh not white, nor doth iron float.

He who accepteth the boon of the Beloved, is blest and regenerateth others.

The countenance of him who recognizeth God's orders shall become bright, and he shall cross over like iron on timber.

To abandon avarice and abide in fear are, O Nanak, most meritorious acts.

The heart is not chastened by wandering in forests :—

The ignorant man who goeth into the desert to chasten his heart cannot succeed.

Nanak, if the heart be chastened, it must be by reflection on the Guru's instruction.

Even though every one desire to chasten his heart, he cannot succeed ;

[1] I shall have to compensate numerous persons for the alms I have received.

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But man, O Nanak, shall chasten his heart, if he meet the true Guru.

Were a man to forget God he would deserve expulsion from his fraternity :—

Were I to become a pandit or an astrologer and recite the four Veds ;
Were I to be worshipped for my wisdom and teaching in the nine regions of the world,
May it not be that I should forget the true Name and that none should touch my cooking-square.[1]
Cooking-squares are all false ; Nanak, God alone is true.

It is when man ceases to think of merits and demerits and fixes his attention on God alone that he is saved :—

Merits and demerits are the same ; since God created both.
Nanak, happiness is obtained by obeying God's order and pondering on the Guru's instruction.

The Guru refuses to use force to his slanderer :—

They who have no divine knowledge or a particle of fear in their hearts,
Have been destroyed by God ; Nanak, why slay the slain ?

The Guru rejects the Brahman's horoscope and censures his pride and pretended learning :—

To study one's mental horoscope[2] is the real happiness.
That Brahman is good who knoweth how to meditate on God ;
Who reflecting on the Guru's instruction extolleth God and readeth *His praises*.
His birth is profitable, and he saveth his family.
In the next world there shall be no inquiry regarding caste ; to act according to the Word is the real thing.

[1] The Guru means that if he forgot God's name, he should deserve the penalty that nobody would eat or associate with him.
[2] To know the state of one's own heart.

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Vain is all other study, vain all other acting, since man thus becometh attached to sin.

The perverse man hath no internal happiness ; his life is ruined.

Nanak, they who are tinctured by the Name are saved by the Guru's boundless love.

BHAIRO

A pandit asked the Guru to listen to a discourse of his. The Guru refused. Upon this the pandit said he himself was a Brahman while the Guru was only a Khatri, and it was the duty of Khatris to listen to Brahmans. The Guru replied as follows :—

Let none be proud of his caste.
He who knoweth God is a Brahman.
O stupid fool, be not proud of thy caste ;
From such pride many sins result.
Everybody saith there are four castes,
But they all proceeded from God's seed.
The world is all made out of one clay,
But the Potter fashioned it into vessels of many sorts.
The body is formed from the union of five elements ;
Let any one consider *if he hath* less or more *in his composition.*
Saith Nanak, the soul is fettered by its acts.
Without meeting the true Guru salvation is not obtained.

BASANT

The sectarial dresses, the scriptures, and the pilgrimages of the Hindus are of no avail :—

Even if man take off his clothes, become naked
And wear matted hair, how can he obtain union with God ?
His mind is not pure, nor tarrieth it at the tenth gate.
The foolish person wandereth and returneth again and again in transmigration.
O foolish man, meditate on the one God,
And thou shalt at once cross *the world's ocean.*

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They who expound the Simritis and the Shastars,
And who as divines and learned men read the Purans,
Practise in their hearts hypocrisy and deception.
God cometh not near them ;
How shall they obtain the Pure One,
Who while practising great self-restraint
And performing *ceremonial works* and special adoration,
Have greed within them, and harbour the deadly sins in their hearts ?
What can he make who is made himself,
And whose movements are in God's power ?
If God look on him with favour, his doubts shall cease ;
And if he understand God's order, he shall obtain the True One.
He in whose heart is the filth of sin
May wander on pilgrimages through the countries of the world ;
Yet, O Nanak, it is only when he associateth with the true Guru
That the obstacles in the terrible ocean shall break *for his passage.*

The holy enjoy perpetual spring :—

When spring cometh, the forests bloom ;
But men and lower animals only bloom by thinking on God :
In this way the mind is refreshed.
By repeating God's name day and night under the Guru's instruction pride is removed and washed away.
When the true Guru reciteth his verses and hymns,
The world bloometh again by his love.
Fruits and flowers are produced when God Himself produceth them.
When man findeth the true Guru, he attacheth himself to *God*, the root of all things.
God is the spring ; the whole world is His garden ;
Nanak, by perfect good fortune special service *is performed.*

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SARANG KI WAR

The Hindus fast on the eleventh day of the light and dark halves of the lunar month. Besides these certain other days of the lunations are occasionally dedicated to certain Hindu divinities. Thus the ninth is sacred to Devi, the tenth to Digpal, or the elephants who support the eight points of the compass, the eleventh to Vishnu, and the twelfth to Bawan, his dwarf incarnation. The Guru in the following gives substitutes for these fasts. The slok was addressed to Brahmans who censured the Guru for his neglect of fasting[o]:—

If man on the ninth day make a vow *to speak* the truth,
His lust, wrath, and covetousness will depart.

The tenth day *is auspicious* if one restrain the organs of action and perception : the eleventh day *is auspicious* if one then know that God is one.

If on the twelfth day man preserve himself from the five deadly sins, then, O Nanak, shall he be happy.

If fasts be thus observed, O Pandit, why give more instruction ?

Brahmans and sectaries obtain no advantage from reading and pilgrimages :—

Pandits and men vowed to silence grow weary of reading ; men who wear sectarial dresses grow weary of wandering from country to country.

Through love of the world they never obtain God's name, and very great misery attacheth to them.

They are stupid and blind, and make it their business to serve mammon.

With deception in their hearts the fools read books to fill their bellies.

They who have expelled pride from their hearts, serve the true Guru and obtain happiness.

Nanak, there is only one Name to read and meditate on ; a few reflecting men know this.

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Man must accept the inevitable. As he came naked into the world, so must he depart :—

Naked man cometh, naked he departeth—such is the will of God ; what can be done ?

He who gave life will take it away. With whom shall man be angry *on that account* ?

He who is pious obeyeth God's will and tranquilly quaffeth divine nectar.

Nanak, ever praise the Giver of happiness, and repeat His name with thy tongue.

No hope from false gods :—

When men have forgotten God's name, what other name will they utter ?

They are as worms in ordure ; their worldly affairs like thieves have robbed them.

May Nanak not forget God's name ! False is all other desire.

The fate of those who forget the Name :—

They who forget the Name, even though they perform many other religious acts,

Are bound and beaten in the city of Death, O Nanak, like robbers caught house-breaking.

Man should be firm in his devotion :—

As long as the mind is inconstant, man indulgeth in great pride and arrogance.

He relisheth not the Word and loveth not the Name.

His service is not acceptable ; he fretteth and fretteth until he becometh an *object of* contempt.

Nanak, call him a servant who would cut off his head, place it *before his master*,

Obey the order of the true Guru, and take his instruction to heart.

Only what pleases God can be deemed devotion, penance, and service :—

If man renounce his pride, God will pardon him and blend him with Himself.

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Man once blended with God will never be separated; light will be blended with light.

Nanak, that man knoweth God whom he causeth to know Him through the Guru's favour.

God is ever young, and His name is ever holy :—

The True One never groweth old, and His name is never defiled.

He who walketh in the way of the Guru shall not be born again.

Nanak, he who forgetteth the Name shall both come and go.

He who obeys and loves the Aimighty needs not fear death :—

The order of the Unconcerned is over all; no artifice can succeed and no argument prevail against Him.

The holy man who effaceth himself, accepteth God's will, seeketh His protection,

And renounceth his pride, shall not feel Death's mace.

Nanak, he is a worshipper who fixeth his love on the True One.

The Creator and the creature contrasted :—

All gifts, splendour, and beauty are Thine, O God;

Many artifices and pride are mine.

They who harbour covetousness, worldly love, and pride shall never be free from transmigration, however many ceremonial acts they perform.

Nanak, the Creator Himself causeth to act; what pleaseth Him is good.

Malar ki War

The mental happiness obtained by heeding pious instruction :—

On meeting the Guru the mind is happy as after rain the earth is decorated:

Everything appeareth green, the lakes and pools are filled to the brim.

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The colour of the True One attacheth to the heart as redness to madder.

The lotus of the heart bloometh by obeying the True One ; man is rendered happy by the Guru's word.

The perverse turn to worldly love ; carefully consider this.

The god of death is seen standing over their heads as if they were ensnared deer.

Avarice, covetousness, and slander are evil ; lust and wrath terrible.

God appeareth not to our eyes until we reflect on His word.

They who please Thee, O God, acquire patience, and no longer have domestic entanglements.

By serving the Guru man saveth his capital ;[1] the Guru is a ladder and a boat *of salvation*.

Nanak, they who love God obtain Him ; Thou art true, *O God*, and true is he who obeyeth Thee.

When the Guru instructs, the heart assumes a different colour. It is supposed that an Indian woman's passions increase when there are clouds. Here she is considering what her relations with her spouse will be—whether he will withdraw or grant her his love. In the latter case she will be held to be imbued with a different colour.

Lowering clouds come and give *the earth* different colours.

I know not how long the love with which I have inspired my spouse will endure.

The women shall be happy in whose hearts there are fear and love.

Nanak, they who feel not fear and love are not happy.

When lowering clouds come and the pure rain falleth,

O Nanak, the women who have broken with their spouse are unhappy.

When lowering clouds come and rain falleth continuously,

O Nanak, the woman who acteth as her husband desireth, ever enjoyeth his embraces.

[1] His human birth; his soul does not descend to a lower animal.

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It is God alone who sends rain :—

Why stand ye up to look ? unhappy people, this cloud can do nothing.

It is He who sent the cloud ye should treasure in your hearts.

He giveth Himself a residence in the hearts of those on whom He looketh with favour.

Nanak, all on whom God looketh not with favour shall lament.

As the chatrik is in need of rain, so is man in need of divine instruction :—

O chatrik, every one longeth for Him on whom thou callest.

When God is merciful it will rain, and the forests and glades become green.

God is found by the Guru's favour ; few are they who know this.

Resting or standing continually meditate on Him, and thou shalt be happy for ever and ever.

Nanak, nectar ever raineth ; God bestoweth it on the pious.

God sends a divine teacher when required :—

When the world is in distress, it heartily prayeth.

The True One attentively listeneth and with His kind disposition [1] granteth consolation !

He giveth orders to the cloud-god and the rain falleth in torrents.[2]

Then corn and wealth are produced in great abundance and of untold value.

Nanak, praise His name who giveth to all creatures their sustenance,

By eating whereof happiness is produced, and misery felt no more.

[1] Also translated—Of his own accord.

[2] The Guru gives copious instruction.

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God knows man's necessities better than he knows them himself :—

O chatrik, cry not and allow not thy heart to long for water ; obey the order of the Lord.
Nanak, by obeying His order thy thirst shall depart, and thou shalt have fourfold love for Him.

There is no lack of divine instruction, but men receive it not :—

O chatrik, thy dwelling is in the water ; thou wanderest in the water ;
Thou knowest not the water's value and so thou fallest a-screaming.
It raineth everywhere on sea and land ; there is no place without rain.
So much rain falleth that they who are dying of thirst *and receive it not* are unfortunate.
Nanak, the pious in whose hearts God dwelleth find the water.

It is they who are favoured by God who receive divine instruction :—

This water raineth on every one ; God by His kind disposition causeth it to fall.
The trees which by the Guru's instruction are absorbed in God become green.[1]
Nanak, the animals on which God looketh with favour become happy and their misery departeth.

The bliss of those who receive divine instruction:—

On a wet night there is lightning and it raineth in torrents :
If it be the will of God, where it raineth much corn and wealth shall be produced,
By using which the heart will be satisfied and men will perform their duties.
This wealth is the sport of the Creator ; it sometimes cometh and sometimes goeth ;

[1] Human beings thrive under divine instruction.

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But the Name is the wealth of those who possess divine knowledge ; they are ever absorbed in it.

Nanak, they on whom God looketh with favour, shall obtain this wealth.

As the chatrik will not drink ordinary water, so men will not receive instruction :—

This world is a chatrik ; let none make a mistake herein.

This chatrik is an animal without understanding, *otherwise it would know*

That God's name is nectar, by drinking which thirst departeth.

Nanak, the pious who drink it shall not again be thirsty.

When God is merciful men receive saving instruction :—

The Malar is refreshing ; by meditation on God in it comfort is obtained.

If God show His mercy it raineth over the whole world.

By rain animals obtain the means of subsistence, and the earth is decorated.

Nanak, this world is all water ; from water everything hath sprung.

The few who know God by the Guru's favour are ever emancipated.

God, without being asked, gives man what is good for him :—

O chatrik, thou knowest not the palace of the Lord ; when thou seest it pray there.

Thou pratest much to please thyself ; thy words are not acceptable.

The Lord is very beneficent ; what thou desirest thou shalt obtain from Him.

Then the world's thirst to say nothing of thine, poor chatrik, shall depart.[1]

[1] As the chātrik wants special rain-drops, so the world seeks its own advantages. If the world accepted God's name, all unworthy desires should depart.

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The chatrik, on obtaining the special drops it desires, is compared to the man disposed to receive instruction :—

The chatrik on a rainy night naturally loving the True One crieth—

'This water is my life ; without water I cannot live.'

So by the Guru's instruction the water of life is found when man dispelleth his pride.

Nanak, the true Guru hath caused me to meet Him without whom I cannot live for a moment.

God is not to be importuned for secular favours :—

O chatrik, the chaste woman obtaineth *access to her spouse's* chamber ; the unchaste one is banished.

Within thee, God dwelleth and is ever present with the holy.

Thou shalt not have to shout and scream when God looketh on thee with favour.

Nanak, they who love the Name and act according to the Guru's instruction, shall be easily blended with God.

In the following the chatrik represents the pious man praying for the gift of life :—

The chatrik prayeth, 'O God, mercifully grant me the gift of life !

'Without water my thirst will not be quenched ; I shall expire.

'Thou *O God*, art the Giver of happiness, illimitable ; Thou art the Giver and treasury of favours.'

Nanak, God pardoneth the pious and at the last hour becometh their Friend.

The worldly man, like the chatrik, accepts not what God grants him, but seeks his own advantages :—

O chatrik, thou knowest not what thirst there is within thee, and by what draught it shall be quenched.

Through worldly love thou wanderest, and the immortal water thou obtainest not.

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If God cast His glance of favour, the true Guru will be easily found.

Nanak, the immortal water will be obtained from him, and man will be easily absorbed in God.

When man rises early for prayer his supplication is granted :—

The chatrik calleth at the ambrosial hour of morning,[1] and his prayer is heard in God's court.

God *mercifully* issueth an order to the cloud to kindly rain.[2]

The joy felt by the holy in the rainy season :—

Woman shall be happy in Sawan by reflecting on the Guru's instruction.

Nanak, by her unequalled love for the Guru she shall ever be a happy wife ;

But she who is devoid of virtue, and who is attached to a second love shall burn in Sawan.

Nanak, she careth not for her spouse, and therefore despiseth all decoration.

Supplementary Sloks

In the opinion of the Guru forgetfulness of God's name is the greatest sin.

Saith Nanak, by forgetting the one Name sin is committed equal *in the estimation of the Hindus* to the killing of Brahmans, kine, and virgins, *eating* the food of the sinful,

And the million transgressions which render men accursed and ever and ever victims of pride.

Let all other wisdom depart, as long as the knowledge of the one God remaineth.

The devotion of the saints is compared to that of the fond wife who cooks elaborate dishes for her spouse :—

As a devoted wife in her husband's house, intensely desiring to perform service for him,

[1] When a watch or about three hours of night still remain.
[2] So if a man rise early for prayer, God will hearken unto him.

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Prepareth him viands of many savours, making some tart and others sweet ;

Even with the same devotion the saints praise and apply their hearts to God's name :

They offer the Guru their souls, bodies, and wealth ; they would even sell their heads and place them before him.

Many saints pray for the fear and service of God ; God fulfilleth their desires, and blendeth them with Himself.

The spiritual exaltation of the holy :—

In the heart of the pious man is composure ; his soul ascendeth to the tenth heaven,

Where there is nor sleep nor hunger, and where God's ambrosial name *which conferreth* bliss abideth.

Nanak, sorrow is not felt where the light of God shineth.

The fate of the perverse :—

The perverse man is of unstable mind ; in his heart he hath many artifices.

What he hath done and what he doeth is all in vain ; he is in no way acceptable.

The fruit of his religious acts and alms shall all go to the king of death.

Without the true Guru the king of death will not release him ; he shall be ruined by his worldly love.

His youth glideth imperceptibly away, and on attaining old age he dieth *without repentance.*

Children and wives are objects of affection, but at the last moment none of them will assist or accompany him.

The condition of those who practise worldly love :—

Worldly love is an ocean of sorrow, difficult to cross, nay, uncrossable.

The perverse pass their lives in avarice and pine away talking of their possessions.

They can neither retreat nor advance ; they remain entangled in mid ocean.

God may pardon man's transgressions. The fol-

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lowing is repeated by many Sikhs on rising in the morning :—

We commit many sins of which there is no end.
O God, be mercifully pleased to pardon them.
We are great sinners and transgressors.
O God, Thou pardonest and blendest unto Thee ; otherwise it will not come to our turn to be pardoned.
The Guru graciously cut off our sins and transgressions by blending us with God.
Hail to those, O Nanak, who have meditated on God's name !

Rely not on the covetous :—

As far as possible rely not on a covetous man ;
At the last moment he will lead thee where nobody can lend thee a hand.

The condition of the perverse :—

The perverse are like children and dotards whose hearts take no thought of God.

The perverse and the pious contrasted :—

How shall he who doeth evil be acceptable ?
He shall burn in his own anger.
The perverse man is a fool and worrieth himself with quarrelling.
He who is pious knoweth everything.
Nanak, the pious man struggleth with his own heart.

His singers represented to the Guru that the Dhanasari was a very popular measure, and that whenever they played or sang it they usually received large rewards from others. On this the Guru composed the following :—

The Dhanasari measure is worthy of praise, brethren, if it perform the work of the True Guru.[1]
Brethren, heartily entrust to Him thy body and soul along with thy life ; turn away *from the world* and obey His order.

[1] If it be employed to sing God's praises.

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Where He seateth you there sit, brethren ; and whither He sendeth you thither go.

There is no wealth, brethren, so great as the true Name.

May I ever sing the praises of the True One, brethren, and ever abide with the True One !

Make God's attributes and praises your raiment, brethren, and enjoy the relish of the honour He granteth you.

Why merely praise Him, brethren ? You ought to offer sacrifices yourselves for a sight of Him.

A man proud of his long beard went to visit Guru Angad, but would not bow to him. Guru Amar Das thus addressed the offender :—

That is a real beard which toucheth the Guru's feet.

They who day and night serve their Guru ever abide in happiness ;

Nanak, they are seen with beaming faces at the court of the True One.

The advantage of possessing everything true :—

When men speak the truth and act the truth, true are their mouths and true their beards.

The true Word dwelleth in their hearts, and they shall be blended with the True Guru.

From the capital springeth true wealth, and the highest rank is obtained.

They who hear the truth, obey the truth, and practise truth,

Shall obtain a seat in the True court, and be absorbed in the True One.

Nanak, without the true Guru the True One shall not be obtained ; the perverse shall go astray.

The advantage of meeting the Guru :—

The chatrik crieth, 'Prio, prio' (Beloved ! Beloved !) through love of the cloud.

If it meet the Guru, it shall receive cool water to remove all its pain.

Its thirst shall depart, composure ensue ; and it shall cease its cries and screams.

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Nanak, the pious who hold the Name to their hearts, obtain peace.

The joy of him who is devoted to God :—

Nanak, he who is absorbed in the service of the true Guru, enjoyeth *perpetual* spring.

God is pleased with him, his mind and body bloom, and the whole world is clad in verdure for him.

The orison of the holy :—

At early dawn whose name should we take ?

We should take the name of God who is omnipotent to destroy and to create.

The inanimate world also praises the Creator :—

O Persian wheel, thou also speakest well, saying ' Tu, Tu ' (Thou, Thou) ; [1]

But the Lord is ever present ; why call to Him with a loud voice ?

Man ought to be a sacrifice to Him who created the world and made *creatures* of different species.

The forests and glades of the world meditate on Thee, O God, and thus ever pass their nights and days.

Salvation is not obtained by wearing a sectarial dress :—

Union with God is not obtained by an ochre-coloured robe, nor by a dirty garment :

Nanak, it is obtained sitting in one's own home under the Guru's instruction.

A perusal of the Veds will render man no assistance :—

Wert thou to wander in all directions and read the Veds through the four ages, *it would be all in vain.*

Nanak, if thou meet the true *Guru*, God will dwell in thy heart, and thou shalt attain the gate of deliverance.

[1] The Guru deduces the original of these words from the sound of the Persian wheel in motion.

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GURU RAM DAS RECEIVING HIS DISCIPLES

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LIFE OF GURU RAM DAS, THE FOURTH GURU

CHAPTER I

GURU RAM DAS'S parentage and birth, his early life, his meeting with Guru Amar Das, his marriage with Guru Amar Das's daughter Bibi Bhani, and many other incidents in his life, have already been related in the Life of Guru Amar Das.

The manner in which the Emperor Akbar bestowed several villages on Bibi Bhani, Guru Amar Das's daughter, after they had been refused by her father, has also been narrated. She assigned them during her father's lifetime to her husband.

How the construction of the tank in Amritsar was entrusted to Jetha, and how he was appointed Guru Amar Das's successor under the name of Guru Ram Das, have also been related. It needs hardly be said that Guru Ram Das adopted the principles and tenets of Guru Amar Das.

The minstrel Satta dedicated to Guru Ram Das on his installation the seventh pauri of the composition, which is known in the Granth Sahib as the joint production of Balwand and Satta, previously called the Coronation Ode.

Hail! hail Guru Ram Das! God who created thee hath decorated thee.

Complete are the miracles which the Creator Himself performed.

The Sikhs and their congregation bowed to thee since God was with thee.

Thou art immovable, unfathomable, unequalled; thou hast no end or bounds.

Thou didst save those who worshipped thee with love;

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Thou didst expel with ignominy[1] their *former* avarice, greed, lust, wrath, and worldly love with their train.

Hail to thy place! true are those who *abide* in thy presence.

Thou art Nanak, thou art Lahina, thou art Amar Das; so I deem thee.

When I saw the Guru my spirits were sustained.

One day the Sikhs represented to the Guru: 'The Purans describe the advantages of pilgrimages, and thou sayest that the repetition of the Name is the most efficacious form of worship. Be pleased to satisfy our minds on this subject.' The Guru replied: 'They who go on pilgrimages commit every species of enormity. Whatever good acts they perform are merely for ostentation. They give alms to those who flatter them to their faces or speak well of them to others. How shall persons like that be saved?' The Guru then quoted the following hymn of Guru Nanak:—

Shall I go to bathe at a place of pilgrimage? God's name is my place of pilgrimage.

My places of pilgrimage are the Word, contemplation, and the divine knowledge within me.

The divine knowledge given by the Guru is the true place of pilgrimage where the ten auspicious times for bathing and the Dasahra[2] are always present.

I ever beg for God's true name; grant it me, O God, Sustainer of the earth.

[1] Literally—having beaten them.

[2] The Dasahra festival is held on the tenth day of the light half of the month of Jeth, May–June, in commemoration of the birth of the Ganges. The word is derived from *dash*, ten, and *hara*, to take away; that is, the removal of ten great sins. The ten *parabs* or auspicious times for bathing are the eighth and the fourteenth of the lunar month, the day when no moon appears, the day when the moon is full, the first day of the solar month, the day of the new moon when it falls on a Sunday and the moon is in the mansion of Shrawan or Aquila, the vernal and autumnal equinoxes, eclipses of the sun and moon. Sardār Kāhn Singh's *Gurumat Prabhākar*.

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The world is ill, the Name is its medicine ; without the True One the filth of sin attacheth to it.

The Guru's word is pure and ever diffuseth light ; ever bathe in such a true place of pilgrimage.

Filth attacheth not to the true ; what filth have they to wash off ?

Twine for thyself a garland of virtues, and then what shalt thou have to grieve for ?

He who chasteneth himself by meditation shall be saved ; he shall save others and never again return to a womb.

The supreme mediator is himself the philosopher's stone ; the true are pleasing to the True One.

They feel happiness and true joy night and day ; their sorrow and their sins depart.

The true Guru hath shown God to him who hath obtained the true Name ; no impurity attacheth to him in whose heart is the True One.

Association with the congregation of the saints is the perfect ablution.

Sweet is the voice of the singer who singeth of God.

Praising the True One and obeying the true Guru are in my opinion equal to alms-deeds, and works of mercy.

He who loveth the society of the Beloved shall easily bathe in the society *of those who are* the truest of the true [1] as his Tribeni.

Worship the one true God who ever giveth and whose gifts ever increase.

Salvation is obtained by associating with saints ; God associateth with the company of the saints him on whom He looketh with favour.[2]

Every one giveth accounts of God ; how great shall I say He is ?

I *by myself* am a blockhead, low, and ignorant, but I understand Him from the Guru's description.

[1] *Sat Satte* may also be translated—assuredly.

[2] Also translated—The society of the Friend is obtained from association with the saints ; him on whom God casteth a favouring glance, He blendeth with Himself.

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True is the teaching of the Guru whose words are nectar ; my heart is satisfied therewith.

Man marcheth off to a place of pilgrimage and returneth laden with sin, while, if he had remained under the Guru's instruction, he would have found the True One.

There should be no end to speaking *of God* ; He is the storekeeper of devotion and everywhere diffused.

Nanak maketh a true representation—it is he who cleanseth his heart who is pure.[1]

To this the Guru added the following hymn of his own :—

The pandits read the Shastars and the Simritis,
The Jogis cry 'Gorakh, Gorakh',
But I who am ignorant repeat God's name.
I know not, O Lord, what my condition shall be.
Worship God, O my soul, so shalt thou sail over the terrible ocean.
The Sanyasis apply ashes to decorate their bodies,
The Brahmacharis altogether avoid women ;
But my hopes O God, ignorant though I am, are in Thee.
The Khatri performeth deeds and obtaineth the rank of a hero ;
The Sudars and the Vaisyas work for others.
God's name hath saved me who am ignorant.
The whole creation is Thine, Thou pervadest every place.
Nanak, God giveth greatness to the holy.
I being blind have set up God as my prop.[2]

The Guru continued: 'Even if one go on a pilgrimage, the Name ought to be praised. Indeed, it is by praising the Name all advantages, whether temporal or spiritual, are obtained ; and it was for the magnification of the Name places of pilgrimages were established on spots frequented by great Rikhis and Munis who had spent their days in that form of devotion. On the other hand, making pilgrimages involveth great sufferings and ruffleth

[1] Dhanāsari Chhant. [2] Gauri.

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the temper, whereas the pilgrimage of the Name requireth no exertion and causeth no exasperation. What is even the Tribeni—a place so holy in the estimation of the Hindus ? The Tribeni of the Sikhs is to repeat God's name, sing His praises, and know Him present in every heart. Without intelligence and discrimination men go astray at pilgrimages. What pilgrimages did Kabir and Rav Das make ? Yet they obtained salvation and are reverenced by the world. They each abode in a hut at the pilgrimage of the Name. The restraint of their desires they made the four walls of their lowly dwellings. Love and devotion were their roofs, and divine knowledge and meditation the beams on which they rested. They kept the love of God in their hearts to preserve them from the rain of bad company, the cold of superstition, and the heat of avarice. By dwelling in such huts men need not wander on pilgrimages, and may easily obtain deliverance from transmigration.'

Sri Chand, the elder son of Baba Nanak, wore long hair, wandered a naked hermit, and established the sect of the Udasis. He would not go to meet either Guru Angad or Guru Amar Das, but, now that a long time had elapsed since his father's death, and he had partially forgotten his imaginary grievances, he thought he would visit Guru Ram Das. When he arrived in the suburbs of Goindwal, the Guru went and took him, as the son of Guru Nanak, an offering of sweets and five hundred rupees in money. Sri Chand on beholding Guru Ram Das, thought him the very image of Guru Nanak. In the course of conversation Sri Chand remarked to him that he had grown a long beard. The Guru replied, ' Yes, I have grown a long beard that I may wipe thy feet therewith ' ; whereupon the Guru proceeded to suit the action to the word. Sri Chand felt abashed, drew back his feet from the Guru, and said, ' O great king, thou art senior, thou art in my

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father's place. It is magic like this which hath made thee a Guru. I possess no such power, and therefore was I superseded. I cannot express thy greatness. The Sikhs who come to behold thee shall be saved.'

One day the Guru, while meditating on Guru Amar Das, remembered that he had received from him a parting injunction to preach the true Name everywhere, and make a supreme place of pilgrimage at Amritsar. He asked his brothers-in-law, Mohan and Mohri, to accompany him thither for the purpose, but they refused. He went himself and spent several months there excavating the tank ordered by Guru Amar Das. In process of time a deputation of Sikhs came to him from Lahore inviting him to extend his journey to their ancient city. They said, 'Since thy parents died, thou hast not visited thy birth-place. Return home, meet thy relations, preach to the Sikhs, and bless thy city. Wherever thou treadest, thou savest numberless sinners.'

The Guru accordingly proceeded to Lahore. As he approached that city, his relations and Sikhs came forth to meet him. He remained there for some time, turned his parents' house into a temple, and built a well near it for the devotional ablutions of his followers. During his sojourn in his natal city he made many converts. It is said that his person and his words possessed such attractive power, that all who came under his influence felt constrained to embrace his religion. In due time he returned to Goindwal.

Chapter II

A company of Jogis with their superior went to make trial of the Guru. They said: 'Great king, thy Sikhs practise not Jog with its eight limbs or accessories, and without doing so the mind is never at peace. Until the mind is at peace, God is not

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obtained; until God is obtained salvation is impossible; and until salvation is obtained the soul shall wander through the eighty-four lakhs of existences. O Guru, how can thy Sikhs obtain salvation? What advantage do they gain by serving thee?'

The Guru replied: 'As the teats on a goat's neck yield no milk, so Jog without piety yieldeth no advantage. My Sikhs are family men, and may obtain salvation in that condition of life. It would be impossible for them to practise Jog. The best means of practising Jog is the repetition of the Name. The Name is implanted in the hearts of my Sikhs, and they repeat it day and night. All persons in whose hearts there are love and devotion, shall undoubtedly obtain deliverance from transmigration. Wealth or supernatural power may strive to lead them astray, but will not succeed. Profit or loss, joy or sorrow, praise or blame never cause them to waver. At every breath they repeat the Name of Sri Wahguru, the immortal God. They never incline to mammon or worldly advantages, since they know that all such things are perishable and delusive like a mirage. He who hath not divine knowledge, is like a man in a lonely forest in the heat of the year, who searcheth for water but findeth only a sandy waste. The sun above him burneth his head, the sand beneath him his feet, and he findeth no respite from his sufferings. He who on the contrary hath divine knowledge, knoweth that it is not water, but a sea of sand that is before him, that everything is false and that God alone is true. Without love and devotion to God all other means of obtaining salvation are unprofitable. O Jogis, it is very difficult even for yourselves to practise Jog in this age, and you can never obtain perfection by it. Even if you obtain supernatural power, it is very difficult to fix your attention on God, for the mind wandereth in every direction, and is not at

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rest even for a moment. But, supposing it were possible to practise Jog, thoughts of wealth and supernatural power would ultimately lead men astray. Their desire is to obtain money, beautiful women, fame, greatness, and honour. In such aspirations man forgetteth God. They who know Him are never led astray. However potent their temptations may be, they conquer them, and therefore enjoy the sweets of divine knowledge and meditation. A man may wear a Jogi's garb, but without devotion in his heart God never entereth it. It must be one of our main objects to extricate ourselves from the mire of the world.[1] The Guru completed his instructions to the Jogis by repeating to them the following hymn :—

O Jogi, when thou touchest the strings only with thy hands, thy lute is played in vain.

Under the Guru's instruction utter God's praises, O Jogi, and dye thy soul with the dye of God's love.

O Jogi, teach thine intellect divine instruction.

The one God existeth in every age, I bow before Him.

Thou singest in many measures and arguest in many ways, but thy heart is only playing a game.

Thou desirest to work thy well and water the ground after the oxen have gone to pasture.

Perform the duty of sowing God's *name* in the soil of thy body ; God will then germinate and there shall be a verdant field.

Yoke a constant mind for a bullock and by means of it irrigate *thy love* of God with the Guru's instruction.

Jogis, Jangams and all creation, *O Lord*, are Thine ; they walk by the wisdom Thou givest.

O Lord of slave Nanak, searcher of hearts, turn my soul unto Thee.[1]

On account of the general impression produced by the Guru's teaching, people of every class and religion flocked to see and hear him, and there was

[1] Āsa.

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a great accession of converts. Several persons, as usual in such cases, became envious of his fame and success, and foremost among them was a third Tapa or penitent.[1] He said: 'This is really the terrible Kal age. I a penitent bear cold and heat, yet people heed me not, while they reverence this married man as a guru.' Thus the Tapa spluttered, and foamed, and impotently raged. One day he repaired to the Guru's court and thus addressed him: 'O Guru, thy Sikhs are very proud; they accept not the Veds or Shastars; they make no pilgrimages; nor do they fast, perform the usual religious duties of Hindus, or practise austerities of any sort. They only reverence thee and recognize thy compositions. Their adoration is confined to the utterance of Wahguru. These misguided people are losing the advantages of their human birth. Pray tell me, sir, however can they go to heaven?'

The Guru replied: 'O Tapa, my Sikhs desire not heaven. Heaven they deem not fit reward for their merits. They never engage in worship which is merely intended for the admiration of the public. Their minds are absorbed in God's love. That is their heaven and their salvation. Thou knowest not the glory of the saints. Thou hast forsaken the real thing, attached thyself to false ceremonies, and forfeited thy salvation. Thy mind is filled with pride. Through pride and boasting men completely lose their way in this world. Without faith no devotion, penance, or worship availeth. They who possess no faith are drowned in lust, wrath, worldly love, covetousness, pride, and whatever else there is of evil. It is not so with my Sikhs. Their confidence and trust are reposed in the one immortal God. At every breath they repeat His name, and thus easily merit salvation. They need not penances or pilgrimages. They are in themselves pure and holy

[1] Accounts of the Tapa who opposed Guru Angad and of the Tapa who opposed Guru Amar Dās have already been given.

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places.' The Guru composed the following on the occasion :—

The Ganges, the Jamna, the Godavari, and the Saraswati make efforts to obtain the dust of the saints' feet.

They say 'The filth of sin which falleth into us from those who are full of it, is washed away by the dust of the saints' feet.'

Bathe in the Name as in the sixty-eight places of pilgrimage.

When the dust of the saints' feet riseth and falleth into the eyes, it removeth all the filth of evil inclinations.

Bhagirath [1] by penance brought down the Ganges, and Shiv established Kedarnath [2] and Banaras ;

Krishan herded cows *in Bindraban ; but it was* by producing saints of God *that all these places* became famous.

All the places of pilgrimage which the gods established long for the dust of the saints' feet, *and say*—

'When we meet a saint of God and a holy man of the Guru, we will apply the dust of his feet to our foreheads.'

O my Lord, all Thy creation longeth for the dust of the saints' feet.

Nanak, God granteth the dust of the saints' feet to him on whose forehead it hath been written, and saveth him.[3]

It is said the Tapa was convinced on hearing this hymn, and embraced the Sikh religion.

The Guru occupied most of his time in composing hymns breathing great devotional fervour and in receiving and addressing his Sikhs. Piles of wealth were offered him, but his thoughts turned not in that direction.

Among the Sikhs at Goindwal was a simple man called Handal, a native of Jandiala in the present

[1] Sagara was king of Ajudhia. Bhagīrath, a descendant of his, performed austerities which induced Shiv to allow the Ganges to descend to the earth for the purpose of bathing the ashes of Sagara's sons who had been consumed by the wrath of the sage Kapila.

[2] Kedārnāth, a place of pilgrimage in the Himālayas sacred to the god Shiv, who is there represented as a shapeless mass of rock.

[3] Malār.

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district of Amritsar, who was ever on the alert to perform submissive service for the Guru. Handal continually repeated God's name, conversed with no one, and remained absorbed in devotion. He was unaffected by joy or sorrow, and every one loved him on account of his child-like nature; but he himself bore neither love nor hate to any one, and was known as a saint. One day the Guru went to visit his kitchen. There he saw willing Sikhs at work. Handal, who was kneading flour at the time, was delighted to see him, and prepared to prostrate himself before him. As the wet flour was adhering to his hands, he put them behind his back, so that they might not be seen, and then threw himself at the Guru's feet. The Guru was gratified on seeing his true and humble devotion—'O Handal, thy love is pleasing to my soul; thou hast prostrated thyself in a new manner. Thy service is complete. What thou desirest, that will I give thee.' The Guru blessed him, gave him a robe of honour, granted him deliverance, and thus addressed him: 'Return to thy native town, repeat the Name, initiate Sikhs, and keep them on the Guru's way. Have confidence in none but the Creator and the true Guru.' Handal went home, and lived in Jandiala, where a shrine has been erected in his honour. His followers do not perform the Hindu obsequies, nor take the bones of the dead to the Ganges. The vessels and clothes offered by the Hindus to the dead. to wear on their journey, are by the Handalis applied to their own wants instead of being distributed to the inferior priests who minister at Hindu funeral rites. Strange to say, it was the descendants of this pious man who introduced falsehood into the lives of the Gurus, and destroyed the first authentic accounts of their lives.

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Chapter III

About that time Gur Das, author of 'Wars' and 'Kabits', went to visit the Guru.[1] He prostrated himself before him and said, 'My lord, thou art the honour of the unhonoured, the life of the holy, the protector of the poor. I have come to seek thy protection. Make me a disciple of thine.' The Guru was ever pleased to accede to such a request, and, having heard of Gur Das's good report as a Sikh, directed him to go to Agra and preach the Sikh religion there. Bhai Gur Das became a famous and successful preacher. He sent several of the Agra Sikhs to the Guru, who taught them the advantages of human birth and the necessity of working out ultimate salvation therein. The Guru at that time composed the following for the instruction of his Sikhs in the practice of their religion :—

Let him who calleth himself a Sikh of the true Guru, rise early and meditate on God ;

Let him exert himself in the early morning, bathe in the tank of nectar,

Repeat God's name under the Guru's instruction, and all his sins and trangressions shall be erased.

Let him at sunrise sing the Guru's hymns, and whether sitting or standing meditate on God's name.

The disciple who at every breath meditateth on God, will please the Guru's heart.

The Guru communicateth instruction to that disciple of his to whom my Lord is merciful.

The slave Nanak prayeth for the dust *of the feet* of that Guru's disciple who himself repeateth God's name and causeth others to do so.[2]

The Guru again reminded his disciples of the order of Guru Amar Das to make a nectareous tank—the

[1] *Sūraj Parkāsh*, Rās II, Chapter 14.
[2] Gauri ki Wār I.

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sacred Sikh tank in Amritsar—as a second place of Sikh pilgrimage, and exhorted them to assist in completing the work he had begun. The Guru and his party proceeded to a thick forest filled with luxuriant Indian trees. He rested beneath the shade of the shisham tree near which he had previously laid out the tank and done some excavation.

The Kardar, or magistrate and revenue collector, of Patti, a town in the Lahore district, had five daughters, but was not favoured with a son. All the daughters are described as beautiful, virtuous, and obedient. Four of them were married, and happened at the time to be visiting their parents, but the youngest had not yet been even betrothed. One day the whole five went to bathe and enjoy the fresh air in their father's country garden. As they were returning home, they met a company of saints engaged in divine worship. One of the saints burst forth into God's praises. The four married ladies went home, while the unmarried one remained to hear the holy man as he sang the eighth slok of the Asa ki War.

The saint thus concluded his discourse: 'God is the Cherisher and Lord of all. He is the Cause of causes. He setteth everything in motion, and holdeth everything in His own power. It is the one God who destroyeth and preserveth, who produceth and cherisheth.' When the young lady heard this and similar instruction, divine love sprang up within her. She then and there divested herself of her jewels and superfluous costly raiment, and distributed them among the saints. Having thus gratified her spiritual promptings she went home, and there continued to be absorbed in God's love. She lost no time in communicating to her sisters the instruction and spiritual satisfaction she had received.

When her mother heard that her youngest daughter had suddenly undertaken the rôle of preacher, she became very angry, and informed her husband. The

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father, in order to make trial of his daughters, summoned them all to his presence, and asked who gave them to eat and drink, and who cherished and protected them. The four married daughters bowing to their father said, that it was their parents who had provided them with food and cherished and protected them. The jewels and ornaments and everything they possessed had been the gifts of their parents. The father, seeing that his youngest daughter was silent, inquired the cause. She then found utterance: 'The one God alone is the Cherisher of creation. Parents are only a pretext.' Her father was very angry on hearing this reply, and again addressed her: 'Who hath given thee clothes and jewels?' She replied: 'Father dear, all are God's gifts. It is the Creator who bestoweth everything. He giveth to thee and to me, and protecteth us all.' The father replied, 'I shall see if God will protect thee.'

After some time a leprous cripple came to the town. His flesh, where not melting away, was eaten by worms, and his whole body emitted a foul odour. To such a man did the angry father marry his pious daughter without her consent and without a dowry. He stripped her even of the jewels and dresses she had retained after her offerings to the saints. It was impossible for her to be pleased with her husband, yet she bore her evil fate with fortitude, and said: 'O God, although I can have no happiness in this world with my husband, yet Thou art my true Lord and Creator. Thou cherisheth the eighty-four lakhs of existences, and wilt also cherish me.' Saying this she set herself to wait on her leprous spouse, as if he were her god. She begged from door to door, thus maintained him and herself, and wore out her days of sorrow.

One day her husband addressed her: 'My beloved, my beautiful, other people shun me in disgust, and will not even touch me, but thou waitest on

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me with extreme self-devotion. I have now one more request to make thee. By granting it God will vouchsafe thee thy reward.' She replied, 'My body and soul are thine, and as thou orderest so shall I do.' Then her husband said: 'I was born a cripple, and I afterwards contracted leprosy. I am weak, poor, and miserable. Far from being able to serve others, I cannot maintain myself. Attached to me thou hast undergone great hardship and misery. I have now suffored for my evil acts in former states of existence, but I have done nothing good even in this life. Now do me this last favour by taking me to a place of pilgrimage, that I may endeavour to earn salvation hereafter.'

She procured a basket, put her husband into it, and tenderly bore him on her head to Hardwar, Tribeni, and other places of Hindu pilgrimage in the hope of curing him of his malady. Wandering and wandering, she by the divine guidance of piety and virtue arrived footsore and weary at the very spot which the third Guru had indicated and the fourth Guru had marked out as the site of his tank of nectar, and there laid down her burden. She and her husband were soon seized with an imperious desire for food, and bethought them how it was to be obtained. After much discussion, during which the wife expressed her reluctance to leave her husband, it was decided that he should remain under a ber tree in the cool and grateful proximity of the water, while she departed to the nearest village to beg their daily meal. The leper, left alone, saw two crows fighting. One had a piece of bread in its mouth, which the other tried to snatch. While they were struggling, the bread fell into the pool. Both birds swooped down upon it. On emerging from the tank's tiny wavelets they became swans of singular whiteness, and flew to Mansarowar, a lake in Tibbat (Thibet) supposed by the Indians to be the natal place of those beautiful birds. The leper saw

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that the water possessed marvellous healing and cleansing properties, and at once determined to test its efficacy on himself. He left his basket and crawled into the water. The leprosy at once disappeared from the whole of his body except one finger by which he had held on to a branch of the ber tree on the margin. Not only had the leprosy disappeared, but he who had hitherto been a cripple was restored to health and the splendour of manly beauty, and he calmly awaited the return of his darling and faithful spouse from her mendicant excursion.

On arriving, her consternation knew no bounds. In the perfect proportions of the man who stood before her, she could not discover her husband, the recent crippled and maimed leper, and she shrank from his embrace with all the indignation of outraged virtue. In vain did he essay to explain to her the cause of his metamorphosis. She interrupted his narrative with tears and imprecations. Her belief was, that the stranger before her had killed her husband, and now presented himself as an unholy lover in her helplessness and bereavement. The quarrel waxed hot between husband and wife. She refused to accept his statements, and he felt mortified at the incredulity of his hitherto peerless spouse. Remonstrance and argument had no effect on her, and feminine obstinacy temporarily triumphed. With ceaseless objurgations and monitions of divine vengeance she hastened from the presence of the man she believed guilty of such great enormity, to mourn her darling leper in some remote and forlorn solitude.

Some villagers who had accidentally seen the occurrence, bore witness to the fact that it was really the same man she had brought in her basket. The lady still remained sceptical. On this they told her that Guru Ram Das, a famous saint of God, was sitting under a tree not far distant, and if she went

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to him he would resolve her doubts. Accordingly she and her husband appeared before him. The wife after compliments said: 'I am a virtuous woman. I left my leprous husband here and he hath disappeared. This man whom I know not, claimeth to be he, but I believe he is some deceitful person who hath a design on my virtue. I deem not that this pool possesseth such extraordinary efficacy as he allegeth.' The Guru smiled and said: 'Thou sayest this pool hath no such efficacy. It is in fact supreme among all places of pilgrimages. If thou even yet believe not, see this man is affected with leprosy in one finger. Let him dip it into the water, and thou shalt see the result. And whoever batheth in this tank shall obtain balm for his wounded spirit!' The late leprous cripple put his finger into the water and it was immediately healed. Thus was his wife doubly convinced that it was in reality her husband who had accosted her, and that the pool possessed miraculous virtues. The ber tree still on the spot is that under which she left her crippled husband. The place is called the Dukhbhanjani, or destroyer of sorrow.

After the conjugal reconciliation through the kind offices of the Guru, the faithful couple embraced his religion, and the quondam leper and cripple assisted him in enlarging the tank, building to it flights of descending steps, and rearing on its margin imposing edifices for divine praise and prayer, worthy of the miraculous discovery of the water and its still more miraculous virtue.

His Sikhs were rejoiced on seeing the Guru's participation in this miracle, and the magistrate of Patti was astonished on hearing of it. He recognized the Guru as a real saint of God, made him offerings, and prostrated himself before him. The magistrate was delighted on again beholding his daughter and seeing her husband restored to ordinary human shape and vigour. Having no son he adopted his

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completely healed son-in-law. The Guru on that occasion composed the following :—

God is very dear to the hearts of those who have met the society of the saints and whose souls are fascinated by the Word.

Repeat God's name, meditate on God; it is He who conferreth gifts on all.

O my brethren, God fascinateth my soul.

I sing God's praises ; His servant is honoured by meeting the Guru and the society of saints.

The service of God under the Guru's instruction is an ocean of happiness; through it wealth, prosperity, and supernatural power fall at man's feet.

They whose support is God's name utter it and are adorned thereby.

They who feel angry on hearing the Name are devoid of good fortune and possess a bad and worthless understanding.

Thou mayest throw ambrosia to crows and ravens, but they will only satiate themselves with filth and ordure.

The true Guru, the true speaker is a lake of nectar [1] by bathing wherein crows become swans.

Nanak, blessed, and great, and very fortunate are they whose hearts' filth is washed away by God's name under the Guru's instruction.[2]

The magistrate, on hearing this, became ashamed of his previous perversity. He made over all his property to his son-in-law, went to serve the Guru, and put himself under his instruction and spiritual protection.[3]

The Guru, telling his Sikhs that Santokhsar, the first tank he had undertaken, should be finished by his successor, set about completing his Amritsar, or

[1] Amritsar. [2] Gūjari.

[3] In the *Sūraj Parkāsh*, Rās II, Chapter 37 et seq., all this is represented to have occurred in the time of Guru Arjan. It is not likely that Guru Rām Dās would have neglected to carry out the work which he himself had begun under the order of his beloved father-in-law, the third Guru. Even the author of the *Sūraj Parkāsh* himself throws a doubt on his own narrative. Rās II, 39.

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tank of nectar, as a place of pilgrimage for his followers. He induced all his Sikhs to join in the work, under Bhai Budha's superintendence, and engaged labourers to assist them. He said that the tank of nectar should be God's home, and whoever bathed in it should obtain all spiritual and temporal advantages. During the progress of the work the hut in which the Guru first sheltered himself was enlarged for his residence. It is now known as the Guru's Mahal, or palace.

Chapter IV

Although the Guru's Sikhs, followers, and admirers of every class came to assist in the excavation of the tank, yet money was necessary to pay further labourers and maintain the Guru's kitchen. Accordingly Bhai Budha and the foremost Sikhs one day waited on the Guru and represented that further funds were necessary for the completion of the work.

The Guru, after reflection, decided to send his agents to different countries to spread the Sikh religion and also collect the offerings of the faithful. Such agents were called masands. In the time of the Afghan kings, nobles were styled Masnad-i-ali. Hence the word masnad was employed as an ordinary appellation of courtiers. From its frequent use it was changed in the mouths of Sikhs into masand. The Guru was called Sacha Padshah, or the true king, so his agents were styled masands.[1] For some time after their appointment they sent large sums to the Guru, but they afterwards became a generally dishonest body of men, not contributing to the Guru's treasury, and grasping power as opportunity offered.

An aged couple went to the Guru and prayed him to grant them the favour of a son. He replied that a son was not recorded in their destiny. They

[1] *Dabistān-i-Mazāhib.*

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said they knew that, but they had come to him to reverse the decree of fate. The Guru then informed them that four sons were to be born to himself, but he would give them one of them and content himself with three. After this Bhagtu[1] was born to the aged couple.

Some Jogis who had previously visited the Guru thought they would return to him to ascertain whether the extension of his fame had filled his heart with pride. They were delighted at finding him possess the same humility, the same suavity, and the same toleration of indignities as before. They then begged him to give them instruction. Full of self-abasement the Guru uttered the following :—

The heart coveteth gold and women, and sweet to it is worldly love.

Man turneth his mind to palaces, mansions, horses, and other pleasures.

O my Lord God, how shall I be saved who think not on Thee ?

O my God, such base acts have been mine.

Thou, O God, who possessest excellences and art compassionate, mercifully pardon all my sins.

No beauty is mine, no high birth, and no manners.

What dare I without merits say in Thy presence since I have not uttered Thy name ?

We sinners shall be saved with the Guru. *This is* the true Guru's favour.

God gave all men souls, bodies, mouths, noses, and water to use ;

He gave them corn to eat, clothes to wear, and pleasures to enjoy.

He who gave them is not remembered by man ; the brute thinketh that he hath made them all himself ;

Whereas it is Thou, O Searcher of hearts, who hast made all things and pervadest them.

[1] This man Bhagtu is ancestor of the Kaithal family and also of the Raīs of Arnauli in the Ambāla district.

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What can we poor creatures do? This is all Thy play, O Lord.

Humble Nanak purchased in the market is a slave of the slaves of God.[1]

On the text that no one can be relied on except God the Guru uttered the following :—

Some rely [2] on their friends, their sons, and their brothers ;
Some rely on their marriage relations, and their sons-in-aw ;
Some for a special object rely on their king and their headman,
But I rely on God *who is everywhere* contained.
My reliance is on God ; God is my prop.
I have no party or faction except God ; I sing His manifold and unnumbered praises.
What man relieth on is perishable ;
He who relieth on what is false shall repent of it.
The man who doeth base things shall not be lasting.
My reliance is on God than whom none is more powerful.
All other reliance is an illusion of Maya.
The pagans burn for mammon.
They suffer transmigration and lose their game.
I rely on God who adjusteth everything in this world and the next.
Lust, wrath, avarice, worldly love, and pride have increased ;
And, on account of the quarrels resulting from these deadly sins, there are *many* factions in this age.
God causeth him to whom He is merciful to meet the society of the saints.
My partisan is God who hath destroyed all other partisans.
They who feel false worldly love, sit down and form factions.
They guess the faults of others and increase their own conceit.
As they sow so shall they eat.

[1] Gauri.
[2] *Dharā* is literally a party or faction.

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Nanak's reliance is on the faith of God which conquereth the whole world.[1]

The Guru then turning to his Sikhs counselled them to consult God in all undertakings, and He would render them assistance.

Whatever work you desire to do tell it to God,
And He will accomplish it; the true Guru beareth true witness to this.
By the company and munificence of the saints you shall taste nectar.
Destroyer of fear, Kind One, preserve the honour of Thy slave.
Nanak, sing God's praises, and thou shalt find Him though unseen *to the world*.[2]

Put aside lust, wrath, falsehood, and slander; renounce mammon, and cease to be proud.
Renounce lust for woman, renounce worldly love, then shalt thou obtain the Bright One in this dark world.
Renounce *ideas* of honour or dishonour and love of sons and wives; renounce greed and desire, and fix thine attention on God.
Nanak, he in whose heart the True One dwelleth, shall by means of the true Word be absorbed in God's name.[3]

One Tiratha went to the Guru to be instructed how he could free himself from his sins and obtain mental peace. The Guru replied: 'Ever speak the truth, than which there is nothing more meritorious. The true Guru will ever assist him who speaketh the truth. God is truth, and he who speaketh truth shall be absorbed in Him.'

Three Sikhs, Bishan Das, Manak Chand, and Puru went to visit the Guru, and begged him to give them instruction for their own salvation and that of their families. The Guru bade them serve Sikhs and induce their relations to do likewise. Bishan

[1] Āsa. [2] Sri Rāg ki Wār. [3] Mājh ki Wār.

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Das, Manak Chand, and Puru were further directed to consider their families as God's gift, and repeat with them the Creator's name.

The Guru instructed Maiya, Japa, Kanaiya, and Tulsa to love the Guru's hymns beyond their own affairs. 'Whenever you read the Guru's hymns, keep your attention on their meaning, and never allow your minds to wander. As a sick horse is curbed to receive medicine, so must the mind be restrained for the purpose of receiving the Guru's hymns and their advantages. Withdraw your minds from evil, and reflect on what the Guru said and what is due to yourselves.'

Seven Sikhs, named Dharam Das, Dugar Das, Dipa, Jetha, Sansari, Bula, and Tirath, asked the Guru to tell them how they could be saved. He replied as follows: 'In the first place, abandon mental pride, adopt humility, slander not, eschew vice, serve out of your own resources the Sikhs who visit you. Cheerfully give them food and clothing. Grant their requests and refuse them not. When a Sikh hath an important work in hand, join him and pray for him; and if you see that it cannot be accomplished without money, collect subscriptions for him from every quarter, and at the same time contribute yourselves. Bring a Sikh work to completion, and you shall obtain the essence of happiness. Whenever there is a congregation of the holy, cause the word of God to be adequately preached and sung. Go devoutly thither in the evening and the morning, and imbue your minds with love. To the best of your ability rear to God a beautiful temple, and appoint thereto a priest who is competent to expound His word. Let the wayfarer ever be fed, whether by one Sikh or by many together. Remember the Name, and you shall obtain indescribable spiritual advantage therefrom. Serve the holy, than which there is no greater work of charity. By attending to these instructions you shall obtain

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happiness in this world and dwell near your Guru in the next.'

While the tank was being excavated, dwellings arose in the vicinity for the accommodation of the Guru's Sikhs, visitors, and workmen; and in time a beautiful city was constructed, which was at first called Ramdaspur,[1] or the city of Ram Das, and finally Amritsar, as it is now known.

Sahari Mal, the Guru's first cousin, came from Lahore specially to invite him to grace his son's marriage with his presence. The Guru represented all the difficulties there would be were he to leave Amritsar. Sikhs were daily coming to see him and receive instruction, and it would be improper for him to neglect his duty as Guru. In the second place, wherever he went he was accompanied by a large crowd of followers; and it would not be right to impose the burden of feasting them all on the parents of the bride. In lieu of himself the Guru consented to send one of his sons. He addressed Prithi Chand, generally known as Prithia, but he made excuses. He said that he had never before been separated from his father, and he did not wish to leave him now. He represented how important it was that he should remain at home to take charge of the offerings, and to ensure that they were not misappropriated. It was also necessary for him to attend the Guru's kitchen, and take care that strangers received due attention. The Guru replied that his own business was never interrupted, and some other Sikh would willingly undertake Prithia's duties. Prithia finally urged that he dreaded the turmoil of weddings, and should feel unhappy if he went. Prithia had two motives of his own for refusing. He was in charge of the offerings, and was able to furtively set aside much wealth for him-

[1] This name, well known in former times, of the present city of Amritsar furnishes an additional proof that Guru Rām Dās continued the work he had begun under his predecessor.

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self. If he went to Lahore this illicit gain would fall to some one else. The time, too, was approaching for the selection of a Guru in succession to his father, and he apprehended supersession during his absence.

The Guru then addressed his second son, Mahadev, who was a religious enthusiast and heeded not sublunary affairs. He replied that he had no relations or connexions in the world, and, that being the case, why should he entangle himself in any such enterprise? The Guru then addressed himself to his youngest son, Arjan, who when not in attendance on his father was constantly engaged in devotion, who was possessed of all saintly qualities, and regarded no wealth or worldly advantages. The Guru asked him to go with his relation to Lahore, and after the wedding remain at the temple there to give religious instruction to the Sikhs. Arjan replied that he only desired his father's pleasure. It was but a wedding and an occasion of rejoicing; but even were it a mission which involved danger of life, he would go all the same and gladly obey his father's orders. The Guru was well pleased, and again directed him to tarry some time in Lahore, and not return until he had received a written invitation. While there, whatever offerings Arjan should receive were to be consigned to his kitchen to feed the poor and the stranger, so that none should be sent away hungry.

Before his departure his mother went to call him in the early morning, and asked him to repeat God's name. This was preparatory to giving him the maternal advice and uttering for him the prayer which he subsequently versified in the following hymn :—

Ever repeat the name of that God who hath no end or limit;
By remembering Him all sin is removed and ancestors are saved.
O my son, this is thy mother's blessing.

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May God never forget thee for a moment, and do thou ever repeat the name of the Lord of the world !

May the true Guru be merciful to thee and mayest thou love the saints !

May God's preservation of thine honour be thy raiment, and singing His praises thy daily food !

Ever quaff the nectar of God's name ; mayest thou live long and may the remembrance of God afford thee endless delight !

May joy and pleasure be thine ; may thy desires be fulfilled and mayest thou never feel anxiety !

Let thy heart become the bumble-bee, and God's feet the lotus for thee.[1]

Nanak, attach thyself to them with the delight the chatrik findeth in raindrops.[2]

Chapter V

One day, in conversation with his Sikhs in Lahore, Arjan expressed the regret he felt at his long separation from his father. They accordingly suggested that he should write to him for his recall. Arjan was pleased with the suggestion and said, 'Although the Guru appeareth to have forgotten us, we have never forgotten him.' Upon this he addressed the following to his father :—

My soul longeth for a sight of the Guru ;
It crieth like the chatrik for raindrops.
My thirst is not quenched, and I have no rest without a sight of the dear saint.
I am a sacrifice, I am a sacrifice to a sight of the Guru, the dear saint.

He sent this quatrain by a Sikh to the Guru. When the Sikh reached Amritsar the Guru was

[1] May thy heart, like the bumble-bee, be attached to the lotus of God's feet !
[2] Gūjari.

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taking his afternoon repose. Prithia recognized the messenger as the servant who had accompanied Arjan to Lahore. He called him, and asked if he had brought a letter. He replied that he had, and unsuspectingly delivered it. Prithia on reading it became filled with jealousy. He knew he could not have written the verses himself, and he feared that, if the Guru saw them, he might appoint Arjan as his successor. He therefore concealed the letter and sent a verbal reply in his father's name, telling Arjan to remain in Lahore and not return until he was sent for. Arjan on receiving this message knew it had been sent by Prithia and not by his father the Guru, and on questioning the messenger, discovered what had occurred. He then wrote a second quatrain and dispatched it with strict orders to deliver it only to the Guru. It was as follows :—

Thy face is beautiful, the sound of thy words giveth composure.
It is long since I have seen my lord.
Blest is the land where thou dwellest, O my saint, friend, and lord.
I am a sacrifice, I am a sacrifice to the holy Guru, my friend and lord.

Prithia was lying in wait for the messenger and forcibly took possession of Arjan's second letter. On reading it he became more incensed than before. In his father's name he sent a second message, 'Remain at Lahore for some time yet and come not without orders. I will myself shortly go to fetch thee.' Prithia instructed the servant to take the message quickly, or the Guru would be angry with him. What Prithia really feared was that if the servant delayed in Amritsar, the Guru might come to know the deceit that was being practised. The servant on reaching Lahore told Arjan how Prithia had taken possession of the letter. On this Arjan

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wrote and despatched a third quatrain to his father :—

When I was separated from thee for a ghari, it seemed an age.

When shall I now meet thee, O my beloved lord ?

I cannot pass the night, and sleep cometh not without beholding the Guru's court.

I am a sacrifice, I am a sacrifice to that court of the true Guru.

On this letter Arjan took the precaution of writing No. 3; so that his father might know that two other letters had previously been dispatched. Arjan on this occasion gave urgent instruction to the messenger that the letter should only be handed to the Guru himself.

Prithia, as before, was waiting to intercept the third letter. The messenger was also on his guard, and, on seeing Prithia, hid himself. Prithia could not be for ever on the watch. When he went to his private house for reflection, the messenger took the opportunity to approach the Guru and give him his son Arjan's letter. The Guru on seeing it noticed that it bore the number 3, but only this one letter had reached him. The messenger told him what had previously occurred, whereat the Guru was much incensed. Prithia, who did not wish to remain long absent, arrived by the time the messenger had finished his narrative. The Guru asked Prithia what had become of the first two letters. He replied that he did not remember where they had been put. He would search and bring them. The Guru thrice asked him if he did not know where the letters were, and thrice he swore by the Guru's holy feet that he had no knowledge of them. Upon this the Guru, reading his secret thoughts, told him that the letters were concealed in his coat pocket at home. The Guru sent a servant to Prithia's house with a request to his wife to send Prithia's coat which

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was hanging on a peg on the wall. The servant brought the coat, and in its pocket were found the two missing letters!

Bhai Budha then by order of the Guru proclaimed Prithia's villainy to the whole assembly. Prithia was thoroughly ashamed, and found no retreat in subterfuge and no pardon in apology. The Guru said: 'Prithia's deception hath been laid bare before the Sikhs. A trial hath been made as to whether he is noble or base, obedient or disobedient to the Guru.' The Guru then at once dispatched Bhai Budha to Lahore with a carriage to bring Arjan home with all possible speed. After Arjan's arrival and obeisance to his father, the Guru remarked to him that he had previously sent three quatrains, and suggested him to write a fourth that the hymn might be complete. On this he extemporized the following:—

It is my good fortune to have met the holy Guru,
And I have found the Immortal God in my own home.
May I serve thee and never again be separated from thee for an instant! Nanak is thy slave.
I am a sacrifice, and my soul is a sacrifice unto thee: Nanak is thy slave.[1]

On hearing this the Guru was highly pleased and embraced his son. He then addressed him the following brief but pregnant words: 'Guru Amar Das declared that the Guruship was the reward of merit. As only he who is lowly and humble-minded may lay claim to it, I grant it to thee.' Saying this the Guru sent for five paise and a coco-nut, placed them before Arjan, and descending from his throne seated him on it in presence of the whole assembly. Bhai Budha affixed the tilak or mark of spiritual sovereignty to Arjan's forehead, and he was publicly proclaimed Guru amid universal manifestations of delight. Guru Ram Das said, 'Guru

[1] Mājh.

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Arjan hath become the world's Guru, and, as one lamp is lighted from another, so the Guru's spirit hath passed into him, and will dispel the darkness of the world.'

When Guru Arjan went to embrace his mother, he said: 'All my anxieties have been removed. Having earned the true name of God, I have come home.' He then composed the following :—

The wealth of God's *name* hath become my devotion, the wealth of God's *name* my penance, the wealth of God's *name* my food.

May I not forget for a moment Him whom I have obtained in the company of the saints !

O mother, thy son hath come home to thee with profit.

I possess God's wealth walking, God's wealth sitting, God's wealth waking and sleeping.

God's wealth is mine ablutions, God's wealth my divine knowledge ; I fix mine attention on God.

God's wealth is my raft, God's wealth my boat ; it is God's wealth which shall take me across.

God's wealth hath caused me to forget my worldly anxiety; God's wealth hath removed my doubts of *salvation*.

From God's wealth I have obtained the nine treasures ; I have come into the possession of God as wealth.

I may eat and spend this wealth without exhausting it ; it will abide with me in this world and the next.

God loaded a treasure, and gave it to Guru Nanak ; my mind is imbued with God's love.[1]

Prithia, whose anger knew no bounds, addressed offensive language to his father, and then informed Bhai Budha that his father had acted improperly. The Guruship was his own right, yet it had been given to his youngest brother. He vowed that he would remove Guru Arjan, seat himself on the Guru's throne, and the Emperor himself would admit the justice of his claim. The Guru addressed Prithia the following by way of remonstrance :—

[1] Gūjari.

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Why, O my son, quarrel with thy father ?

It is a sin to quarrel with him who begot thee and reared thee.

The wealth of which thou art proud belongeth to no one.

In a moment shalt thou abandon the pleasures of sin, and then shalt thou repent.

Repeat His name who is thy dear Lord, thy Master, and thy God.

The slave Nanak giveth thee instruction ; if thou hearken into it, thy regrets shall depart.[1]

Notwithstanding this remonstrance Prithia continued to use offensive language to the author of his existence. 'Fine mercy thou hast shown me ! Thou hast conferred the Guruship on thy youngest son and told me falsehoods. Thou hast told me to repeat God's name. Practise what thou preachest, and let Arjan, who hath been honoured by thee, also heed thine instructions.' Guru Ram Das then uttered the following :—

They render God hearty worship on whose forehead such destiny was recorded in the beginning.

How can one be jealous of those whom my God the Creator assisteth ?

Meditate on God, O my soul, meditate on God ; He is the Remover of the troubles of every birth.

God in the beginning bestowed on his saints the ambrosial storehouse of saintship.

The fool who trieth to rival them, shall have his face blackened both in this world and the next.

They are saints, they are worshippers to whom God's name is dear.

God is obtained by their service ; ashes shall be thrown on the slanderer's head.

He in whose house this occurreth knoweth *what is proper* ; ask Guru Nanak the world's Guru, and reflect on it.

In the case of the four Gurus none hath ever obtained the

[1] Sārang.

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Guruship by revilings ; it is by God's service the Guruship is obtained.[1]

When Prithia still continued to insult his father, the latter ordered him out of his sight, and said, 'Thou art a Mina[2]; my Sikhs will not obey thee, and will never associate with thee.' Bibi Bhani then painfully called to mind the words of Guru Amar Das, namely, 'Thou hast dammed the clear flowing stream of the Guruship and consequently great trouble and annoyance shall result.'

While this unpleasant scene was being enacted, night came on, and Guru Arjan, his mother, Bhai Budha, and all the Sikhs went to pay their respects to Guru Ram Das. Guru Ram Das announced that he could not always abide with them, that his end was approaching, and that he would go to die in Goindwal. At his departure so many Sikhs gathered round him that it was difficult for them to obtain a sight of him. He addressed them some parting words of instruction of priceless value, and taking Arjan with him set out for Goindwal.

On arriving at Goindwal, Guru Ram Das bathed in the Bawali, and had interviews with his two brothers-in-law, Mohan and Mohri. The next day he prepared a great feast, at which every one ate his fill. The following morning before day the Guru again bathed, and, having repeated the preamble of the Japji and the Asa ki War, began to meditate on Guru Amar Das. When day dawned and his devotions were at an end, he entrusted his Sikhs to Guru Arjan, directed him to complete the tanks at Amritsar, and repeated for him the main tenets of Sikhism by which he charged him ever to abide.

Bibi Bhani, knowing that these injunctions were the signals of her husband's death, begged him to

[1] Sūhi.

[2] This word originally meant a tribe of Hindu robbers of Rājpūtāna. In the Panjāb the name is now applied to a villain with a smiling face.

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take her with him on his final journey. He bade her abide in the world for some days, and then she should meet him. Guru Ram Das's soul was borne to the celestial regions on the third day of the light half of the month of Bhadon, Sambat 1638 (A. D. 1581). The bard Mathura composed the following on his death :—

Guru *Ram Das* who was pleasing to God, went to God's city ;

God gave him a throne and seated him on it.

The demigods *on receiving* thee, *O Ram Das*, were pleased, and sang victory to thee.

During thy life the sins of the demons [1] trembled within them and they fled.[2]

The sins of those who received Guru Ram Das's instruction were cut away.

He gave the umbrella and sovereignty of the earth to Guru Arjan.[3]

[1] That is, sinful persons.

[2] That is, the evil trembled for their enormities and concealed themselves.

[3] Sawaiyas.

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HYMNS OF GURU RAM DAS

Sri Rag

Praises of the Guru :—

When the Name is obtained the mind is satisfied ; without the Name accursed is life.

Let some holy friend who meeteth me point out to me God the Lord of excellence.

I would be quartered for him who showed me the Name.

O my Beloved, I live by meditating on the Name.

Without the Name I could not live ; O my true Guru, implant it in me.

The Name is a priceless jewel ; the perfect true Guru possesseth it.

By applying myself to the service of the true Guru, he bringeth forth and displayeth the jewel *of the Name.*

Blest are the very fortunate who come to the Guru and meet him.

They who have not met the true Guru are unfortunate and subject to death.

They shall again wander in birth, and be placed in terrible filth.

Approach not those in whose hearts is the pariah wrath.

The true Guru is a tank of nectar ; very fortunate are they who come to bathe therein.

Their impurities of every birth depart, and the pure Name is implanted in them.

The slave Nanak, by fixing his attention on the true Guru, hath obtained the highest dignity.

The excellence of the Name is obtained through the Guru :—

Let me sing God's praises, let me proclaim God's praises, let me utter God's praises, O mother.

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The holy man who repeateth His praises is my friend; with him I will sing God's praises.

When I pierced the diamond *of my heart* with the diamond of *divine knowledge*, the deep colour of the Name *appeared.*

O my God, let me sing Thy praises that my soul may be gratified.

My heart thirsteth for God's name; may the Guru be pleased to grant it me!

Dye your hearts *with the love of God*, O ye very fortunate, and the Guru will be pleased to confer on you favours.

I am a sacrifice to that true Guru who lovingly fixeth the Name in my heart.

Without the true Guru, God's name is not found even though one perform hundreds of thousands and millions of ceremonies.

Without good fortune God is not found, even though He dwell in our homes and be for ever near,

Because a screen widely separateth Him from those in whose hearts there is the pain of ignorance and superstition.

Without meeting the true Guru man becometh not gold; the perverse sink like iron while the boat is hard by.

God's name is the boat the true Guru *provideth*; how shall we go on board?

He who walketh according to the will of the true Guru shall sit in the boat.

Hail, hail to the greatly fortunate persons, O Nanak, whom the true Guru blendeth with God!

Man even though silly may be blended with God by piety. This hymn was composed by Guru Ram Das when after his marriage he was invited to make some request:—

SRI RAG CHHANT

The girl is silly, how shall she behold God in this world?

When God is merciful the holy learn the affairs of the next world:

The holy learn the affairs of the next world and ever meditate on God.

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Woman shall then roam happy among her companions, and triumphantly swing her arm in God's court.

What balance of Dharmraj's account shall remain after repeating God's name ?

The girl even though silly shall behold God in this world through the Guru's instruction.

The marriage is ended, my father ; I have found God under the Guru's instruction.

The Guru hath dispelled the darkness of ignorance, and lit the lamp of divine knowledge :

The Guru hath lit the lamp of divine knowledge, darkness is dispelled, and I have discovered the precious jewel of God's name.

The malady of pride hath departed, sorrow hath fled, and I have cured my pride under the Guru's instruction.

I have obtained as my spouse the Deathless One, the Imperishable, who shall never die or be born.

The marriage is ended, O my father ; I have obtained God under the Guru's instruction.

God is very true, my father ; when God's saints meet, the marriage procession is beautiful.

She who repeateth God's name shall be happy in this world and be really beautiful in the next :

In the next she shall be very beautiful who in this world hath remembered the Name.

Profitable are the whole lives of those who under the Guru's instruction have conquered their minds by throwing the dice of God's name.

By meeting God's saints my work hath prospered ; for my spouse I have obtained the Joyful Being.

God is very true, my father ; when God's saints meet, the marriage procession is beautiful.

My father, give me God as a gift and dowry.

Give me God as my raiment ; give me God as my glory that my work may succeed.

By devotion to God the marriage is easy ; the Giver gave me the gift of the true Guru's name.

Thy glory, O God, shall fill the earth's continents and the

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universe; this dowry of the Name cannot be confounded with others.

Any other dowry the perverse may display is false pride and worthless gilding.

My father, give me God as a gift and dowry.

My father, woman on meeting her beloved God extendeth the vine.[1]

God, who is in every age, ever setteth a-going the Guru's race;

In every age increaseth the true Guru's race who under his instruction meditate on the Name.

God shall never be destroyed; what He giveth ever increaseth.

Nanak, the saints and God are one; by repeating God's name woman is adorned.

My father, woman on meeting her beloved God extendeth the vine.[1]

Sri Rag ki War

True men eat the bread of labour; the false and the deceitful live by begging:—

Thou didst create all things, O Lord; Thou givest sustenance to Thy creatures.

Some live by deceit and fraud, and drop from their mouths falsehood and deception.

Thou hast subjected creatures *thereto*; Thou doest what pleaseth Thyself.

To others Thou hast explained the truth and given unfailing stores thereof.

The food of those who remember God is profitable, they who remember Him not, stretch out their hands *to beg*.

There is none to beg from except God, the universal Benefactor:—

Every one belongeth to Thee; Thou art every one's; Thou art the capital stock of all.[2]

All beg of Thee and ever supplicate Thee.

1 That is, produces a holy offspring.

2 *Vide* Vol. i. p. 60, n. 1.

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He to whom Thou givest hath obtained everything ; Thou art distant from some and to others Thou art near.

Except Thee there is none to beg from ; let some one investigate this in his mind.

All praise Thee ; Thy door is open to the holy.

The Guru in a vision presented himself at God's door :—

I a minstrel of the Lord God went to His door.

God from within heard my cries, and called the minstrel into His presence.

Having called the minstrel, He asked him for what object he had come.

'Thou ever bestowest gifts, merciful Lord, grant me to meditate on Thy name.'

Nanak, God the Giver caused me to repeat His name and clothed me with a robe of honour.

MAJH

The advantage of the society of the saints :—

I meditate on God's excellences and name,

And in company with the saints I cause His name to dwell in my heart.

The Lord God is inaccessible and inapprehensible ; but His delights are obtained on meeting the true Guru.

Blessings on those men of God who know Him.

I shall go and ask them to tell me of God.

On meeting the men of God, I will shampoo their feet, rub and wash them, and drink the divine essence.

The true Guru the giver made fast in me God's name.

Very fortunate am I who have obtained a sight of the Guru.

In uttering the true ambrosial Name which is received from the perfect Guru, I drink nectareous essence.

O God, cause me to meet the society of the saints, the true beings.

On meeting them I shall meditate on God's name.

Nanak, may I under the Guru's instruction hear of God, speak of Him, and regale myself with His name !

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The Guru shows the one God who pervades all things but is distinct from them :—

Come, my sisters, meet me, my dear ones :
I am a sacrifice to her who shall show me my Beloved.
On meeting the society of the saints I have found God the Friend, and am a sacrifice to the true Guru.
Whithersoever I look, there is the Lord.
Thou pervadest every heart, Thou Searcher of hearts.
The perfect Guru hath shown me God who is with me ; I am ever a sacrifice to the true Guru.
There is but one breath, one matter, and one light in all things.
One light pervadeth all things but is distinct in each ; there is no light equal thereto.
By the favour of the Guru the one God hath been seen ; in everything I am a sacrifice to the true Guru.
Nanak speaketh words of nectar
Which are dear and pleasing to the hearts of his disciples.
The perfect true Guru giveth instruction ; he is beneficent to others.

MAJH KI WAR

Some of the attributes of the Guru :—

He in whose heart there is truth hath the true Name, and uttereth the truth with his mouth ;
He walketh in God's way himself, and causeth others to do so.
If there be a river on our way, it will wash away filth ; by bathing in a pond [1] more filth attacheth to one.
The true Guru who meditateth on God night and day is the perfect river.
He is saved himself with his family, and by giving God's name he saveth the whole world.
The slave Nanak is a sacrifice to him who repeateth God's name and causeth others to do so.

[1] By having recourse to a hypocritical guru.

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GAURI

Ram Das is happy beyond expression in the society of Guru Amar Das :—

The beggar is happy when a householder giveth him alms ;
The hungry man is happy when he taketh food ;
The disciple is happy and contented when he meeteth his Guru.
Grant me, O Lord, a sight of Thee in whom is my hope.
Mercifully fulfil my desires.
The chakwi is happy when she seeth the sun :
She then meeteth her beloved and all her sorrow departeth.
The disciple is happy when he beholdeth his Guru ;
The calf is happy when it sucketh milk ;
Its heart is glad when it seeth its dam ;
The disciple is happy when he beholdeth his Guru.
All other affections are worldly and false,
And shall perish like false and temporary gilding.
The slave Nanak is happy and contented with the true Guru.

Happy is the family in which a religious son has been born :—

As the mother nourisheth her foetus in the hope of its being a son—
' When he is big he will earn and allow me money which will give me enjoyment— '
So the man of God loveth God, and God will render him assistance.
O my God, I am foolish, preserve me, O my Lord.
Thy servant's praise is Thy glory.
They to whose hearts God's praises are pleasing, rejoice in their palaces and homes.
When they sing God's praises, they taste all sweets.
The man of God is the saviour of his family ; he shall deliver twenty-one generations,[1] yea, the whole world.

[1] This includes seven generations of the father's family, seven of the mother's, and seven of the father-in-law's.

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Whatever hath been done hath been done by God and is His glory.

O God, all creatures are Thine ; Thou pervadest them all, and causest them to worship Thee.

O God, Thou causest them to acquire the treasure of devotion and Thou Thyself apportionest it.

I am Thy slave purchased in a shop ; what skill hath this creature ?

Wert Thou, O God, to seat me on a throne, I should still be Thy slave ; cause me even as a *lowly* grass-cutter to utter Thy name.

Nanak is God's slave, and magnifieth Him.

The earnings of the holy :—

The husbandman laboureth and hopeth in his heart,

While yoking his plough and making his efforts, that his sons and daughters shall eat *the fruits of his labour* ;

So the man of God uttereth God's name that God may at last deliver him.

O my God, accomplish my salvation, foolish though I am !

Apply me, O God, to the work of serving the true Guru.

As the merchant who taketh horses for traffic,

Earneth money and entertaineth hopes that his wealth shall increase ;

So the man of God uttereth the name of God, and is happy in uttering it.

The shopkeeper collecteth wares and sitting in his shop dealeth in them :

His wealth is false, its display is false, he is wrapped up in falsehood.

The man of God collecteth divine wealth and taketh God with him as his viaticum.

Love of wealth and family is a snare when man turneth away from God.

He who is the slave of God's slaves shall be saved under the Guru's instruction.

Nanak, they who ponder on the Name under the Guru's instruction shall be enlightened.

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The fervour of the Guru's devotion :—

The desire for God is ever in my mind and heart ; O God, how shall I behold Thee ?

He who loveth God knoweth *the pleasure thereof* ; God is very dear to my mind and heart.

I am a sacrifice to my Guru who hath caused me to meet my Creator from whom I had been separated.

O God, I a sinner have taken refuge at Thy gate.

My understanding hath no merit ; mercifully cause me to meet Thee some time.

O God, my demerits are very great, and could never be numbered.

It is Thou who possessest merits ; it is Thou who art compassionate ; it is Thou who pardonest when Thou pleasest.

I am a sinner, but Thou hast saved me by association with the Guru, who, by teaching me God's name, hath delivered me.

O my true Guru, how can I recount thy merits ? When thou speakest, I become astonished.

Can any one else preserve a sinner like me as the true Guru hath preserved and saved me ?

Thou, O Guru, art my father, thou art my mother, thou art my relation and companion.

O God, my True Guru, Thou knowest of Thyself my condition.

I was wandering astray ; no one cared for me when the great God placed me a worm near the true Guru.

Hail ! hail to the slave Nanak's Guru, by meeting whom all my sorrow and trouble are at an end.

The Guru ever cherishes his disciples :—

As a woman having given birth to a son nourisheth him and keepeth her eye on him—

In and out of doors she feedeth him and continually fondleth him—

So the true Guru watcheth over his disciple who beareth love and affection to God.

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O my God, we are silly children of Thine.

Hail ! hail to the Guru, the true Guru, the teacher who hath rendered us wise by divine instruction !

As the white-robed bird [1] circling and flying in the heavens

Keepeth her thoughts on her young left behind, and ever remembereth them in her heart,

So the true Guru claspeth to his heart that disciple who loveth God.

God preserveth the tongue made of flesh and blood within the scissors of the thirty or thirty-two teeth.

Let any one consider if the tongue or the teeth have any power of themselves ; know that everything is in the power of God.

When men calumniate the saints, God preserveth His servants' honour.

My brethren, let no one suppose that any one hath any power ; every one acteth as God causeth him to act.

Old age, death, fever, headache, snakebite are all in the power of God. None of these may occur without God's will.

Nanak, ever so meditate on God's name in thy heart, that at the last moment it may deliver thee.

The advantage of meeting the true Guru :—

He is called the true Guru whose presence maketh the heart glad ;

Then mental doubt vanisheth, and the supreme dignity is obtained.

How shall I meet my beloved true Guru ?

I every moment make obeisance that I may meet him.

God mercifully caused me to meet my perfect true Guru.

On applying the ashes of the true Guru his slave's desires are fulfilled.

Meet such a guru as shall implant God's service in the heart and teach it to thee.

Thus shall there never be any deficiency ; God's profit shall ever be obtained.

[1] The kulang.

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He in whose heart there is divine pleasure hath no love for mammon.

Nanak, if such a guru be found, man shall be saved, singing God's praises.

The debt men owe to the Guru :—

This mind of many whims resteth not for a moment ; it roameth and wandereth in every direction.

They who are very fortunate, have found the perfect Guru who giveth God's spell by which their minds become fixed.

O God, we are slaves of the true Guru :

The brand hath been branded on our foreheads ; we owe a great debt to the Guru :

He conferred on us many kindnesses and favours, and rescued us from the dangerous ocean of fear.

They who have not the love of God in their hearts plot deceitful schemes.

As paper is spoiled by water, so the perverse are ruined by pride.

We know nothing of the past or future ; as God placeth us so shall we stand.

O Guru, be merciful to us sinners ; *saith* the slave Nanak, we are thy dogs.

The Guru's happiness on meeting God :—

O my Gobind,[1] *Thou art* in my heart, *Thou art* in my heart : *because Thou art* in my heart, I am dyed with Thy love.

O my Gobind, the sportive Hari is with me, yet cannot be seen ; but the perfect Guru hath shown me the Unseen.

O my Gobind, all poverty and misery depart from him to whom the name of God hath been made manifest.

The highly fortunate have obtained God, the highest dignity, O Gobind, and are absorbed in His name.

O my Gobind, my beloved, hath any one seen the Lord God with his eyes ?

[1] Gobind and Hari are both names of God. They are retained in the translation of this hymn to avoid confusion.

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My mind and body are very sad, O my Gobind, without God I a woman waste away.

On meeting the saints, O my Gobind, I have found my God, Friend, and Companion.

God, the life of the world, hath come to me, O my Gobind ; I pass the night in happiness.

Ye saints, cause me to meet my God, the Friend ; my soul and body hunger for Him.

I cannot live without seeing my Beloved ; separation from Him weigheth upon my heart.

God is my Friend and Beloved ; the Guru introduced me to Him and my heart revived.

The desires of my soul and body have been fulfilled, O my Gobind ; on meeting God my heart expanded.

I am a sacrifice, O my Gobind, my Beloved ; I am a hundred times a sacrifice unto Thee.

In my soul and body is the love of the Beloved, O my Gobind, O God preserve my capital.[1]

O my Gobind, let me meet the true Guru, the mediator who will show me the way, and cause me to meet God !

Through Thy mercy, O my Gobind, I have obtained God's name ; the slave Nanak hath entered Thine asylum.

The Guru's longing for God :—

I suffer from separation from God's name and from God.

May I meet my Lord, my Friend, and obtain happiness !

On beholding the Lord God I survive, O my mother,

His name is my companion and brother.

Ye dear saints, sing the praises of my Lord God.

Ye greatly fortunate ones, repeat the Name under the Guru's instruction.

God and God's name are my life and soul.

By repeating the Name man hath not again to cross the terrible water.

How shall I behold the Lord God, my soul and body's desire ?

Present me to God, ye dear saints, my heart loveth Him.

By the Guru's word the beloved King is obtained.

[1] That is, make my human life profitable.

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Ye greatly fortunate ones, utter His name.
In my soul and body I have a great longing for God.
Ye saints, cause me to meet Gobind who is my Lord God.
By the true Guru's instruction the Name is ever manifest to me ;
So the desires of the slave Nanak's heart have been fulfilled.

Man ought to keep watch over his refractory mind :—

GAURI KARHALE

O refractory [1] soul [2] who comest from afar, how shalt thou meet God ?
When I found the Guru by perfect good fortune, the Beloved came and embraced me.
O refractory soul, meditate upon the True Guru ;
O refractory and wretched soul, meditate on God's name,
And when thy account is called for, God Himself will release thee.
O refractory soul, *once* very pure, the filth of pride hath now attached to thee.
The Beloved Spouse was present in thy house ; when thou didst separate from Him, thou wert punished.
O refractory soul, my dear, search for God within thee.
He is not found by contrivance ; the Guru showeth Him in thy heart.
O refractory soul, my dear, day and night fix thine attention on God.
When thou findest God through the Guru thou shalt go home and obtain the painted palace.
O refractory soul, my friend, abandon hypocrisy and greed :
The hypocritical and the greedy shall be smitten ; Death will punish them with his mace.

[1] *Karhale*, a camel. In a secondary sense it means a camel which does not obey its bridle, thence stubborn. The gyānis also translate the word—make effort.

[2] In the original *man*, a word which is used sometimes for mind and sometimes for man, but here appears to mean the soul which has migrated from a distant body.

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O refractory soul, who art dear to me as my life, rid thyself of the filth of hypocrisy and superstition.

The perfect Guru is a tank of divine nectar ; when the company *of saints* is obtained filth departeth.

O refractory soul, my dear, listen only to the instruction of one guide the Guru—

Worldly love may be widely diffused, yet at last nothing shall go with one—

O refractory soul, my friend, take God's name for thy travelling expenses, and thou shalt obtain honour.

Thou shalt have a dress of honour in God's court, and God Himself will embrace thee—

O refractory soul, he who obeyeth the Guru shall under the Guru's instruction accomplish his work.

Make obeisance before the Guru, O slave Nanak, and he will blend thee with God.

O refractory soul, gifted with the power of reflection, meditate and carefully look.

They who dwell in forests are tired of wandering in them ; while they may under the Guru's instruction behold the Beloved in their own hearts.

O refractory soul, remember God ;

O refractory and wretched soul, the perverse are caught in a great net,

While the pious are delivered by remembering God's name.

O refractory soul, my beloved, search for the True Guru in the society of the saints.

Attached to the society of the saints meditate on God and He will go with thee.

O refractory soul, greatly fortunate are they on whom the one God looketh with favour.

If God deliver thee, thou shalt be delivered ; worship the true Guru's feet.

O refractory soul, my beloved, think of the Light within thy body.

When the merciful God conferreth a gift on thee, the Guru will show thee the Name which is the nine treasures.

O refractory soul, thou fickle-minded, lay aside thy perverse cleverness.

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Remember God's name, and at the last moment He will grant thee deliverance.

O refractory soul, very fortunate shalt thou be if thou treasure the gem of divine knowledge.

The divine knowledge of the Guru is a sword held in the hand to destroy the god of death.

Within thee is the treasure, O refractory soul, yet thou wanderest abroad in doubt searching for it.

When thou meetest the perfect Guru, thou shalt find God the Friend who is with thee.

O refractory soul, ever remember the love of God and thou shalt be imbued with it.

By serving the Guru and remembering his instruction the dye of God shall never fade.

We are birds, O refractory soul, and God the immortal Being is a tree.

Nanak, very fortunate are the pious who remembering the Name find the Tree.

Gauri ki War I

A message of love :—

Hear, my Friend, this message of love ; mine eyes are fixed on Thee.

When the Guru is pleased he blendeth me with the Friend, and then the slave Nanak sleepeth in peace.

Men should not be jealous of the Guru, who is specially favoured of God :—

Know that he is great whom the Lord maketh great.

God pardoneth him who is pleasing to Him.

If any one try to rival Him he is an insensate fool.

He whom the true Guru causeth to meet Him, singeth His praises and dilateth on them.

Nanak, true is the True One ; he who knoweth Him is absorbed in the truth.

The Guru is the soil in which religion is planted :—

The true Guru is the field of religion ; as man planteth in it, so he gathereth fruit.

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The Guru's Sikhs plant ambrosia and obtain God as their ambrosial fruit.

Their faces are bright in this world and the next, and they shall obtain a true robe of honour in God's court.

Some whose hearts are base ever act basely; as they plant, so the fruit they eat.

When the true Guru the banker looketh at them and assayeth them, their gilding is all laid bare.

As they meditate, so they obtain, and so God maketh them known.[1]

Nanak, the Lord God Himself pervadeth both the good and the bad;[2] he ever beholdeth the acts of all.

Man's regeneration must depend on himself :—

Man hath one mind; the one God pervadeth it; as the mind turneth,[3] such is its acceptance.

Man may say what he pleaseth; it is what he hath at home he eateth.[4]

Without the true Guru there is no understanding, and pride departeth not from the heart.

The *spiritually* proud are miserable and hungry; they put out their hands and beg from door to door.

Falsehood and robbery remain not concealed; gilding and adulteration are laid bare.

The true Guru meeteth, and God cometh to, him who was so fated in the beginning.

As iron touched by the philosopher's stone assumeth a bright colour, so doth man when he meeteth the company of the saints.

O slave Nanak's Lord, Thou guidest men as Thou pleasest.

Reference to the fate of those who calumniated Guru Amar Das :—

Him who slandereth the perfect true Guru the Creator will punish.

[1] They reap the fruit of their evil intentions and obtain an evil reputation.

[2] Literally—both ends, men of both moral extremes.

[3] As man's mind is disposed towards God.

[4] Better to depend on God who is with one than go abroad in search of Him.

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The slanderer shall not have such an opportunity again ; as he soweth so shall he eat.

He shall be taken away to terrible hell with blackened face and a halter on his neck like a thief ;

But, if he return to the Guru's protection and meditate on God's name, he shall be saved.

He who obeyeth not the Guru's order is perverse and robbed by mental ignorance and poisonous mammon :

In his heart is falsehood and he deemeth every one false ; God hath fastened unworthy disputes on his neck.

He talketh a great deal, but what he saith pleaseth nobody ;

He wandereth from house to house like an abandoned woman ; whosoever meeteth him beareth the mark thereof.

The holy man keepeth aloof from him ; he leaveth him to go and sit with the Guru.

He who denieth the Guru is base ; O elect, he hath lost all his capital and profit.

At first, O Nanak, men recited the Shastars and the Veds, but the words of the perfect Guru have superseded them.

The magnification of the perfect Guru is pleasing to his disciples ; the perverse shall never more have this opportunity.

The world, which is God's field, yields ambrosial produce to the Guru's disciples :—

The whole world is God's field ; God Himself causeth the tillage to be performed.

The holy man hath made God's grace germinate ; the perverse have lost their capital.

Every one cultivateth for his own advantage ; if it please God, He causeth the field to germinate.

The Guru's disciples sow ambrosia, and obtain God's name as the ambrosial fruit.

Death the mouse ever gnaweth the produce ;[1] but God the Creator killeth and expelleth it.

With God's love the tillage succeedeth, and the harvest-heap is produced by His favour.

[1] That is, human life.

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God hath removed all the trouble and anxiety of those who have meditated on Him.

The slave Nanak hath worshipped the Name ; he is saved himself, and saveth the whole world.

The Guru encourages his Sikhs to hear his instruction :—

True Sikhs sit with the true Guru ; and the false toil and find no place even by search.

Are their faces bright to whom the words of the true Guru are not agreeable ? Nay, they wander contemned of God.

God causeth their acts to prosper who have the wealth of His name within them.

They cease to be subject to others ; God sitteth near to assist them.

When God is on our side, every one is on our side ; and every one who seeth us praiseth us.

Kings and emperors, all the work of God, come and salute God's servant.

Great is the greatness of the perfect Guru ; he who greatly serveth God obtaineth unequalled happiness.

God hath given the perfect Guru a permanent gift, and what He hath given ever increaseth.

No slanderer can endure his greatness ; God Himself destroyeth the slanderer.

The slave Nanak uttereth the praises of the Creator who ever preserveth His saints.

Guru Ram Das addressed the following to the pretended Tapa, or penitent, who perpetually slandered Guru Amar Das :—

Thou didst not at first show respect to Guru *Amar Das* ; thy excuses now are of no avail.

How can the wretched perverse man who wandereth half way obtain happiness by mere words ?

He who loveth not the true Guru cometh with a lie and departeth with a lie.

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A pretended guru leads man astray :—

When the master is naked and hungry, whence shall his servant eat to repletion ?

If the master have anything in his house, the servant can get it ; how can he get what there is not ?

If a Sikh serve *a false guru* and Death afterwards call on him for an account, such service shall be hurtful.

Nanak, perform service for the great God, a sight of whom is profitable, and no account shall afterwards be taken from thee.

The following was addressed to Guru Amar Das's enemies :—

Nanak, the saints consider and the four Veds tell

That what the saints utter with their mouths cometh to pass.

In the extension of the world this appeareth manifest : all people hear of it.

The fools obtain not happiness ; they are at enmity with the saints.

The saints desire virtues for them, but they burn with pride.

What can the wretches do, since their fate was evil from the beginning ?

They whom the supreme Being smiteth have none to succour them.

It is real justice that they who bear enmity to those who are without it should perish.

They whom the saints curse shall wander again and again : When a tree is cut up by the roots, its branches wither.

A magnification of the Guru :—

The whole world come and fall at the feet of those to whom God giveth greatness.

We may fear if we do anything by ourselves ; but it is the Creator who putteth forth His might in all things.

Lo ! my brethren, this is the arena of the true Beloved who by His power hath made every one subject *to Him.*

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The Lord God preserveth His saints and blackeneth the faces of slanderers and enemies.

The greatness of the true Guru ever increaseth; the saints themselves ever sing God's praises.

Night and day repeat the Name, ye disciples of the Guru, and through the true Guru implant the Creator in your hearts.

O Guru's Sikhs, know that the true Guru's hymn is most true; the Creator Himself hath caused him to utter it.

The beloved God maketh bright the faces of the Guru's Sikhs, and the whole world wisheth victory to him.

Nanak is God's slave; God preserveth the honour of His servants.

The fate of those who deny the Guru :—

They who leave the Guru, who is present *with them*, shall find no entrance into God's court.

Let any one go and meet those slanderers, *and he will see* their faces pale and spat upon.

They who are accursed of the Guru are accursed of the whole world, and shall ever be vagrants.

They who deny their Guru shall wander about groaning.

Their hunger shall never depart; they shall ever shriek from its pangs.

No one heareth what they say; they are ever dying of fear.

They cannot bear the true Guru's greatness; they cannot find room in this world or the next.

Whoever goeth to meet those cursed by the true Guru shall lose the remnant of his honour.

They who were cursed by the Guru became leprous; whoever meeteth them shall catch the leprosy.

O God, allow me not to see those who turn their hearts to mammon.

There is no escape from what the Creator Himself wrote in the beginning.

Slave Nanak, worship the Name; nothing can equal it.

Great is its greatness, and it ever increaseth.

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Guru Ram Das continues to magnify Guru Amar Das :—

Great is Amar Das's greatness who was appointed in the presence of Guru *Angad*.

The world boweth to him ; all fall at his feet ; his praise filleth the worlds.

The continents and the universe bow to him ; he on whose forehead the perfect Guru put his hand became perfect.

The Guru's greatness ever increaseth ; none can equal it.

Slave Nanak, the Creator Himself appointed *Guru Amar Das*, and will preserve his honour.

Evil shall be the fate of the Guru's slanderer :—

He who slandereth the perfect true Guru shall find *his position* difficult in the world.

Death shall seize and throw him into terrible hell which is a pit of sorrow.

No one will hear his cries and lamentations ; he shall weep in pain.

He hath cast away all *his chances* in this world and the next ; his capital and profit, all hath he lost.

He shall become as an oilman's ox which his master yoketh when he riseth in the morning.

God ever seeth and heareth everything ; nothing is concealed from Him.

As man sowed *in a former life*, so shall he reap in this.

He to whom God showeth mercy shall wash the feet of the true Guru ;

He shall be saved through the true Guru like iron attached to timber.

Slave Nanak, meditate on and repeat God's name and thou shalt be happy.

Animate and inanimate nature congratulate the Guru and his family :—

That land where my true Guru sitteth groweth green.

The creatures who saw my true Guru have become happy.

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Hail, hail to his father! hail, hail to his family! hail, hail to the good mother who gave him birth!

Hail, hail to the Guru who worshippeth the Name! he is saved himself and he saveth those who saw him.

O God, mercifully cause me to meet the true Guru; the slave Nanak will wash his feet.

The man who is separated from God is compared to one who suffers from a malignant ulcer :—

They who have a malignant[1] ulcer within them know what torture is.

They know what separation from God is; I am ever a sacrifice unto them.

O God, unite me with the friend, and I will place my head as a sacrifice beneath his feet.

I am a slave to the slaves of those disciples of the Guru who perform his work.

Moist with God's dye are the robes[2] of those who are imbued with God's deep dye.

Nanak, mercifully cause me to meet the Guru, and I will sell my head to him as the price *of God's name.*

The holy and unselfish man deserves congratulations :—

O beloved, the holy man who meeteth the society of the saints in which God is praised,

And who preacheth instruction for the good of others, is worthy of gratulation among mortals.

The Guru excommunicates the hypocritical apostates :—

The apostates go and bow to the Guru, but their hearts are base and filled with falsehood.

When the Guru saith to them 'Rise *and work,* my brethren,' they go and squeeze themselves in *somewhere* like cranes.

The true Guru abideth among his disciples; he picketh out and expelleth the monkeys.

[1] Also translated—chronic.

[2] Metaphorically for understandings.

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They sitting here and there conceal their faces, and being counterfeit may not associate *with the holy*.

There is no food for them there; they go and eat filth like sheep.

If you desire to feed the apostate, he will spew and vomit poison on you.

O God, give me not the company of the apostate; he is accursed of the Creator.

He who made this play beholdeth it; the slave Nanak remembereth His name.

God protects the true Guru :—

The true Guru who claspeth God to his heart is inscrutable.

None can touch the true Guru on whose side God is.

Devotion to God is the true Guru's sword and armour by which the torturer death is destroyed.

God Himself is the protector of the true Guru, and will save all who follow him.

Him who meaneth evil to the true Guru the Creator Himself will destroy.

This is the word of the true God's court; the slave Nanak uttereth this prophecy.

Whether asleep or awake man should remember God :—

What is sleeping? what waking? the holy are the acceptable.

They who never forget God are perfect and distinguished.

They obtain the true Guru from the Merciful One, and fix their thoughts on him night and day.

May I continue to meet such persons and obtain honour at God's gate!

Nanak, bright are the faces of those who ever as they awake remember God,

And who repeat His praises whether sleeping or waking.

The Guru has found God and His mediator :—

Searching for God in my soul and body I have found the God whom I desired;

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And I have found the Guru the mediator who hath blended me with Him.

There is no alliance between God and mammon :—

They who love mammon have no faith in the holy man.
They come and go and wander *in transmigration*, and have no happiness even in their dreams.
They act falsely ; they speak falsely ; attached to falsehood they become false.
Worldly love is all trouble ; through trouble man perisheth ; through trouble he weepeth.
There is no union between worldliness and love of God, however all may desire it.
They whose treasure-houses contain meritorious acts are happy under the Guru's instruction.

ASA

The Guru's instruction is communicated from one man to another :—

The pious propagate God's vine ;
It beareth God's fruit which epicures enjoy.
Utter the name of God which containeth endless delights ;
Utter God's name and praises under the Guru's instruction, so shalt thou destroy the serpents which are Death's myrmidons.
God implanted His worship in the Guru ;
If the Guru be pleased, he conferreth it on his disciple, my brethren.
Religious ceremonies produce pride ; on account of them the way is not known ;
They are idle as the dust the elephant throweth on his head after bathing.
He whose fortune is very great and very exalted,
Shall, O Nanak, by uttering the true Name become true and pure.

The fourth Guru was fond of hearing the hymns of his predecessors sung. On one occasion when he

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ordered a seance, the musicians were not ready. Then the following hymn was composed :—

How long will they take to search for anklets and cymbals ? when will some one play the rebeck ?

While a messenger is going and they are coming a short time must elapse ; in the meantime let me repeat God's name.

Such devotion hath been produced in my heart

That without God I cannot live for an instant ; as a fish dieth out of water.

How long will it take to find five or seven singers ? When will some one raise the voice of song ?

In tuning the instruments and selecting the music some little time must elapse ; meanwhile let my soul sing God's praises.

When will some one dance and stretch forth his feet ? when will some one wave his hands ?

In stretching out one's hands and feet some little delay must take place ; meanwhile let my heart remember God.

When will some one satisfy the people ? Yet by satisfying people no honour is obtained in heaven.

Nanak, ever meditate on God in thy heart, then shall every one congratulate thee.

The Guru ardently desires to behold God :—

O my mother, show me my beloved God :

I cannot remain for a moment without Him ; *on beholding Him* I am as pleased as a camel with creepers.

My soul through divine love hath renounced the world with the object of beholding God the Friend.

As the bumble-bee cannot abide without the lotus, so can I not abide without God.

Preserve me in Thy sanctuary, O beloved Lord of the world ; fulfil my desires, O Lord God.

Nanak's soul is glad when God showeth Himself even for a moment.

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Asa Chhant

The supreme importance of the Guru's instruction :—

Through love of the Guru's instruction I have obtained real life during life.

The Guru gave me God's name, and implanted it in my heart :

He implanted it in my heart, and all doubt and trouble have departed.

Under the Guru's instruction I have meditated on the Unseen and Inapprehensible ; I have obtained the pure and supreme dignity.

On singing the true Guru's hymns the voice of the unbeaten strain ever resoundeth.

Nanak, God the Giver bestowed on me a gift—my light hath blended with His.

The perverse die in their perversity, saying their property was their own.

They attach their hearts to skin-covered filth[1] which cometh for a moment and in a moment departeth :

They attach their hearts to skin-covered filth which is fleeting as the dye of the safflower.

They go now to the east, and now to the west, as a potter's wheel revolveth.

In sorrow they eat, in sorrow they amass and enjoy ; they extend their increase of sorrow.

Nanak, if man enter the Guru's asylum, he shall easily cross the dangerous ocean.

My God is good, inaccessible, and unfathomable.

I asked my merchant, the true Guru, for God as my stock-in-trade :

I asked for God as my stock-in-trade and bought His name ; since then I sing God's praises and they are pleasing to me.

I have banished sleep and hunger and become absorbed in divine tranquillity.

[1] The body is meant.

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Dealers of one description [1] come and take away God's name as their profit :

Nanak, it is they who offer their souls and bodies to the Guru who acquire it.

The great ocean of God is full of jewels upon jewels ;

They obtain them to whom the Guru's words are pleasing :

They to whom the Guru's words are pleasing obtain the priceless unrivalled jewels.

They who have obtained Thy unrivalled name, O God, have their storehouses filled with Thy service.

I have churned the ocean of the body; I have seen a rare thing come to view.

The Guru is God and God is the Guru ; Nanak, there is no difference between them, my brethren.

The following hymn is in effect a glorification of the Sikh religion which sprang up in the Kal or fourth and last age of the world. The Kal age is therefore here made out to be the best of all the four ages :—

In the Sat age all men were contented ; religion had four legs, and men meditated on God.

They sang of God with heart and soul, acquired the greatest happiness, and every heart possessed a knowledge of God's excellences.

A knowledge of God's excellences was men's wealth ; He was their salvation, and the pious became illustrious.

At home or abroad there was but the one God and no other.

Men fixed their attention on Him ; His name was their helper ; in His court they acquired honour.

Then came the Treta age—*though worldliness began* to press on men's hearts, yet they practised continence and austerities.

One leg of religion dropped off ; three legs remained ; in men's minds and hearts wrath was inflamed.

A great poisonous fermentation in men's hearts and souls was wrath ; kings made war and suffered in the conflict.

[1] Who deal in the Name, holy men.

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Men's hearts were attacked by the diseases of egotism and pride ; their conceit and arrogance increased.

If my God be merciful, the poison shall depart by the Guru's instruction and God's name.

The Dwapar age came—men wandered in doubt ; God created the milkmaids and Krishan.

Penitents practised not penances, men initiated sacrifices and offerings, and performed many religious ceremonies :

They performed religious ceremonies ; the second leg of religion dropped off, and two legs remained.

Many heroes engaged in great wars ; through pride they ruined themselves and others.

He who is compassionate to the poor caused man to meet the sainted Guru, and on meeting him impurity departed.

When God made the Kal age, religion had lost three legs and only the fourth remained.

They who acted according to the Guru's instruction obtained God's name as their medicine, and in singing His praises obtained divine rest.

The season for the praises of God arrived ; His name was magnified, and the field of God's name germinated.

If in the Kal age any other seed than the Name be sown, men lose all their profit and capital.

Nanak, when the true Guru hath been found, he showeth the Name in man's heart.

God's attributes :—

My great God is inaccessible, inapprehensible, eternal, pure, formless.

His condition cannot be described ; immeasurable is His glory ; my God is invisible and illimitable :

God is invisible, illimitable and boundless ; only He knoweth Himself.

What can this poor creature utter, O God, which would be a description of Thee ?

He on whom Thou castest Thy glance of favour, meditateth on Thee under the Guru's instruction.

Thou, great God, art inaccessible, inapprehensible, eternal, pure, formless.

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Thou art the primal Male, the boundless Creator ; Thy limit cannot be ascertained.

Thou art uninterruptedly within every heart, and in everything art Thou contained.

Within the heart is the Supreme Brahm, the Supreme God, whose end cannot be found.

He hath no form or outline ; He is unseen and inapprehensible ; but under the Guru's instruction the Invisible becometh visible.

He who beholdeth God shall ever be happy day and night, and shall be easily absorbed in His name.

Thou art the primal Male, the boundless Creator ; Thy limit cannot be ascertained.

Thou art the true Supreme Being, ever indestructible ; O God, Thou art the treasury of excellences.

O God, Thou alone art the Lord, there is none besides ; Thou art the omniscient Being.

Thou art omniscient and most exalted ; there is none so great as Thou.

Thine is the Word ; Thou pervadest everything ; what Thou doest cometh to pass.

The one God is contained in everything ; the pious behold Thee, O God, on *repeating* Thy name.

Thou art the true Supreme God, ever indestructible ; O God, Thou art the treasury of excellences.

Thou art the Creator of all ; Thy glory is everywhere ; Thou settest *everything* in motion as Thou pleasest :

Thou settest everything in motion as Thou pleasest ; everything is subject to Thy word :

Everything is subject to Thy word ; when it pleaseth Thee, man obtaineth greatness therefrom.

If man obtain wisdom from the Guru's instruction and efface himself, he shall be absorbed in the Word.

Thy word cannot be grasped ; it can be obtained from the Guru's instruction : Nanak, *he who obtaineth it*, shall be absorbed in the Name.

Thou art the Creator of all, Thy glory is everywhere ; Thou settest everything in motion as Thou pleasest.

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The Guru's soul is thoroughly saturated with God's love :—

Mine eyes are wet with God's nectar ; my soul is dyed with His love.

God applied His touchstone to the heart, *and found* it brightest gold.

Through the Guru my soul and body are dyed with a deep colour.

The slave Nanak hath perfumed himself with the musk *of God's love*, and his whole life is supremely blest.

The word of God's love which is a pointed arrow hath smitten his heart.

He who feeleth the pain of love knoweth its torment.

He who in life is dead is said to have obtained deliverance while alive.

Nanak *prayeth*, O God, may the true Guru cause me to meet Thee that I may cross over the dangerous world !

I ignorant and stupid have sought Thine asylum ; may I obtain the love of God !

I have obtained God from the perfect Guru ; I pray for the service of God alone.

My soul and body are pleased with Thy word ; I repeat it with endless pleasure.

On meeting the saints, Nanak hath obtained God in their association.

O Thou compassionate to the poor, hear my supplication ; O God, Lord, King.

I pray for the protection of God's name and God putteth it into my mouth.

O God, it is Thy function to love Thy saints and preserve their honour.

The slave Nanak hath sought Thy protection ; Thy name hath saved him.

The Guru has found God, who is a diamond in the golden fortress of the body :—

On searching and searching for God, the Friend, I have found Him under the Guru's instruction.

It is known that God is in the golden fortress of the body.

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God is a diamond and a jewel with which my soul and body are pierced.

Having been very fortunate at my birth I have obtained God ; Nanak is kneaded with His essence.

I a young woman continually arise and inquire the road to *my Spouse.*

The true Guru reminding me of God's name putteth me on His road.

The Name, the antidote to the poison of pride, is the support of my soul and body.

The slave Nanak *prayeth,* O God, grant me to meet the true Guru who hath already met Thee.

Through the Guru, O Beloved, come to me who have been so long separated from Thee.

My soul and body are very sad ; mine eyes are moist with God's love.

O Guru, show me God the Beloved ; on meeting Him my soul shall be happy.

Nanak, God hath appointed me, a fool, to perform His duty.

The Guru's body is moistened with God's nectar, and he sprinkleth it *on his disciples.*

They whose hearts are pleased with the Guru's words drink their fill of nectar.

The Guru being pleased, I have obtained God and I shall no longer be buffeted.[1]

Nanak, the man of God and God have become one.

God ever preserves His saints :—

God produced saints in every age, and continueth to preserve their honour.

God destroyed the wicked Harnakhas and saved Prahlad.

God turned His back on the proud and the slanderers, but showed His face to Namdev.

Nanak hath so served his God that He will deliver him at last.

It is said that the following hymn was composed by Guru Ram Das before he had become Guru.

[1] Either by transmigration or the god of death.

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Guru Amar Das was highly pleased with this and other compositions of his saintly son-in-law :—

Come home, O my beloved soul, which hath wandered afar.

O Guru, cause me to meet God, my Beloved, that He may dwell in my heart.

Thou shalt be happy, O my dear, if God show thee mercy.

Nanak, when the Guru is pleased, my dear, he will blend man with God.

I did not heartily taste God's love, my dear ;[1]

So the thirst of my heart hath never been slaked ; my dear, it formeth ever new desires.

Youth is ever passing away, my dear, the god of death stealeth away the breath.

Nanak, she is a fortunate wife, my dear, who claspeth God to her heart.

Mine eyes are refreshed by the Beloved, my dear, as the chatrik with his raindrops.

On drinking the raindrops of God, my dear, my heart is comforted.

Separation from God kept me awake, my dear, and I could by no means sleep.

But now Nanak by loving the Guru hath obtained God, the Friend, my dear, *and is at rest.*

In the month of Chet, my dear, beginneth the pleasant season of spring ;

But without my Beloved, my dear, the dust was flying about my court.[2]

There was hope in my heart and I was waiting, my dear ; both mine eyes were fixed on Him.

But now Nanak on seeing the Guru is happy, my dear, as a mother *on seeing her* child.

My dear, the true Guru hath repeated to me tales and legends of God.

I am a sacrifice to the Guru, my dear, who hath caused me to meet God.

[1] I did not love Him, so I did not taste His love.

[2] Instead of spring it was autumn for me.

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God hath fulfilled all my desires, my dear ; I have obtained the fruit my heart desired.

When God is pleased, my dear, the slave Nanak is absorbed in the Name.

Without the love of my beloved God, I rejoice not.

How shall I find the Guru through whom I may behold my Beloved ?

If the bounteous God cause me to meet the great Guru, I shall meet Him.

Nanak, he on whose forehead it was so written in the beginning shall find the Guru, my dear.

GUJARI

On Guru Amar Das :—

The saints of God are the best ; their speech is the best ; what they utter is for others' advantage.

God mercifully saveth those who hear *their words* with faith and devotion.

O God, grant me to meet the dear saints of God.

The true Guru, the perfect Guru, dear to me as my life, will save us sinners.

Very fortunate, very fortunate are the pious whose support is God's name.

Under the Guru's instruction they obtain God's nectar, God's essence, and a storehouse of devotion.

They who have not obtained a sight of the true Guru, the true man, are unfortunate, and shall be punished by Death.

They shall be born again as dogs, swine, and donkeys, and God will punish them as wilful murderers.

O compassionate to the poor, have mercy on Thy servant and save him.

The slave Nanak hath sought Thine asylum ; if it please Thee, O God, Thou wilt save him.

The Guru prays never to forget God's name :—

Mercifully so dispose my heart, O God, that I may night and day continually meditate on Thy name.

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God is all comfort, all excellence, all wealth ; by uttering His name all misery and hunger depart.

O my soul, God's name is my companion and my brother.

Under the Guru's instruction let me sing the praises of God's name ; it will be at the last hour my helper, and deliver me in God's court.

O God, the Searcher of hearts, Thou Thyself art the Giver ; Thou didst mercifully infuse the longing for Thee into my soul.

The longing of my heart and soul is for God ; He hath fulfilled my longing since I have entered the asylum of the true Guru.

Through meritorious acts I have obtained human birth, but without the Name it would be accursed and useless.

He who is without the Name shall eat sorrow as his relish ; his countenance shall grow pale, and men shall spit on his face.

God will give glory in His court to those who have entered His asylum.

Nanak, God welcometh and applaudeth His servant, embraceth him and blendeth him with Himself.

The advantage of the Name and of the Guru's instruction :—

He who through the true Guru hath found the Lord God hath made Him dear to me by his instruction.

My soul and body have become refreshed and happy[1] since through good fortune I have meditated on God's name.

My brother, may some one come to meet me who will implant God's name in my heart !

He is my Beloved, my life, my soul, and my body ; all would I give him who would tell me of my Lord God.

I have obtained patience, faith, and God from the Guru's instruction ; may he ever apply my mind to God and His name !

Nectar droppeth into the mouth of him who uttereth the true Guru's nectareous words and hymns.

[1] Literally—become cooled and green.

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Pure is the Name; no soil attacheth to it; under the Guru's instruction repeat it with devotion.

The man who hath not found the wealth of the Name is unfortunate and dieth again and again.

Meditate on God, the root of joy, the life of the world, who giveth to all men, and thou shalt be happy.

Thou art the Giver; all creatures are Thine, saith the slave Nanak; thou pardonest the pious and blendest them with Thyself.

Guru Ram Das expresses his humility and his faith in family life :—

Mother, father, son are all made by God; God established all their relationships.
All my strength is as nothing *before God*, O my friend.
The body, soul, and person are all in God's power.
God Himself inspired His saints with faith.
Even in their families they abide as hermits.
When hearty love is established with God,
Then what man doeth is pleasing to Him.
Whatever work God hath appointed us to do,
That we do with His permission.
Nanak, they whose devotion is pleasing to my Lord,
Fix their attention on God's name.

Devgandhari

The first two lines of the following embody an inquiry made by Sangatia, a Sikh. The remainder of the hymn is the Guru's reply :—

Tell me in what street I shall find my Beautiful One:
O saints of God, show me the way, and I will follow you.

The word of the Beloved comforteth the heart; good is this custom which hath been established.

She who whether bent with age [1] or of small stature is pleasing to the Lord, is beautiful and becometh united with Him.

[1] *Latari* may also mean a hunchback.

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There is but one Beloved ; all are His handmaidens ; she who pleaseth Him is good.

What shall the poor wretch Nanak do ? Let him walk in the way which pleaseth the Lord.

The Guru has completely devoted himself to God :—

I have now come weary to God :

Since I have come to Thy protection, save me, O God, or destroy me.

I despise [1] men's artifices and praises.

Whether one speak well or ill of me, I have humbled my body.

God mercifully preserveth him who cometh to His protection.

The slave Nanak prayeth, O God, preserve mine honour who have sought Thy shelter !

Bihagra Chhant

The Guru encourages men to lead a religious life :—

They who think not on God's name, O my life, are perverse, foolish, and silly.

They who think on worldly love, O my life, shall regret it at their final departure.

The perverse, O my life, who are led away by sin shall not enter God's court.

Nanak, O my life, they who meet the Guru, who repeat God's name, and who are absorbed in it shall be saved.

All ye people, go and meet the Guru, O my life, who will fix God's name in your hearts.

Make no delay in repeating God's name, O my life; nobody knoweth whether he shall draw another breath or not.

That time, that juncture, that ghari, that moment are profitable, O my life, when my God cometh into the mind.

Nanak, by remembering the Name, O my life, Death's myrmidons approach not.

[1] Literally—I have burnt in the fire.

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God always beholdeth and heareth everything, O my life; it is he who committeth sin who feareth.

All fear departeth from him, O my life, whose heart is pure within him.

He who hath faith in God's name is fearless, O my life, though all the hostile and the shameless slander him.

They who have worshipped the perfect Guru Nanak, O my life, make all men bow at their feet.

Ever worship such a God, O my life, as is the great Lord of all.

They who have worshipped the one God with single mind, O my life, care for no one.

By serving the Guru God's palace is attained, O my life; all slanderers talk foolishness and give causeless annoyance.

O my life, the Lord God hath written good fortune on that man's forehead in the beginning who meditateth on Him.[1]

Bihagre ki War

It is God who performs all the agricultural and culinary operations by which man subsists. The following hymn is sung after Sikh entertainments :—

God Himself is the soil, Himself the tiller; it is He who causeth the corn to spring up and be ground;

It is He who cooketh it; it is He who putteth the food into dishes and serveth it; it is He who sitteth down to eat it.

He is the finger-water; He giveth the toothpick; He holdeth the water to wash the mouth.

It is He who ever seateth the saints at His banquet; it is He who dischargeth them.

God causeth him to whom He is merciful to obey His order.

Wadhans Ghorian

The following, in which the body is compared to a steed to be kept under subjection, is sung at marriages :—

The body is a steed which God created.

[1] That is, the privilege of meditating on God is obtained by destiny.

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Hail to human birth obtained by meritorious acts!

Human birth is obtained by greatly meritorious acts; the body is fine gold

Which by the Guru's instruction is dyed a rich colour, O God, a new colour.

This body by which God's name is repeated is beautiful as adorned by His name.

It is obtained by great good fortune; the Name is its companion: O slave Nanak, it is God who created it.

Having well reflected put a saddle thereon.[1]

Mount it, Sir, and thou shalt cross the dangerous ocean.

The dangerous ocean in which there are many waves shall be crossed through the Guru's instruction.

Very fortunate people, making God the boat, embark thereon and cross over; the pilot Guru ferrieth men over by the Word.

Him who night and day singeth God's love and God's praises, God the Lover imbueth with His love.

The slave Nanak hath obtained the rank of nirvan, God's highest and best rank.

The Guru hath put divine knowledge as a bit into the mouth,

And applied God's love as a whip to the body:

The pious man who hath conquered his own mind, applieth God's love as a whip to his body.

He obtaineth the Word, fashioneth his unfashioned mind, and drinketh God's nectar.

He who heareth the Word which the Guru uttereth, dyeth his steed with God's colour,[2]

Traverseth the great and difficult way, O Nanak, and crosseth over.

God created the body a fleet mare.

The body by which God's name is repeated is blest, is blest.

The body by which God's name is repeated, the result of prenatal acts, is to be congratulated and praised.

Man having under the Guru's instruction mounted his

[1] Keep it under subjection.
[2] Applies God's love to his heart.

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body as a mare, crosseth the difficult way and meeteth the Primal Joy.

The perfect God hath arranged the marriage feast; a company of saints hath come as the marriage procession.

O slave Nanak, I have obtained God as my Spouse; the holy men meeting rejoice and utter gratulations.

Sorath ki War

The relation of God to His servants :—

God loveth His slaves; God is a friend of His slaves.

God is in the power of His slaves as a musical instrument in the power of the musician.

God's slaves meditate on God and bear affection to the Beloved.

Mercifully hear me, O God; may rain fall throughout the whole world!

The praise of God's slaves contributeth to God's greatness.

God is pleased with His own greatness when His slaves are congratulated.

It is they who meditate on God's name; God and God's saints are the same.

The slave Nanak is God's servant; O God, preserve his honour.

He who has no faith in the Guru is stupid and deceitful :—

He in whose heart is spiritual ignorance and who hath no faith in the Guru hath but a poor understanding.

He in whose heart there is deceit deemeth every one deceitful; through this deception he is ruined.

What is pleasing to the Guru entereth not his mind; he wandereth about for his own object.

If God be merciful, Nanak shall be absorbed in His words.

The fate of him who is accursed of the Guru :—

He who is accursed of the true Guru shall leave his home and wander for ever:

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He shall be followed by hootings and his face shall be blackened in the next world :

Incoherent words shall ever issue from his lips, and he shall die spluttering them forth.

What if anybody do anything ? he shall only obtain the result of his prenatal acts.

Wherever he goeth he shall be proved a liar ; falsehood pleaseth no one.

Brethren and saints, behold God's graciousness ; as man doeth so shall he receive.

This will be God's decision in His true court ; the slave Nanak foretelleth this.

Dhanasari

How man's impurities are removed :—

The rust of the sins of many births attaches to man ; but when he joins the guild of holy men it is filed away :

So when gold is heated in the fire, its impurity is removed.

Obedience to the Guru inculcated :—

We are totally blind, saturated with the greatest sins ; how shall we walk in the Guru's way ?

May the true Guru, the bestower of happiness, mercifully take us under his protection !

Sikhs of the Guru and friends, walk in God's way.

Faithfully obey[1] what the Guru preacheth ; Divine teaching is unique.

Hear, servants of God and brethren, serve the Guru very promptly.

Tie up service to the Guru as thy travelling expenses to God ; think not of to-day or to-morrow.

Saints of God, repeat His name ; saints of God, let us walk with God.

He who repeateth God's name becometh as God, and meeteth God who sporteth.

To repeat God's name is the longing of my heart : O God, Dweller in the forest, have mercy.

[1] Also translated—Accept as good.

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Thy slave Nanak prayeth—O God, cause me to meet the company of holy men and be the dust of their feet.

Let God be ever in man's thoughts :—

Read of God, write of God, repeat God's name, sing God's name, and He will cause thee to cross the terrible ocean.

Meditate on God in thy heart with thought and word, and so repeat His name that thou mayest be happy.

Mentally repeat the name of God, the Lord of the world ;

And, O my friends, meet the company of the saints.

Sing of God, the Dweller in the forest, and you shall be happy day and night.

When God cast a look *of favour* on me, then I made mental effort ; by repeating God's name I have been saved.

O my Lord, preserve Thy servant Nanak's honour ; he hath entered Thine asylum.

Jaitsari

God is a diamond which the Guru has made his own for the benefit of others :—

A diamond or a ruby, however priceless or heavy, is, without a purchaser, as a blade of grass.

When the holy Guru the purchaser saw the jewel, he bought it for hundreds of thousands.

God was concealed as a diamond in my heart.

When God, compassionate to the poor, caused me to meet the saintly Gúru, I assayed the Diamond.

In the house of the perverse is the darkness of ignorance ; in their houses the Diamond is not seen.

The pagans die wandering in the wilderness ; they have tasted of the poison of the serpent mammon.

O God, cause me to meet Thy saint, the good man ; O God, keep me under the saint's protection !

O Lord God, accept me ; I have hastened to Thy side.

What praise of Thine can my tongue recount ? Thou art great and inaccessible, the greatest Being.

The slave Nanak prayeth—O God, show mercy to me ; O God, preserve me who am sinking like a stone.

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Men are as silly children without the Guru :—

I am a child, foolish, stupid, and silly, and know nothing of Thy state or condition.

O God, be merciful, grant me the best understanding, and make me who am stupid wise.

My mind is lazy and drowsy.

O God, bring the holy Guru to meet me ; let me meet him, and the doors *of my understanding* shall open.

Love the Guru every moment, O my heart, that God's name may become my love and life.

Without the Name I should die, O my Lord, as a drunkard craveth for intoxicants.[1]

The hearts of those who have good fortune from the beginning love God.

I worship at all times the feet of those who have made God dear to me.

O God, my Lord, have mercy on me, cause me, who hath long been separated from Thee, to meet Thy saint.

Hail ! hail to the true Guru who hath implanted God's name in me ! The slave Nanak is a sacrifice unto him.

The repetition of God's name and praises secures salvation :—

O God, the mothers of those who keep not God's name in their hearts ought to have been barren.

They who wander without the Name pine away and die in agony.

O man, repeat the name of God who is within thee.

God the merciful hath shown me mercy ; when the Guru gave me divine instruction my mind understood it.

The praise of God in the Kal age holdeth the highest place ; God is obtained through the true Guru.

I am a sacrifice to my true Guru who hath disclosed to me God's hidden name.

A sight of the holy man is obtained by great good fortune ; he removeth all sin.

I have found the true Guru who is a very clever mer-

[1] That is, in a paroxysm of desire.

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chant; he hath made me a partner in God's many attributes.

They to whom the Life of the world hath shown mercy, have clasped Him to their hearts.

Dharmraj in his court hath torn up my papers[1]; the slave Nanak hath settled his account.

BAIRARI

The position and occupation of the child in the womb :—

When the child reversed was praying in the pit of fire, God preserved him in the womb.

TILANG

God is supreme and has no partner :—

All come by the Master's order; His order extendeth over all.

True is the Lord, and true is all His play.

Praise the True One; God the Master is over all.

He hath no partner; of whom shall I take account?

God hath built His temple out of air, water, earth, and ether.

He Himself abideth in the centre; say what can be accounted false?

Instruction for the faithless :—

The proud man of evil mind ever doeth fruitless work.

When he practiseth deceit and falsehood, he thinketh he hath conquered the world.

Such is his way in this life; he never remembereth God's name.

In a moment everything that is false shall perish; O my mind, meditate on God.

The time cometh not to thy memory when the torturer Death shall seize thee.

Nanak, God will redeem him in whose heart He mercifully dwelleth.

[1] As was done by Indian bankers after accounts were adjusted.

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Guru Ram Das's devotion to Guru Amar Das and his disciples :—

My friend the Guru hath told me tales and parables of God.

I am a sacrifice to my Guru ; to the Guru I am a sacrifice.

Come to me, Sikhs of the Guru ; come to me, beloved of my Guru.

God's praises are pleasing to Him ; I have obtained them from the Guru.

To those who obey the will of the Guru I am ever a sacrifice ;

I am a sacrifice to those who have beheld the beloved true Guru ;

I am ever a sacrifice to those who have served the Guru.

O God, Thy name is Hari, because Thou effacest suffering.[1]

Thou art obtained by service to the Guru ; through his instruction is salvation.

They who meditate on God's name are accepted :

Nanak, I am a sacrifice to them, and ever and ever offer myself for them.

That, O God, is Thy praise which is pleasing unto Thee.

The holy men who serve the Beloved obtain Him as their reward.

God is with the souls of those who hold Him dear.

They repeat and remember the name of the beloved God, and live for ever.

I am a sacrifice to the holy ones who have served the Beloved.

They are saved themselves with their families, and have freed the whole world.

The Guru who hath served the Beloved God is blest, is blest.

The Guru who hath shown God's way hath performed merit, the greatest merit.

The Guru's disciples who serve him are meritorious beings :

The slave Nanak is a sacrifice unto them, and ever and ever offereth himself for them.

[1] *Hri*, to take away, is the root of *Hari*.

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They are holy friends and companions ; they are pleasing to God Himself.

God in His court clotheth them with robes of honour and embraceth them.

Grant me, O Lord, a sight of the holy men who meditate on Thy name :

I will bathe their feet, stir and drink the dirt thereof.

They who, while eating betel leaf and betel nut and dyeing their lips therewith,

Never think of God, shall be seized and taken away by Death ;

But Death shall never approach those who remember God's name,

And clasp it to their hearts—the Guru's Sikhs are dear to the Guru.

God's name is a treasure : some rare pious person knoweth this.

Nanak, they who meet the true Guru shall enjoy the highest pleasure.

The true Guru is the giver ; being pleased he bestoweth favours.

I am ever a sacrifice to the Guru who gave me the Name.

The Guru who giveth God's love is congratulated and praised.

As I behold the Guru I am glad ; the Guru is true, the Guru is the giver.

The Guru's tongue uttereth nectar, and is adorned with God's name.

All the hunger of the Sikhs who hear and obey the Guru departeth.

Men speak of God's way ; say how shall we walk therein ?

Har Har is Thy name, O God ; take Har [1] with thee, O man, as thy travelling expenses.

The pious who have adored God are wealthy and very wise.

I am ever a sacrifice to the true Guru ; I am absorbed in the Guru's word.

Thou art Master, Thou art Lord, Thou art my sovereign.

[1] That is, God's name.

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If it please Thee, we perform Thy service ; Thou art an ocean of merits.

Thou art, O God, of one phase, and Thou art of many phases.

Saith Nanak, whatever pleaseth Thee is good.

SUHI

Instructions for the deceitful :—

If man while *publicly* invoking God ever practise deceit, his heart shall never become pure.

He may day and night perform many ceremonies, but he shall not have happiness even in his dreams.

Without the Guru possessed of divine knowledge there can be no devotion.

Unbleached clothes can never be dyed, however much all may desire it.

The malady of the perverse departeth not, even though they perform lip-worship, penance, austerities, and fasting.

Their internal malady is great pride ; they are ruined by worldly love.

He who while in a religious garb practiseth cunning, who alloweth his mind to wander in every direction,

Who is filled with pride and regardeth not the Word, shall wander in transmigration again and again.

Nanak, he on whom God looketh with favour understandeth, meditateth on the Name,

By the Guru's favour knoweth the one God, and shall be absorbed in Him.

Men of the lowest castes obtain salvation by devotion :—

He who even of low caste repeateth God's name shall obtain the highest dignity.

Ask Bidur[1] the son of a handmaiden, in whose house Krishan stayed.

[1] Krishan, once stayed at the house of Bidur (Vidur), a man of low caste, and was hospitably entertained by him. Krishan at his departure was pleased to bless his host.

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Hear the ineffable word of God, my brethren, by which all anxiety, pain, and hunger are removed.

Men praise Rav Das the tanner who every moment sang the one God's praises.

Though of fallen caste he became the best: the four castes came and fell at his feet.

The Khatris and Brahmans called Namdev who loved God a calico-printer;

But God turned His back on them and showed His face to Namdev.

The sixty-eight places of pilgrimage yield the palm of victory [1] to the worshippers and saints of God.

May the slave Nanak through God's mercy night and day touch their feet!

The worship of God, the only permanent good, is inculcated :—

Where God is remembered, there He becometh a friend and helper.

God dwelleth in the heart by the favour of the Guru; He is not otherwise obtained.

Amass God's wealth, my brethren,

So that God may assist you in this world and the next.

God's wealth is earned in the company of the holy; God's wealth is not obtained elsewhere or by other effort.

The holy who deal in God's jewels purchase the jewel of God's wealth: dealers in glass acquire not God's wealth by idle words.[2]

God's wealth is as jewels, ornaments, and gems:

God's saints fix their attention on it at the suitable ambrosial hour.

When God's wealth is sown at the suitable ambrosial hour, God's saints eat it, spend it, and it never faileth.

Both in this world and the next the saints who deal in God's wealth are congratulated.

There is no fear for God's wealth; it ever remaineth

[1] Literally—put patches on their foreheads.

[2] The holy meditate on God; the perverse continue their vain babbling.

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immovable and permanent ; it cannot be destroyed by fire or by water ; it is not the prey of thieves or of Death's myrmidons.

Pickpockets cannot approach God's wealth, nor can the tax-gatherer Death impose a tax on it.

The apostates through sin have amassed sinful wealth, but not a particle of it shall go with them.

In this world the apostate is miserable when wealth slippeth from his hands : the apostate shall not find entrance into God's court hereafter.

The dealer in this wealth of God, O saints, is God Himself ; he to whom He giveth it, loadeth it and taketh it away.

This wealth of God shall never suffer deficiency ; the Guru hath given this knowledge to the slave Nanak.

Suhi Ashtapadi

The Guru's passionate desire to obey and serve God :—

I will sell myself to him who bringeth my dearly Beloved to me.

I desire to behold God.

By God's mercy the true Guru will cause me to meet Him and meditate on His name.

If Thou give me happiness, O God, I will worship Thee ; even in misery I will meditate on Thee.

If Thou give me hunger even then I shall be satiated with it ; and in its torture I shall feel happy.

I would cut up my body and soul and dedicate them all to Thee, or I would burn myself in fire ;

I would fan Thee and draw Thee water ; what Thou givest me I should eat.

Poor Nanak hath fallen at Thy door, O God ; Thine acceptance of him will be to Thy glory.

I would take out mine eyes and put them beneath Thy feet : having wandered over the whole earth I have gained this wisdom.

If Thou seat me near Thee, I will still reverence Thee ;

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even if Thou strike me and thrust me away, I will still meditate on Thee.

If men praise me, then the praise is Thine ; if they slander me, even then I will not leave Thee.

If Thou art on my side, men may say what they please ; if Thou forget me, I die.

I am a sacrifice to the perfect Guru : falling at their feet I propitiate the saints.

Poor Nanak is mad for a sight of Thee.

Suhi Chhant

The following, which Guru Ram Das composed on the occasion of his marriage, is now an epithalamium of the Sikhs.

I

God by this first round [1] hath ordained secular life.[2]

Accept the Word *instead of* Brahma and religion *instead of* the Veds,

And God will free you from your sins.

Hold fast to religion, meditate on God's name, and let it be fixed in your memory.

Worship the true Guru, the perfect Guru, and all your sins shall depart.

Very fortunate is man when God is near to his heart ; then he feeleth composure and happiness.

The slaye Nanak hath given out the first round and made a beginning of the marriage.

II

In the second round God hath caused me to meet the true Guru.

[1] *Lāwān* is that part of the marriage ceremony which consists in tying together the upper garments of the bride and bridegroom, and causing them to go four times round the Granth Sāhib, while this hymn is repeated by the Sikh priest.

[2] The first two lines of each stanza end in the original with the word Balrām Jīu, which may mean, O Dear One, or, I am a sacrifice unto Thee. The Sikh reader may supply the word for himself.

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The fear in my heart hath departed, and the filth of my mind hath been washed away.

I have obtained a pure state by singing God's praises and beholding Him before me.

The Lord God the soul of the world is everywhere diffused and filleth every place.

Within and without us is the one God; on meeting the saints, hymns of rejoicing are sung.

The slave Nanak hath finished the second round and heard the strain of ecstasy.

III

God hath appointed the third round, and pleasure and contempt of the world are produced in the mind.

The saints have caused me to meet God, and I have found Him by great good fortune.

I have found the pure God by singing His praises and uttering His hymns.

I have by great good fortune found the company of the saints wherein tales of the Ineffable are told.

The absorbing thought of God hath arisen in my heart, and I have repeated His name by the destiny recorded on my forehead.

The slave Nanak hath given out the third round, and God's love hath been produced in his heart.

IV

At the fourth round divine knowledge is produced in the heart, and I have obtained God.

Under the Guru's instructions I have obtained a good disposition, and God is dear to my soul and body:

God is dear and pleasing to me; I meditate on Him night and day.

By singing the praises of God's name I have obtained the fruit my heart desired.

God hath finished the work, and woman's heart delighteth in His name.

The slave Nanak hath given out the fourth round, and obtained God the Imperishable.

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The Guru composed the following also on his marriage :—

The Lord God hath accomplished the work ;
He came to wed a holy bride :
He came to wed a holy bride who *thus* found God ; that bride is dear to her Spouse.
On meeting the saints songs of rejoicing are sung ; God Himself hath decorated *the bride.*
Demigods, men, and heavenly minstrels have come in a body, and formed a marriage procession never seen before.
Nanak, I have found the true God who never dieth or is born.

Bilawal Ashtapadi

Association with the holy and acceptance of their teachings are superior to the life of a Jogi :—

By intercourse with the true Guru the rings I wear are in my heart, and the instruction of the Guru I have applied as ashes to my body.
I renounced family life and wandered in the forest, but my heart was not at rest even for a moment.
After wandering I returned home, and fell at the feet of God's saints.
Even the Sanyasi who abandoneth his children conceiveth many desires in his heart :
He conceiveth desire upon desire, and knoweth not that under the Guru's instruction man is freed from desires and is happy.
When the wish for separation ariseth, man becometh a Digambar, yet his mind wandereth in every direction.
He roameth about, but his thirst is not quenched ; it is only when he meeteth the saints that he attaineth the abode of mercy.
The Sidhs study many postures and earnestly desire wealth and the tricks of supernatural power.
They are not satisfied or contented, nor doth peace enter their minds : it is by meeting the saints man is satisfied, and by God's name he obtaineth perfection.

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As God made all men on an equality, so they obtain salvation :—

God made the sources of production, human beings, and animals of all colours and forms :

He who taketh the saints' protection shall be saved. Khatris, Brahmans, Sudars, Vaisyas, the whole race of Chandals,

Namdev, Jaidev, Kabir, Trilochan, the low caste Rav Das, the currier,

And those who met the company of holy men, such as the blessed Dhanna Jat and Sain, obtained God.

God, to whom His saints are dear, protecteth their honour and accepteth them.

Nanak, he who entereth the asylum of God, the life of the world, is mercifully preserved by Him.

GAUND

Place all thy hopes in God :—

O man, if thou rest thy hopes on God thou shalt obtain the fruits, however various, that thy heart desireth.

God knoweth everything that passeth in the mind ; He alloweth not man to lose a particle of his labour.

O my soul, put thy hope in that Lord God who is contained in everything :

O my soul, put thy hope in God, the Lord of the world.

The hopes which are put in any other than God are fruitless and all in vain.

The Guru is completely penetrated by God's love :—

My soul, like a thirsty man without water, greatly yearneth for a sight of God.

The arrow of God's love hath pierced my heart.

God knoweth my suffering, the pain within my heart.

He who telleth me anything of my beloved God, is my brother, is my friend.

Join, join, my companions, sing the praises of my Lord, and adopt the counsel of the patient true Guru.

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Fulfil, O Lord, every desire of the slave Nanak; on beholding Thee my mind is at rest.

RAMKALI

They who unselfishly meet the saint shall obtain their reward :—

If I have very great good fortune I shall have no delay in meeting the saint.

God's saints are my excellent tank of nectar: by great good fortune shall man bathe therein.

O God, apply me to the service of the saint:

I *will draw* water, fan him, grind his corn, shampoo his feet, and put the dust thereof on my face.

The saint of God, who causeth man to meet the true Guru, is very great and exalted.

There is none so great as the true Guru; on meeting him meditate upon God.

They who entered the true Guru's protection obtained God, and He preserved their honour.

Some people come for their own objects, and sit in front of the Guru like cranes in the act of meditation.

When the crane goeth into the society of the base crow, he putteth his beak into a poisonous carcass.

Saith Nanak, O God, cause me to meet holy company, that meeting it I may be made a saint of Thine.

NAT ASHTAPADI

The advantage of holy company :—

O God, bathe me in the nectareous tank.

The true Guru's knowledge is the best thing wherein to bathe; by obtaining it the filth of sin departeth.

The advantages of holy company are very great—the courtesan was saved by teaching her parrot to repeat God's name;[1]

The touching of Krishan's feet took the hunchback[2] to heaven.

[1] The courtesan (Ganika) by the advice of a holy man taught her parrot to repeat God's name.

[2] A hunchbacked handmaiden had ground sandal for Krishan's

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Ajamal bore love to his son, and called out, 'Narayan!'[1]
His faith pleased my God's heart and He smote and expelled the myrmidons of Death.

Man preacheth and dictateth to others, but practiseth not what he preacheth;
But, on meeting the company of the saints, obtaineth staunchness of faith, and God's name saveth him.

As long as the mind and body are healthy, man remembereth not God.
When the house is on fire, is that the time for the waterman to dig a well from which to draw water?

O man, associate not with the apostate who hath forgotten God's name.
The word of the apostate stingeth like a scorpion; leave the apostate far away.

When love is bestowed, it increaseth greatly: attachment to the holy regenerateth.
They who accept the Guru's words as absolutely true, are very dear to my Lord.

According to our dealings in previous births, God's name becometh dear.
By the favour of the Guru the ambrosial juice of the Name is obtained; man singeth and pondereth on it.

O God, my Jewel, my Darling, all forms and colours are Thine.
Everything shall be according to the colour Thou givest; *saith* Nanak, what is wretched man?

God's word and the Guru are interchangeable terms:—

The Word is the Guru and the Guru is the Word; in the Word is the essence of ambrosia.
The worshipper who obeyeth what the Guru's word teacheth shall be saved by the Guru in person.

uncle, but on accidentally meeting Krishan applied it to his feet. He raised her from her stooping posture, upon which it is said her hump disappeared, and her body became perfect.

[1] Narāyan, one of God's names, is frequently given to children. Ajāmal, a worldly man, called on the point of death to his son so named, and obtained salvation because he had once mentioned God's name.

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Ablutions and decorations are of no avail without listening to the Guru :—

Man continually washeth his body, and rubbeth it and adorneth it ;

But the beautiful decorations of him whose heart accepteth not the words of my true Guru are all in vain.

MARU KI WAR I

The Guru is potent to save under all circumstances :—

I will embark on the boat and proceed, however agitated be the sea.

The true boat cannot be stopped if the Guru give encouragement.

I will disembark at that landing-place where the Guru is seen on the alert.

Nanak, if I obtain God's look of favour I shall be honoured in His court.

BASANT

The presence of God in every heart :—

As the light of the sun's rays is diffused,
So is God the warp and woof contained in every heart.

Man's life is ever decreasing, and he ought to remember God the Saviour :—

Night and day are both calling—

Remember God in your hearts : He is the Saviour at last and for ever.

O my soul, ever remember God.

When man completely removeth the disease of sloth, he obtaineth God and under the Guru's instruction singeth His praises.

The obstinate die again and again of pride.

They who are destroyed by the demon Death shall go to his city.

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Basant Ashtapadi

The Guru preaches the necessity of controlling the mind :—

A child [1] dwelleth in the city of the body ; it will not rest even for a moment.

We weary of our various efforts and struggles *to restrain it*, but yet it wandereth incessantly.

My Lord, bring the child to a fixed home.

By meeting the true Guru the Perfect One is obtained ; by repeating His name He is manifested.

All men's bodies in which God's name dwelleth not, are earth in graves.

When the Guru causeth man to taste the water of God's name, he enjoyeth it and again reviveth.

I have thoroughly examined and searched my body ; the holy man showed me a sight—

All the apostates were dying of searching abroad, while I under the Guru's instruction found God at home.

God hath been compassionate to the poorest of the poor as when Krishan went to Bidur's house.

Sudama [2] went to Krishan with love, upon which Krishan removed his poverty, and rendered him happy.

Great is the honour of God's name ; my Lord Himself hath bestowed it on me.

If all the apostates were to practise slandering it, that would in no wise lessen it.

God's name is His servant's praise by which he obtaineth honour in every direction.

The slanderer and the infidel cannot endure it ; they have set fire to their houses.

God's servant meeting another obtaineth honour, as virtue springeth from virtue.

The men who are the slaves of slaves of my God are dear and beloved by me.

[1] That is, the mind.

[2] Sudāma had been a class fellow of Krishan, and in great poverty approached him when his fame had spread far and wide.

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The Creator is as the ocean; He is without limit; it is He who blendeth man with Himself.

Nanak, the holy man is naturally blended with God as water with water.

Sarang ki War

The following was addressed to a hypocritical faqir :—

Thou smearest thy body with ashes, but in thy heart is ignorance.

Thou hast a patched coat, a wallet, and many sectarial garbs, but thou art evil-minded and proud.

Thou hast never uttered the Word of God; thy heart is filled with the love of fleeting things.

In thy heart are avarice and superstition; thou wanderest a pagan.

Saith Nanak, thou hast not remembered the Name and hast lost thy game.

Hypocrisy cannot for ever be concealed :—

They who are clean outside, but in whose hearts is the filth of deception,

Practise falsehood and deception, and their falsehood becometh apparent.

What is within cometh forth and cannot be concealed.

He to whom falsehood and avarice attach, shall again enter the womb.

Nanak, what man soweth he eateth: he obtaineth what the Creator destined for him.

The fate of the slanderer :—

They in whose hearts is the enemy slander cut their own noses and cause others to cut theirs.

They become very ugly and pained, and their faces ever appear black.

When they rise in the morning, they take and steal others' property with God's name *in their mouths.*

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O God, associate me not with such ; preserve me from them, O God.

Nanak, such perverse persons act according to their destiny and are unhappy.

Man may be holy in his own home :—

Even in one's own house and one's own family man may be absorbed in God.

Nanak, they who are imbued with the Name are the true hermits.

Men cannot be compelled to holiness :—

Service is not performed by calculation ; what is so done is not acceptable.

He who hath not a relish for the Word, shall never love the True One.

The obstinate person to whom the Guru is not dear, shall come and go in transmigration.

When he maketh one step forward he retreateth ten.

Man ought not to rail at Providence :—

Saith Nanak, why, O man, be angry with Him who taketh thought for us,

Without whom we cannot live for a moment, and by forgetting whom we cannot succeed in any degree ?

In the rainy reason men obtain respite from out-door occupation, so that is the time for either love or devotion :—

When rainy Sawan cometh, meditate on God's name under the Guru's instruction.

All trouble, hunger and pain shall be at an end when the rain falleth in torrents.

The whole earth becometh green, corn groweth, and there appear harvest heaps.

God Himself mercifully calleth man when he expecteth it not and assigneth him a place.

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Kanra Ashtapadi

The advantages of listening to the Guru's instruction :—

O man, act according to the instruction of the Guru.

As the iron goad subdueth the furious elephant, so let the goad of the Guru's instruction restrain thy heart.

The wandering mind wandereth in every direction ; if the Guru restrain it, it will fix its attention on God.

If the true Guru put the Word into the mind, the nectar of the Name shall trickle into the mouth.

Man is filled with the poison of the serpents [1] ; the Guru's instruction is the jay which swalloweth them.

The serpent mammon will not then approach such a person ; he will reject the poison and fix his attention on God.

The dog covetousness is very powerful in the citadel of the body, but the Guru will in a moment smite and expel it.

He will plant truth, patience, and faith instead ; then shall man sing God's praises

Mortal would sink into the mire of worldly love, did the Guru not save him from sinking.

When man repeating 'Save ! save !' cometh into the Guru's sanctuary [2], the Guru reacheth his hand and extricateth him.

The world is all like the play of a dream ; God causeth the whole game to be played.

Under the Guru's instruction take the Name as your profit, and you shall be honoured in God's court.

Pride acteth and causeth to act ; pride bringeth and putteth the charcoal of sin on man's head.

The torturer Death shall come, and cause man to eat what he hath sown.

[1] The deadly sins.

[2] It cannot be said that the Hindus had an actual sanctuary corresponding to the ἄσυλον of the Greeks, but whoever approached a great man saying, trāhi, trāhi—protect me—might not be refused protection.

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O saints, lay up God's name; take it as your travelling expenses and you shall obtain honour:

Eat it, spend it, and bestow it freely, and God will so give you that there shall be no deficiency.

The wealth of God's name is in the heart; they who enter the Guru's protection shall obtain it.

O slave Nanak, the Lord of mercy hath shown mercy, removed my misery and poverty, and blended me with Himself.

The Guru does for man what the philosopher's stone does for iron:—

O man, bethink thee of the Guru's protection.

As iron becometh gold by touching the philosopher's stone, so do the virtues of the Guru, who is the philosopher's stone, enter *his disciples.*

The great being, the true Guru, is a philosopher's stone; he who is touched by it shall obtain his reward.

As by the guru's instruction Prahlad was saved, so the Guru protecteth the honour of the servant.

The true Guru's word is good; by means of it man obtaineth nectar.

Kanre ki War

God's praises:—

Thou O God, art the Sidh and the Striver; Thou art the Jogi of Jogis.

Thou art the Taster of tasters; Thou art the Enjoyer of enjoyers.

Thou pervadest all things; what Thou doest taketh place.

Hail to the true congregation! hail to the true Guru by meeting whom man repeateth God's name!

All ye people, proclaim Har, Har, Hare, Har, Har, Hare; by *thus* uttering God's name all sins depart.

The Guru's instruction dispels poverty and sorrow:—

Poverty and sorrow shall depart from those who walk as pleaseth the true Guru.

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Nobody hath found God by walking his own way; O man, see and be assured of this.

The ceremonies of the Hindus are marred by spiritual pride :—

Very fortunate are they who meditate on God; to them are entrusted God's storehouses.

The acts done without God's name are ever spoiled by pride.

Even when the elephant is rubbed and bathed, he will again throw dust on his head.

God's attributes cannot be described. The Guru makes supplication :—

I have but one tongue *while* God's merits are unapproachable and unfathomable.

How can we silly persons repeat Thy name, O God? Thou art great, unapproachable, and unfathomable.

O God, grant us excellent understanding that we may fall at the true Guru's feet!

O God, lead us to meet the company of the saints that we sinners may be saved with them!

O God, pardon the slave Nanak and be pleased to blend him with Thee!

O God, mercifully hear our supplication, and save us who are sinners and worms!

Though devotion be abundant, yet few obtain it :—

Devotion is a bubbling lake; filled to the brim it floweth over.

The fortunate ones, O slave Nanak, who obey the true Guru obtain it.

The Guru gives divine knowledge to those who are prepared to receive it :—

He to whom the Guru giveth the salve of divine knowledge hath his eyes tinctured with God's love.

Life without devotion is valueless :—

My mind and body are only of value when I behold God with mine eyes.

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Nanak, may I find that God and live ever hearing *His praises* !

They who seek to injure God's slaves injure themselves :—

God's slaves repeat God's name ; the ignorant aim arrows to destroy them.

Nanak, God's slaves are saved by God's love : the arrows recoil on those who discharged them.

Men ought to fix their attention on God alone :—

They whose eyes are attracted by God's love behold Him by means of the Name :

If they look at any one else, O Nanak, they ought to be gouged out.

God exerts Himself to give divine knowledge to the pious :—

God the Beneficent Giver putteth forth His hands and poureth rain on the world.

For those who remember God's name the corn germinateth and the field arriveth at maturity.

God is with man but can only be seen by means of the Guru :—

I am searching for my Friend, but my Friend is with me.

O slave Nanak, the Invisible is not seen, but the holy man showeth Him.

KALIAN

The Guru addresses God as a child his father :—

O God have mercy on me, and I will sing Thy praises !

I have ever hope in Thee that Thou wilt yet embrace me.

I am a child stupid and silly ; my Father will advise me.

A son every moment erreth and committeth faults, but the Father of the world will still be pleased with him.

We obtain only what Thou, O Lord God, givest.

There is no other refuge for me to seek.

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God is pleased with the saints who are pleased with Him.

The Lord of light will blend their light with His, and both lights shall unite.

When God is merciful, He will fix man's attention on Him.

The slave Nanak hath sought the asylum of God's gate, and God will protect His honour.

Kalian Ashtapadi

An injunction to speedily seek the society of the saints :—

O God, make me the slave of Thy slaves ;

As long as there is breath in my body, nourish me with the dust of the saints' feet.

Shiv, Narad, Sheshnag[1], and the Munis long for the dust of the saints' feet.

Every house where the saints put their feet becometh holy.

Renounce shame *of the saints' service* ; renounce all pride ; when you meet a saint abide with him.

He will cause you to disregard Dharmraj, and extricate you though drowning in a sea of poison.

They who are parched by superstition are thoroughly parched, but they shall bloom again by association with the saints :

Wherefore make not a moment's waiting or delay : go and take the protection of the saints' feet.

The singing of God's name is a precious thing which God deposited with His saints.

It is offered him who obeyeth the Guru's word as the truest of the true.

Hear, hear, ye brother saints ; the Guru raiseth his arm and calleth unto men.

Let him who desireth supreme mental happiness, enter the true Guru's protection.

[1] The serpent which, in the Hindu dispensation, supports the earth. It is said to possess a thousand heads which formed the couch of Vishnu whilst sleeping between the different creations and destructions of the world.

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Let him who is greatly fortunate and very virtuous, fix the Name in his heart under the Guru's instruction.

All worldly love is troublesome, but, by drinking the elixir of God's name, man shall cross the world in comfort.

They who possess excessive worldly wealth pine away in the midst of it.

The way of ignorance is very gloomy and difficult, *specially* when man is weighted with the load of pride.

Nanak, by ever repeating God's name salvation is obtained.

By meeting the true Guru the Name is fixed in the heart, and by it man is blended with God.

God is not found even by search without the true Guru :—

SUPPLEMENTARY SLOKS

I love my Dear One ; how shall I meet my beloved Friend ?

I search for that Friend who is adorned with truth.

The true Guru is my friend ; if I meet him I will sacrifice my life unto him.

The dear one will show me God the Friend, the Creator.

Nanak, I was searching for my Beloved, but the true Guru hath shown Him unto me.

The holy man is the true lover who finds the truly Beloved :—

The holy man is the true lover by whom the truly Beloved is found.

Nanak, man is then happy night and day and naturally absorbed in God.

The love and affection vouchsafed by God through the Guru are not forfeited :—

True love and affection are obtained from the perfect Guru ;

They shall never be forfeited ; Nanak singeth God's praises.

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The holy man may be cheerful or serious :—

The holy man may laugh, the holy man may weep ;
Whatever he doeth is in God's service.

Only those who possess discrimination and reflection serve the Guru :—

The service of the Guru and of Pirs [1] is very difficult, yet in it is the essence of happiness.

God inspireth him on whom He casteth His glance with love and affection.

The world will cross the terrible ocean if it attach itself to the true Guru's service.

He in whose heart there is discrimination and reflection, shall obtain the fruit his heart desireth.

Nanak, when man meeteth the true Guru, he findeth God the remover of all sorrow.

It is only the holy man who can regenerate and save by giving God's name :—

Even though the perverse man perform service, he attacheth his heart to mammon.

Sons, wives, and families increase his worldly love :

None of them will save him when his account is at last called for in God's court.

Without God's name all is misery ; worldly love causeth misery.

Nanak, when the holy man appeareth all worldly love departeth.

The condition of the perverse :—

The perverse feel love of the world, not love of the Name :

They act falsehood, they amass falsehood, and they eat falsehood.

They die amassing the wealth of poisonous mammon and at last all become dust.

[1] This verse was obviously intended for Sikhs and Muhammadans. By Pīrs here are meant living saints, and not their cemeteries, as the word frequently means in India.

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They perform religious ceremonies, purifications, and self-restraint, but within them is the sin of greed.

Nanak, what the perverse do is not acceptable ; they are despised in God's court.

It is good to sing God's praises, but they may also be uttered by ordinary speech :—

That is the best of all musical measures by which God abideth in the heart.

Musical measures to which the Word is sung are all true ; their worth cannot be described ;

But God is independent of musical measures and airs ; His order cannot be understood merely from them.

Nanak, he who understandeth God's order becometh free from desires, and obtaineth understanding from the true Guru.

Everything cometh from Him according to His will.

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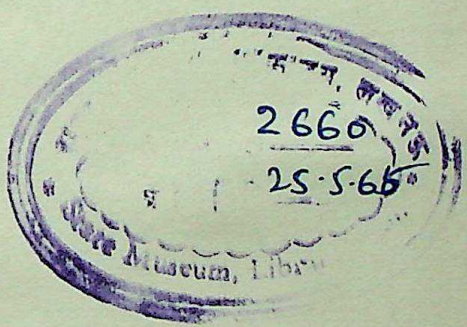

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